



# Prayer Hymns

## *Vishnu Stotras*

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# Aadhi Narayana Sthuthi

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Translated by P. R. Ramachander  
[Prayer to the Primeval Narayana]

Rishaya Uvacha:-  
Rishis told:-

1. Nama parama kalayana kalyanayathma yogine,  
Janadhanaya devaya Sridharaya cha Vedase.

Salutations to the most auspicious one, who is a Yogi with auspicious soul,  
Who is God who takes care of people, who is carrying Sree and one  
described by Vedas.

2. Nama Kamala kinjalka suvarna makutaya cha,  
Kesavaya, athi sookshmaya brahat moorthe namo nama.

Salutations to him who wears a golden crown looking like a filament of a  
lotus,  
Salutation and salutation to the killer of Kesi, who is greatly micro as well as  
very gross.

3. Mahathmane varenyaya nama, Pankaja nabhaye,  
Namosthu maaya haraye haraye harivedhase.

Salutations to him who is chosen by great souls,  
And to the one having lotus on his navel,  
Salutations to the one who removes illusion,  
To the one who steals and the Hari of the Vedas.

4. Hiranya Garbha garbhaya Jagatha karanathmane,  
Achyuthaya namo nithyam ananthaya namo nama.

Salutations and salutations to him who gave birth to Brahma,  
Who is the cause of the world, to Achyutha, to one who is forever and to the  
endless one.

5. Namopata channa Jagad dhamne Mahathmane,  
Samsara Sagrothara Jnana potha pradhayine,  
Akunta mathaye dhathre sarga sthithyantha karmane.

Salutations who is great and controls the world from behind the veil,  
Who gives us wisdom to cross the sea of domestic life,  
Who knows everything, who carries and who maintains and destroys nature.

6. Yadahi Vasudevethi prokthe nasyathi pathakam,  
Thadha vilayam abhyethu dhaithyoyam megavahanam.

If these about Vasudeva is told then sin would be destroyed,  
And then the asuras would get dissolved by he who carried the cloud.

\* Vishnu ones to carried Lord Shiva sitting on a cloud on his back

7. Yadha Vishnu swabhaktheshu papam aapnothi samsthitham,  
Thadha vinasamayathu daithyoyam papa karma kruth.

Then Lord Vishnu would enduringly obtain the sins of his devotees from  
them,

As he destroys asuras as well as those who do sin.

8. Smrutha mathro yadha Vishnu sarva papam vyapohathi,  
Thadha prana sabyethu daithyoyam meghavahanam.

Just by the thought of Lord Vishnu all sins would vanish,  
As the souls of asuras along with them would be destroyed by Lord Vishnu.

9. Bhavanthu bhadarani samastha dosha,  
Prayanthu nasam jagadhoakhilasya,  
Abhedhya bhakthya Parameswaresye,  
Smruthe jagad dhathari Vasudeve.

All the bad qualities which are preserved,  
Would be brought to destruction by the God of universe,  
The world remembers Vasudeva the giver,  
For the unalloyed devotion of Parameswara to him.

10. Ye bhoothale ye divi ye anthareekshe,  
Rasathale prani ganasu sa kechith,  
Bhavanthu they sidhiyutha narothama,  
Smruthe jagad dhathari Vasudeve.

This earth, this sky, this environment  
This Rasathala and all the being that live in these places.  
Would become full of strength, oh king,  
Remembers Vasudeva the giver.

11. Yea pranina kuthracchit athra santhi,  
Brahmanda madhye parathascha kechith,  
Thesham sidhi paramasthwa nindhya,  
Sthuthe Jagad dhathari Vasudeve.

The beings situated anywhere would get great peace,  
Though they are situated even beyond the universe,  
And also Occult powers though they have found fault with great God,  
If only they remember Vasudeva the giver.

Uthara Peetika  
(Afterward)

12. Yashtham poojayathe ekadasyam narothama,  
So Aswamedha phalam prapya modhathe divi Vedavath.

Oh great among men, if one worships me with this prayer on eleventh phase  
of moon,  
He would get the benefit of performing a Aswamedha sacrifice and enjoy life  
in divine places.

13. Go Lakshanam Brahmanam dathwa yath phalaam prapnuyath nara,  
Thad Aadhi deve Govinde drushti bhakthya phalam labeth.

That man gets the same benefit as gifting a perfect cow to Brahmin,  
Who sees with devotion the primeval God Govinda.

14. Kalou krutha yugam thesham keshtheshaam sukhadhika,  
Aadhi narayano devao thesham heudaye samsthitha.

He who keeps the primeval God Govinda in his heart,  
In Kali and Krutha Yugas will have more pleasure than suffering.

15. Ekadasyam ravi dhine snathwa sannihithaa jale,  
Aadhi narayanam poojya muchyathe bhava bandanth.

He who takes bath in water and offers worship on a Sunday,  
Which is also the eleventh phase of the moon to The primeval Narayana,  
Would get freedom from the bondage of accumulated sins.

16. Ithi they kadhitham devi Mahathmyam Vishnu daivatham,  
Srutham papa haram nrunaam Daridrayougha vinasanam

What I have told you Oh Goddess, is the greatness of God Vishnu,  
Hearing which destroys sins and would destroy the possibility of poverty.

Ithi Skaanda purane Ekasathi sahasryaam samithayam prabhasa kaande  
Aadhi Narayana stotram sampoornam.

The prayer of primeval God Narayana which occurs in Skanda Puramma, in  
the 1011 chapter called the Chapter of Prahabasa.

# Abilasha Ashtakam

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[The Octet of Desires]

By Brahmananda

Translated by P. R. Ramachander

[Here is a great prayer expressed as the unfulfilled wishes of the devotee.]

Kadha pakshsheendram soparigathamajam kancha nayanam,  
Ramasamslishtangam gaganaruchmapeethavasanam,  
Gadha sankhaambhojarivaramalokya suchiram,  
Gamishyathyethanme nanu saphalatham nethra yugalam. 1

When will my pair of eyes get the good fortune of seeing,  
He who rides on the king of birds, who does not have any birth,  
Who has eyes like the lotus, whose body is embraced by goddess Lakshmi,  
Who is of the colour of the sky, who wears yellow cloths,  
And who holds the mace, conch, lotus and the wheel.

Kadha ksheerabdyantha sura tharyvananthar mani maye,  
Samaseenam peede jaladhi nayanalingitha thanum,  
Sthutham devairnithyam muni vara kadambairabhinutham,  
Sthavai samsthoshyami sthuthi vachana garbhai sura gurum. 2

When will I be able to sing praises and describe with meaningful words,  
He who sits on the gem studded throne below the wish giving tree,  
Which is placed in the ocean of milk and who is embraced by the eyes of  
Lakshmi,  
And who is being praised daily by devas and saluted by great sages.

Kadha maamaabheetham bhaya jaladhithasthapasathanum,  
Gatharagam ganga thata guru guha vasa sadanam,  
Lapandam hey vishno suravara ramesethi sathatham,  
Samabhyethyodaaraam kamala nayano vakshyathi vacha. 3

When will I be able to hear sweet words from Lord Vishnu,  
Who lives in the mountain cave on the shores of Ganges,  
Fearing the ocean of day today life and became a sage,  
For I always pray Vishnu by calling him Devesa and Ramesa.

Kadha may hrud padme bramara evapadme prathivasan,  
Sada dyanabyasada nisamupahatho vibhoorasaou,  
Spurath jyothee roopo ravirivarama sevyacharano,  
Harishyathyajana janitha thimiram thoornamakhilam. 4

When will he remove the cataract of ignorance masking my vision,  
Who lives in the lotus of my heart like a bee always and is.  
Worshipped and served always by me by meditation,  
Who exists like the shining light of the Sun God,  
And who has feet that are worshipped by Goddess Lakshmi.

Kadha may bhogasa nibida bhavapasathu baratham,  
Thapasudham budham guru vachana thodwaira chapalm,  
Mano mounam kruthwa hari charanayo scharu suchiram,  
Sthitham sthanu prayam bhava bhaya haram yasyadhi varaam. 5

When will my mind become stable and get rid of fears of life,  
And remain isolated from the bonds of life filled with passion,  
Become clean by meditation, by the holy and knowledgeable words of a  
teacher,  
And also become stably rooted in the holy feet of Lord Vishnu.

Kadha may samrudha akhila karana jalasya paritho,  
Jitha sesha pranani parikarasya prajapatha,  
Sadongaram chitham hari pada Saroja druthavatha,  
Sameshyathyullasam muhurakhilromavaliriyam. 6

When will I ever feel the happiness that makes my hairs stand erect,  
Except while I control my senses, control my breaths completely,  
Keep on chanting always the great and holy chant of Om,  
And keep my mind tied at the lotus like feet of Lord Vishnu.

Kadha prabdanthe parisidhilathamgachathi sanai,  
Sareere chakshoughepyuparathavathi prana pavane,  
Vadhadhyoordhwam saswan mama vadana kunjemuhooraho,  
Karishyathyavasam harir ithi padam pavana thamam. 7

Will ever the purest name of Lord Hari raise from,  
My mouth again and again, when all my problems are to end,  
And when all my sense organs have become very weak,  
And my breath is only going up and up?

Kadha hithwa jeernam thwachamiva bhujangasthanumiam,  
Chathur bahuachakram bujadarakara peetha vasana,  
Ghana shyamo dhoothair gagana gathi neetho nathi varar,  
Gamishyameesasyaanthika makhiladukha nthakam ithi. 8



When will I take up my last journey, which will end all my sorrows,  
Along with the messengers of Lord Vishnu in the way of sky,  
After forsaking this emancipated body which is curved like a snake,  
Towards the abode of Vishnu with four hands and holding the conch and the  
wheel.

# Achyutha Ashtakam

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Translated by P. R. Ramachander

## Version-I

Achyuthachutha, hare paramathman,  
Rama Krishna purushottama vishno,  
Vasudeva bhagawan aniruddha,  
Sree pathe ! samaya dhukka masesham.

That Hari who is the soul of soul,  
Who has no death,  
Who causes death at time of deluge,  
Who is Rama and Krishna rolled in one,  
Who is the greatest among males,  
Who is the God of all the world,  
Who never can be stopped,  
And who is the lord of Goddess Lakshmi,  
Be pleased to destroy all my sorrows.

Viswa mangala vibho jagadheesa,  
Nanda nandana nrusimha narendra,  
Mukthi dayaka mukunda murare,  
Sree pathe samaya dukka masesham

The god of all universe who does good to all the world,  
Who is the essence of all truth,  
Who is the son of Lord Nanda Gopa,  
Who is the man-lion god,  
Who is the king among men,  
Who grants redemption from all ills,  
Who gives immortal bliss,  
And who is the lord of Goddess Lakshmi,  
Be pleased to destroy all my sorrows

Ramachandra raghu nayaka deva,  
Dheena nathe dhuritha kshya Karin,  
Yadavendra yadhu bhooshna yagna,  
Sree pathe samaya dukka masesham.

The God who is the leader of the Raghu clan,  
Who is Sri Rama Chandra,  
Who is the god of the oppressed,

Who brings to end all suffering,  
Who is king of the clan of Yadavas,  
Who is the ornament of the Yadu clan,  
Who is the great fire sacrifice,  
And who is the lord of Goddess Lakshmi,  
Be pleased to destroy all my sorrows

Devaki thanaya dhukka davagne,  
Radhika ramans ramya sumurthe,  
Dhukka mochana dayarnava nadha,  
Sree pathe samaya dukka masesham.

The God who is the son of Devaki,  
Who is the forest fire that burns down all sorrows,  
Who plays happily with Radhika,  
Who has a very heart pleasing form,  
Who saves us from all sorrows,  
Who is the ocean of mercy,  
And who is the lord of Goddess Lakshmi,  
Be pleased to destroy all my sorrows

Gopika vadana chandra Chakora,  
Nithya nirguna niranjana jishno,  
Poorna roopa jaya sankara soure,  
Sree pathe samaya dukka masesham.

The God who is the bird that drinks the beauty of all Gopis,  
Who is forever permanent,  
Who is without any properties,  
Who is pure truth,  
Who is forever victorious,  
Who is the full bodied form,  
Who is Sankara born in dynasty of the sun,  
And who is the lord of Goddess Lakshmi,  
Be pleased to destroy all my sorrows

Gokulesa giri dharana dheera,  
Yamunacha thata kelana lola,  
Naradhadhi muni vandhitha pada,  
Sree pathe samaya dukka masesham.

The God who is the Lord of Gokula,  
Who is the hero who lifted the mountain,  
Who likes to play for ever in the banks of Yamuna,  
Whose feet is worshipped by Narada and other sages,

And who is the lord of Goddess Lakshmi,  
Be pleased to destroy all my sorrows

Dwarakadhipa durantha gunabhde,  
Prnana natha paripoorna bhaware,  
Jnana gamya guna sagara Brahman,  
Sree pathe samaya dukka masesham.

The God who is Lord of Dwaraka,  
Who is the endless ocean of good,  
Who is the Lord of the soul,  
Who is complete in all ways,  
Who destroys sorrows of the world,  
Who is to be only approached by pure knowledge,  
Who is the Brahman, who is ocean of all good qualities,  
And who is the lord of Goddess Lakshmi,  
Be pleased to destroy all my sorrows

Dushta nirdalana deva dayalo.  
Padma nabha dharani dhara dharmin,  
Ravananthaka ramesa murare,  
Sree pathe samaya dukka masesham.

The God who is store house of mercy,  
Who destroys all bad ones,  
Who has a lotus in his belly,  
Who carries the earth,  
Who is the ultimate in piety,  
Who killed Ravana,  
Who is the Lord of Lakshmi,  
Who killed Mura,  
And who is the lord of Goddess Lakshmi,  
Be pleased to destroy all my sorrows

Phala Sruthi

Achyuthashtakam idham ramaneyam,  
Nirmitham bhava bhayam vinihanthum,  
Ya pated vishaya vrithi nivarthin,  
Janma dukha makilam sajahathi.

Narration of the effect:  
This octet singing about Achyutha,  
Which is a balm to the soul,  
Was written to destroy all fears.

The one who reads this,  
Gets rid of all sorrows,  
And leaves away the pains of this birth.

## Version-II

Achyutham kesavam rama narayanam,  
Krishna damodharam vasudevam harim,  
Sreedharam madhavam gopika vallabham,  
Janaki nayakam ramachandram Bhaje

Pray him who has no death,  
Him who killed Kesi,  
Him who is Rama,  
Him who is Narayana,  
Him who is bluish black,  
Him who was tied at his belly,  
Him who is son of Vasudeva,  
Him who removes births and deaths,  
Him who carries Goddess Lakshmi,  
Him who is born in the clan of Madhu,  
Him who is darling of Gopis,  
Him who is the Lord of Sita,  
And Him who is Ramachandra.

Achyutham kesavam sathya bhamadhavam,  
Madhavam sreedharam radhika aradhitham,  
Indira mandiram chethana sundaram,  
Devaki nandanam nandhavam sam bhaje

Pray Him who has no death,  
Him who killed Kesi,  
Him who is the Lord of Sathya Bhama,  
Him who is born in the clan of Madhu,  
Him who carries Goddess Lakshmi,  
Him who is worshipped by Radha,  
Him in whom goddess Indira stays,  
Him who has pretty looks,  
Him who is son of Devaki,  
And Him who is the son of Nanda

Vishnava jishnave sankhine chakrine,  
Rukhmani ragine janaki janaye,  
Vallavi vallabha yarchidha yathmane,  
Kamsa vidhvamsine vamsine the nama.

Salutations to Him who is everywhere,  
Him who is forever victorious,  
Him who carries the conch and the holy wheel,  
Him who is the sweet heart of Rukhmani,  
Him who is the soul of daughter of Janaka,  
Him who is worshipped by the Gopis,  
Him who killed Kamsa,  
And Him who is the noblest.

Krishna govinda he rama narayana,  
Sree pathe vasu deva jitha sree nidhe,  
Achyuthanantha he madhava adhokshaja,  
Drowpadhi rakshaka, pathu maam sarvadha

Forever protect me Hey Krishna, who takes care of all souls,  
Who is Rama and Narayana, who is Lord of Lakshmi,  
Who is victorious as son of Vasudeva,  
Who is the store house of treasures,  
Who is the endless happiness, who is the greatest sage,  
Who is forever victorious and who saved Draupadhi.

Rakshasa kshobitha seethaya shobitho,  
Danda karanya bhoo punyatha karana,  
Lakshmanananvitho vanarai ssevitho,  
Agasthya sampoojitho raghava pathu maam.

Forever salutations to the star of clan of Raghu,  
Who gets angry at Rakshasas,  
Who shines with his consort Sita,  
Who made the land of Dandakaranya holy,  
Who is always followed by Lakshmana,  
Who is served by Monkeys,  
And who is worshipped by Sage Agasthya.

Dheenu karishtako anishta krudwesinaam,  
Kesiha kamsa hrud vamsika vaadhana,  
Poothana nasana sooraja khelano,  
Bala gopalaka pathu maam sarvadha.

Forever salutations to the child god of Gopis,  
Who killed Dhenuka and Arishtaka,  
Who killed those who hated him,  
Who was hated by Kesi and Kamsa,  
Who played on flute,

Who killed Poothana,  
And who likes to play in the river.

Vidhyu dudhyothavath prasphura dwasasam,  
Prouda bodhaval prollasad vigraham,  
Vanyaya Malaya shobhi thora sthalam,  
Lohinthangri dwayam vareejaksham bhaje.

I pray Lord Krishna with pretty eyes,  
Who wore clothes shining like lightning,  
Whose form shone like the clouds of rainy season,  
Who wears on his chest garlands of wild flowers,  
And who has pair of pretty red feet.

Kanchithai kundalai braja maanananam,  
Rathna moulim lasad kundalam gandayo,  
Haara keyuragam kankana projwalam,  
Kinkini manjula syamalam tham bhaje.

I pray him who wears tiny bells  
Who is handsomely black,  
Who has a shiny face curly hairs,  
Whose cheeks reflect the shine of his jeweled ear studs,  
Who wears golden garlands,  
And who wears shining bangles.

Phala Sruthi

Achyuthashtakam ya patdeth ishtadham,  
Premadha prathyaham poorusha saspruham,  
Vruthatha sundaram karthru viswambharam,  
Tasya vasyo harir jayathe sathwaram

He who reads this octet, which is dear to God Achyutha,  
Which is written with love and devotion,  
Which is beautiful because of its poetic skill,  
With love and devotion would reach the Lord fast and without fail.

### Version-III

Achuytham kesavam vishnum,  
Harim sathyam janardhanam,  
Hamsam narayanam chaiva,  
Methan nama ashtakam padeth



One should Read and sing with devotion,  
The name of Achyutha, who does not allow us to slip,  
The name of Kesava, the lord who killed Kesi,  
The name of Vishnu, the principle which is everywhere,  
The name Satyam, the ultimate and only truth,  
The name Janardhanam, the god of all beings,  
The name Hamsam, the lord who is as lofty as a swan,  
And the Name of Narayana, the lord in which all souls reside.

### Phala Sruthi

Trisandhya ya paden nithyam,  
Daridryam tasya nasyathi,  
Sathru sainya kshayam yaathi,  
Dus swapnam sukaadho baveth.

Reading this in the peak of dusk daily,  
Poverty will vanish,  
Enemies will be vanquished,  
And bad dreams will not come our way.

Gangayaam maranam chaiva,  
Druda bhakthisthu kesave.  
Brhama vidhya prabhodham cha,  
Tasmad nithyam paden nara.

Reading this daily will give devotee staunch faith in Krishna,  
Moksha as if he dies in River Ganga,  
Knowledge of that ultimate,  
And intelligence to know everything.

# Adaikala Pathu

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[Ten Verses on Surrender]  
By Swami Vedantha Desika  
Translated by P. R. Ramachander

[Swami Vedantha Desikan is one of the greatest teachers of Vaishnavism following Saint Ramanuja. He is well known for his divine works on Sanskrit. They are all drenched in devotion and also are the guidelines to the principles followed by the followers of Visistadvaita. Adaikkala Pathu is one of his great Tamil works and has been taken from prapatti.com. Adaikkalam or absolute surrender to God has been the most important method of approach leading to God among the followers of Vishishtadvaita. This work deals with detailed method of Adaikkalam. The God addressed here is Lord Varadaraja of Kanchipuram whose temple stands on a hill called Hastha Giri.]

1. Pathi mudhalaam mavathil, pathi yenakku koodamal,  
Yethisayum uzhandru odi ilaithu vizhum kakam pol,  
Muthi tharum nagar ezhil mukkiyamaam kachi thannil,  
Athigiri arul aalarkku, adaikaalam naan pugundhene.

Since I was not able to practice the path of devotion to attain salvation,  
Like the crow which ran in all directions got very tired and fell at his feet,  
I surrendered to the blessed god Varadaraja presiding over Hasthagiri,  
In the town of Kanchipuram, the greatest blessed towns,  
Among the seven towns that lead to salvation.

2. Chadai mudiyan, chathur mukanendru, ivar mudhalaam tharam yellam,  
Adaya vinai payanagi, azhindu vidum padi kandu,  
Kadi malarial piriyatha kachi nagar athi giri,  
Idamudaya arulaalar, inay adikal adainthene.

Having seen that the status of Shiva, Brahma and other Gods,  
Would dilapidate due to the karmas that they have done,  
I reached the twin feet of the great God of Hasthigiri of Kanchi  
From whom the goddess Lakshmi never ever separates.

3. Thanthirangal verindri thamathu vazhi azhiyaadhu,  
Manthirangal thammalum, mathumulla urayalum,  
Antharam kandu adi panivaar, anaivarkkum arul puriyum,  
Sinthura ver piraiyavanaar, seelam allathu ariyene.

Without finding any solutions, sticking to his position,  
They chant the mantras and use the explanations available,

And seeing the differences they would salute the one who blesses all,  
The Varadaraja of Kanchi, whose goodness only I know.

4. Kakam irakkadhan, mannar kadali kathira panthu,  
Nagam aran ayan mudhalaa naga nakaraar thamakkum,  
Bhogamyuar veedu pera ponnarul cheythamai kandu,  
Naga malai nayakanar nalladi podadainthene.

Seeing that that he was giving the golden choice  
Between pleasures and salvation to the crow,  
The Rakshasa, the king's wife, his royal relations, Brahma and the devas  
I attained the feet of the lord of the elephant mountain.

5. Ukakkum avai uhandhu, ukava anaithum ozhinthu, thuuravu guna,  
Miga thunivu pera unarnthu, viyan kavalena varithu,  
Jagathil oru pugala illa thavam ariyen mathi kachi,  
Nagar karunai nathanai nalla adaikkalamy adainthene.

Choosing those which are suitable, leaving out all that are not suitable,  
Understanding his relation with great courage, taking him as one who guards,  
And understanding that there is no greater penance than surrender to him.  
I made a complete surrender to the merciful lord of Kanchi.

6. Alavudayar adaintharkkum, athan uraye kondavarkkum,  
Valavurai thandhavan arule, manniya mathavathorkkum,  
Kalavozhivaar amar yena, isainthavarkkum kavalaraam,  
Thulava mudi arul varadar, thuvakkil yenai vaithene.

Unlike those great people who surrender or those who depend on the,  
Great teaching of others to surrender or those who depend on their teacher,  
To help them complete the surrender or those who depend,  
On other great devotees dear to lord to help them complete their surrender,  
I have completed my surrender with the Varadan, who gives boon of  
salvation,  
To all those who surrender by any of the four methods.

7. Umadhu adikal adaikendren yendru oru naal uraithavarai.  
Amayum ini yenbavar pol, anjal yena karam vaithu,  
Thamadhu anaithum avar thamakku vazhangiyum thaam miga vilangum,  
Amaivudaya arulaalar adiyinayai adainthene.

To the one who told that he would surrender to his feet one day,  
He Kept his hand on him telling him not to be afraid,  
As if assuring him that everything would be all right from that time,

And also giving all that he has to him and he was happy by doing that,  
And I reached to surrender at the feet of that great Lord.

8. Thinamai kuryamaikkum, niraikaikkum thee vinayaal,  
Unmai maravamaikkum, ula mathiyil ugakkaikkum,  
Thaami kazhiyamaikkum tharikkaikkukm, thanikkaikkum,  
Vanmai yudai arulalar vachakangal maravene.

For not getting my faith diminished, for getting filled up with wisdom,  
For not ever forgetting the truth due to the sins committed by me,  
For filling up my mind with happiness due to the surrender,  
For not forgetting about my disability, for continuing with this state of  
surrender,  
And not to feel the problems of this normal life of the world,  
I would not forget the teachings of the very powerful Lord.

9. Surithi ninivu ivai ariyum, thunivudayor thoo mozhigal,  
Parithimathi aasiriyar pasuram chernthu arukkanangal,  
Karuthiyoru theli vaalaal kalakkam aruthathathu kiri,  
Parithi mathi nayanamudai paraman adi paninthene.

From the holy words of those great people who knew,  
The Vedas and the Smruthis, from the holy Pasurams,  
And from the words great ones having brain as bright as the Sun,  
I cut off my confusions and attained clarity of thought,  
And surrendered at the feet of the God, who had sun and moon as his eyes.

10. Thirumagalum, thiruvadivum, thiruvavulum, thellarivum,  
Marumai ilamayum uravum, alappariya vadivarasum,  
Karumam azhippu alippu amaippum, kalakkam ilaa vagai nindra,  
Arul varadar nilai ilakkil, ambena naan amizhdene.

With Goddess Lakshmi, a pretty form, divine grace and knowing everything,  
With easy access to devotes and good relation with them, with immeasurable  
form,  
With the duty of creation, upkeep and destruction and standing with stability  
sans confusion,  
Varada with divine grace is a stable aim and I attain and merge with him like  
an arrow.

11. Aaru payan verilla adiyavar kal anaivarukkum,  
Ma ru m athan payanum ivai oru kaalum pala kaalum,  
Aaru payan yenave kandu, arul aalar adiyinai mel,  
Kooriya narkunai uraigal, ivai pathum kothilave.

For all those devotees who do not have any other method,  
These would be useful to bring them peace, once or forever  
And after understanding that these are going to be useful,  
These ten verses were told at the lotus like feet of the great god.

Kavi tharka simhaya kalyani guna shaline,  
Srimathe venkatesaya Vedantha gurave nama.

My salutations to Sri Venkatesa, the teacher of Vedas,  
Who is a lion in the debates and among poets,  
And is blessed with all auspicious characters.

# Adhyatma Ramayanam

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Translated by P. R. Ramachander

## Preface

Adhyathma Ramayanam, the spiritual version of Ramayanam finds a place in Brahmanda Puranam and its author is considered to be Veda Vyasa. This is a much smaller work than Valmiki Ramayanam and contains 4000 verses.

Valmiki Ramayanam depicts Lord Rama in a living form of a human being with all his noble strengths and common weaknesses rarely referring to his divinity as the real God Vishnu. But almost the entire Adhyatma Ramayanam portrays Rama as an incarnation of Lord Vishnu with many prayers and stotrams to Him and at the same time containing the essence of Brahma Vidya or the knowledge about Brahman through various dialogues without losing emphasis on Bhakti or devotion. Hence the greatness of Adhyatma Ramayanam lies in its fusion of Bhakti and Jnana into a single harmonious song providing melodious music to the ears and spiritually inspiring thoughts to the head and heart.

I have translated this great work not from its Sanskrit original but from its popular and famous Malayalam translation by Sri Thunjathu Ezhuthachan. The Sanskrit text with its Hindi translation by Sri Muni Lal is available at: [archive.org](http://archive.org). The translation by Ezhthachan in Malayalam is available at: [archive.org](http://archive.org).

A remarkable write up about what is Adhyathma Ramayana and how it is different from Valmiki Ramayana by a Scholar called Sri T. N. Sethumadhavan is added here with his permission as an Introduction to this translation. This essay entitled "Adhyathma Ramayana - The Spiritual Version of the Story of Sri Rama" was earlier published in the website [esamskriti.com](http://esamskriti.com). This examines in depth the differences in approach between Valmiki Ramayanam and Adhyathma Ramayanam. I am deeply indebted to Sri T. N. Sethumadhavan, who helped me immensely in editing and bringing out this English version.

P. R. Ramachander

## What is Adhyathma Ramayanam?

By Sri T. N. Sethumadhavan

[From his scholarly article at: [www.esamskriti.com](http://www.esamskriti.com) with his permission]

### Introduction

"The Ramayana" is not a single book like "the Bible" but rather a chronicle of history and a tradition of storytelling. Ramayana serves as an excellent window through which the great panorama of the Indian civilization is opened. The story of Rama depicted in the Ramayana unlocks a gateway leading the readers in any part of the globe to encounter with the world-view of a great civilization that both resembles, and markedly differs from their own and a process which enables them to realize that they should have a world view in the first place.

The Ramayana tradition has enjoyed a unique popularity throughout the subcontinent of South Asia (comprising the modern states of India, Pakistan, Bangladesh, Nepal, and Sri Lanka) and beyond - for versions of the tale have flourished in Thailand, Cambodia, Laos, Vietnam, and Indonesia.

Although the core story of the travails of Prince Rama and Princess Sita and their companions remains much the same everywhere, storytellers and poets in dozens of languages have chosen not simply to translate some "original" version, but instead have retold the saga in their own words, often modifying and embellishing it according to regional traditions or their own insights and interpretations. Thus we have today different versions of Ramayana in various languages indicating the deep penetration and influence of the personalities of Rama and Sita in the hearts and minds of the Indian people.

India is very vast and has varied cultural and literary traditions. It has always maintained and nurtured plants and flowers of different kinds, colors and shapes. Therefore an assortment of varieties and traditions of Rama Katha has been flourishing here not only in Sanskrit but in all the other Indian languages since centuries. Sri Rama, even now, is the pet subject of poets, novelists, story writers, cartoonists, philosophers, thinkers, dramatists, film-makers and management consultants besides contemporary politicians of different hues.

Valmiki Ramayana, Adhyatma Ramayana, Vasishta Ramayana, Ananda Ramayana, Agasthya Ramayana in Sanskrit, Ranganatha Ramayana in Telugu, Kamba Ramayana in Tamil, Tulasi Ramayana or Ramacharitamansa in Hindi, Kirtivasa Ramayana in Bengali, and Ezuthachan's Adhyatma Ramayana in Malayalam are some of the well-known versions.



For all these works on the saga of Rama, Ramayana authored by Valmiki who is called Aadi Kavi has been the basis which is called Aadi Kavya.

### **Adhyatma Ramayana - Date and Authorship**

Tradition ascribes the authorship of Adhyatma Ramayana to Vedavyasa since it is said to be an integral part of Brahmanda Purana. However, some scholars attribute it to the period 14th -15th century AD and the author as unknown.

Adhyatma Ramayana is the portrayal of a conversation between Lord Siva and Goddess Parvati (as reported by Lord Brahma to Sage Narada). It is this work that provided Tulasidasa with the inspiration to compose his immortal work, the Ramacharitamanasa.

#### **Brief Sketch**

Adhyatma Ramayana has about 4000 verses and is popular amongst the devotees of Rama and also among the Vedantins. Written in mellifluous Sanskrit, the work sums up the main events of the Valmiki Ramayana. Discussions pertaining to Advaita Vedanta philosophy, the path of Bhakti (devotion) in general and Ramabhakti in particular and several hymns in praise of Rama are the hallmarks of this work.

Adhyatma Ramayana is essentially a Puranic work demonstrating the inquisitiveness of Parvati and unambiguous expositions by Mahadeva. But in the orthodox circles of Rama devotees, the Adhyatma Ramayana is considered to be a Mantra-sastra, a sacred book, each stanza of which is revered as a Mantra (mystic syllable) and devoutly repeated in a ceremonial way.

A question naturally arises why Adhyatma Ramayana when Valmiki Ramayana is already there. The answer could be that the purpose behind the work was not to narrate Rama Katha but to propound ideological principles of Bhakti in co-ordination with Advaita Vedanta. The very title 'Adhyatma Ramayana' indicates this as otherwise it would have been christened as Vyasa Ramayana as in the case of Valmiki Ramayana. This is to be viewed against the picturisation of Sri Rama by Valmiki as a perfect human being, a maryada purushottama, with embodiment of Dharma.

In Adhyatma Ramayana we see Rama as Brahman - omnipotent, omnipresent and omniscient, the cause without a cause and the One without a second. The factors that caused Him to incarnate Himself in a human form were, as stated in the Gita, to protect Dharma and destroy the evil.

## Comparison with Valmiki Ramayana

In a study of Adhyatma Ramayana it is essential to know where it differs from the Valmiki Ramayana.

Valmiki's object seems to describe Rama as an ideal human character though he accepts him as an avatar of Maha Vishnu; but the divinity of Rama is always kept latent. This objective of Valmiki is made clear at the very beginning of the epic in verses 1 to 18 of Chapter 1 of Bala Kanda. Here Valmiki asks Narada the following questions:

1. "Who in the world today is a great personage, endowed with all virtues, who is courageous, who knows the secret of Dharma, who is grateful, who is ever truthful and who is established in sacred observances"?
2. "Who has great family traditions, who has got sympathy for all creatures, who is most learned, who is skilful, and whose outlook is ever kindly"?
3. "Who is courageous, who has subdued anger, who is endowed with splendor, who is free from jealousy, who, when angry in the field of battle, is a terror even to the Devas"?

In reply to this question, Sage Narada narrated in brief the entire Rama Katha which formed the basis for Valmiki to expand and make it a vast, beautiful and unique epic poem of great literary value which came to be called Valmiki Ramayana. (Narada's brief exposition of Rama Katha to Valmiki is called 'Sankshepa Ramayana' which is used in many households for the purpose of daily recitation).

The object of an epic which begins with such a description of its hero is obviously to give us a picture of human perfection. But this does not mean that Valmiki did not recognize divinity in his hero. When a person is described as a Deity, it happens that ordinary human beings start worshipping him and are not inclined to treat him as a role-model to imitate and follow. This probably must have been the reason for Valmiki to propound the divinity of Rama in subdued tones and paint him prominently as a great human being with all the human frailties and weaknesses so that the people at large may learn from his life.

While Valmiki's great epic is the saga of Rama in respect of its direct approach, Adhyatma Ramayana is a direct elaboration of its spiritual implications. In the former Rama is a great hero, in the latter he is a deity-Maha Vishnu, covered in thin apparel - held before all to worship. This is made clear in the very first chapter of the book entitled 'Sri Rama Hridaya'.

The text of Adhyatma Ramayana projects Rama as the Supreme Self; but while doing so it takes care to see that Rama is also a Personal Deity, the Supreme Isvara, who is to be prayed and sought after by all those who seek knowledge of non-duality. It teaches Bhakti of the most intensive type and stresses that through devotion to Rama alone the saving Jnana would arise in the Jiva. The teaching of the Adhyatma Ramayana is an extension of the declaration of the Svetasvatara Upanishad, "it is only in one who has supreme devotion to God and to his spiritual teacher that this truth - knowledge of the non-dual Self - when taught will shine".

Thus to establish Rama's divine status, as an object of worship and devotion and to teach that Bhakti and Jnana are not only reconcilable but always go together is the prime object this great text. In order to achieve this objective, the Adhyatma Ramayana, while sticking to the main trends and incidents of the Rama Katha described in Valmiki's epic, makes various deviations in the course of its extensive narration. A few such instances are cited below.

Another feature which distinguishes the Adhyatma Ramayana from the Valmiki Ramayana is the large number of hymns sung by the various personages in the narrative and the many philosophical discourses that are spread in various parts of the text. Besides teaching intense devotion, these give us a very simple but profound exposition on non-dualism. Valmiki's Ramayana contains no such hymns and discourses.

## **Deviations Chapter 2**

The major alteration in the fact of the story found in the Adhyatma Ramayana is the introduction of a "Shadow Sita" throughout the period of her abduction. The real Sita disappears into fire just before the golden deer episode. Tulasidasa also follows the Adhyatma Ramayana in this respect.

Compare Tulasi's Sri Ramacharitamanasa, Aranya Kanda, Doha 23 and the Chopai: "When Lakshmana had gone to the woods to gather roots, fruits and bulbs, Sri Rama, the very incarnation of compassion and joy, spoke with a smile to Janak's daughter (Sita):- Listen my darling, who have been staunch in the holy vow of fidelity to me and are so virtuous in conduct: I am going to act a lovely human part. Abide in fire until I have completed the destruction of the demons."

"No sooner had Sri Rama told Her everything in detail than she impressed the image of the Lord's feet on Her heart and entered into the fire, leaving with Him only a shadow of Hers, though precisely of the same appearance and the same amiable and gentle disposition. Lakshmana, too, did not know the secret of what the Lord had done behind the curtain."

In the Adhyatma Ramayana, Sita emerges from the fire at the end of the war when the shadow Sita enters into it. (The whole drama is preplanned and enacted at the bidding of Sri Rama Himself).

Other alterations in the Adhyatma Ramayana include: Ravana treats Sita with the respect due to a mother and Sri Rama establishes a Sivalinga at the site of the bridge to Lanka.

The major contribution of the Adhyatma Ramayana lies in the casting of Rama in the role of the spiritual teacher and in the several exquisite hymns sung in praise of Rama. There are four occasions when Rama assumes the role of the teacher and gives philosophical disquisition.

Rama reveals himself as four-handed Maha Vishnu at his very birth, a feature that is not seen in Valmiki

Sage Valmiki depicts Sri Rama as an ideal man while admitting his divinity, whereas Sage Vyasa present him as the Supreme Being incarnate with the full remembrance of his divinity and the recognition of it by all wise men.

In response to Lakshmana's questions on different occasions he teaches knowledge, devotion and detachment, methods of worship and the way of emancipation. In reply to Kaushalya's query, Rama teaches the three Yogas of Karma (action), Jnana (knowledge) and Bhakti (devotion).

The well-known Ramagita is part of Adhyatma Ramayana. It contains teachings on Advaita Vedanta. The real contribution of this work is in its repeatedly propounding the doctrine that Rama is Brahman the Absolute and that Sita is His Maya-shakti or Prakriti, thereby raising the personality of Rama to the highest level and providing a firm base to the worship of Rama.

Ahalya the wife of Sage Gautama is in invisible form in the Valmiki Ramayana, whereas in the Adhyatma she has been depicted in the rock form.

In the Ayodhya Kanda of Adhyatma Ramayana the section opens with a visit of Sage Narada to Sri. Rama to remind him of the purpose of his incarnation, which Sri. Rama acknowledges. All these incidents are not in Valmiki.

In the Adhyatma, banishment of Sri Rama is accomplished by the Devas through Goddess Saraswathi, by possessing the two women i.e. maid servant Manthara and Kaikeyi. In Valmiki this incident is explained as a simple court intrigue.

Sage Valmiki's evil past has been explained in detail in Adhyatma, but not in the other.

In Adhyatma, Lakshmana requests Rama to instruct him on the means of attaining Salvation. Rama also gives him an elaborate discourse on Jnana and Bhakti, conveying the quintessence of Vedanta. This is not there in Valmiki Text.

According to Adhyatma, Ravana is aware of the fact that Sri. Rama in human form is Lord Vishnu incarnated to kill him. Ravana is also aware of the fact that destruction at Sri. Rama's hand is easier way of gaining salvation than through spiritual practices (devotion through confrontation - an example for vidvesha bhakti).

In Adhyatma - unknown to Lakshmana, Rama informs Sita that Ravana will be coming to abduct her, and that therefore he is handing her over to the Fire deity Agni for safe custody, till he takes her back again. In her place Maya Sita is left in Asrama, and it is this illusory Sita that Ravana abducts. This is unknown in the Valmiki.

In Valmiki, it is Kabandha who advises Sri. Rama to make friends with Sugreeva and gives details about the place of his residence, whereas in Adhyatma it is ascetic Sabari who first tells Rama about Sugreeva and informs him that Sita is confined in Ravana's palace.

After the death of Vali it is Hanuman who consoles Tara in Adhyatma Ramayana, whereas in Valmiki Sri. Rama gives her an elaborate advice of philosophy of Vedanta and the practice of devotion, besides consoling her.

In Adhyatma while Rama is staying at Mount Pravarshana after the coronation of Sugreeva, he gives an elaborate discourse to Lakshmana on the ritualistic worship of Lord Maha Vishnu (i.e Himself), thus revealing his identity with the Supreme Being openly.

Swayamprabha comes to meet Rama and praises Him, identifying him as Supreme Being. According to the advice of Rama she goes to Badari to attain Mukthi.. This episode is absent in Valmiki.

Sampati gives an elaborate discourse to the monkeys who meet him He quotes Sage Chandramas, while telling about the divinity of Sri. Rama. This incident is available in Adhyatma only.

A conspicuous addition in the Adhyatma is Rama's installation of the Sivalinga in Rameswara, before the construction of Sethu for the success of the enterprise. Rama also declares about the merit of Pilgrimage to

Rameswara and Sethu Bandha here. These elaborations are not available in Valmiki.

Sri Rama is well aware of his divinity during the Nagapasa missile episode and Garuda's arrival to release them. In Valmiki, Rama is not aware of his Divinity till the end when Brahma imparts that knowledge to him.

Kalanemi obstructs Hanuman while he is on his way to bring Mritasanjivani, a herb that can revive one who is almost dead. This incident is absent in Valmiki.

Narada praises Rama after the death of Kumbakarna in Adhyatma. This is absent in Valmiki.

Killing of Maya Sita by Indrajit and illusion created thereon by black magic is available in Valmiki but not in Adhyatma

Before going to battle Ravana, for gaining invincibility in fighting, begins fire rite, as per the advice of his guru Sukra. This rite is blocked and stopped by the monkeys. These incidents are absent in Valmiki Ramayana.

Rama cuts down the heads of Ravana repeatedly, but could not kill him. Vibhishana informs Rama that Ravana has got amrita deposited in his umbilicus and that until it is removed he cannot be killed. This is available in Adhyatma Ramayana. But in Valmiki Ramayana as per the advice of Sage Agasthya Rama chants Adhithya Hrudaya and worships Lord Soorya to kill Ravana.

According to Adhyatma on the death of Ravana, his spirit, having luminosity of lighting enters into Rama and attains salvation. This explanation finds no place in Valmiki.

After the death of Ravana, Sita's fire ordeal is only to replace the Maya Sita by Rama. The whole event is given the appearance of a real ordeal in Valmiki.

In Adhyatma Ramayana every one praises and chants the hymn on Rama starting from Vamadeva, Valmiki, Bharadwaja, Narada, Viradha, Sarabanga, Sutikshna, Agasthya, Viswamitra, Vasishta, Jatayu, Kabhanda, Sabari, Swayamprabha, Parasurama, Vibhishana, Hanuman etc. This is absent in Valmiki.

Conclusion

Though the traditional origin of these two Ramayanas are different and though there are differences in the treatment of the subject - Rama Katha -

one should not jump to the conclusion that there are contradictions between the two. We have to bear in mind that both of them deal with the same history of Rama and what Adhyatma Ramayana has done is only to make explicit what Valmiki has taught us implicitly and indirectly in his epic. As a much smaller text (containing about 4000 slokas) than that Valmiki's (containing 24000 slokas) and complete in itself, Adhyatma Ramayana offers the devotees of Rama a smaller and devotional exposition of Rama's greatness which they can use in their daily practices of worship.

Jai Shri Ram.

References:

1. Adhyatma Ramayana by Swami Tapasyananda
2. Kalyana Kalpataru - Srimadadhyatma Ramayana Number - October 1998 and
3. Adhyatma Ramayan (Hindi) - Both by Gita Press, Gorakhpur

## **Thunjathu Ezhuthachan's Adhyatma Ramayanam**

### **I. Bala Kandam [Childhood Chapter]**

#### **SYNOPSIS:**

This first chapter of Ramayana starts with the prayer of the author, his request to the parrot to tell the story of Rama, The importance of Ramayana with a concise entire story as told by Lord Shiva to Goddess Parvathy, The request of mother earth, devas and Brahma to Lord Vishnu to put an end to the troubles caused by Ravana, the conduct of Putrakeshti by king Dasaratha, Birth of Rama, Bharatha, Lakshmana and Shatrugna, their education, visit of sage Viswamithra to Dasaratha with a request to send Lord Rama to help him to protect the Fire sacrifice he is conducting to please the manes, Killing of Thadaga, Killing of Subahu, conduct of the fire Sacrifice, story of Ahalya, lifting of curse on her by Lord Rama, prayer of Ahalya addressed to Rama, Visit of Rama to Mithila, his marriage with Sita, and the destruction of pride of Parasurama.

#### **I.1 Author's Prayers**

[Normally written as a prelude before writing great works.]

Rama, Rama, Rama, victory to Ramachandra,  
Rama, Rama, Rama, victory to Ramabhadra,  
Rama, Rama, Rama victory to the ever pretty one of Sita,  
Rama, Rama, Rama, victory to the stealer of the mind of the world,  
Rama, Rama, Rama, victory to the killer of Ravana,



Rama, please make my mind joyous, Rama, Rama,  
The soul of Raghava-Rama, the consort of Lakshmi-Rama,  
Salutations to Rama, who has a very pretty mien,  
Salutations to Narayana, Salutations to Narayana,  
Salutations to Narayana, Salutations to Narayana,  
Oh she parrot who came singing the name of Rama,  
Without any hesitation, please tell us the story of Rama,  
That baby of the parrot saluted those who are great,  
And started telling with the memory of Rama.

#### PRAYER TO GANESHA

The causal leader of the ganas,  
The one who has the soul of Brahma,  
The epitome of mercy, the god made possible  
By Lord Shiva and Goddess Parvathi,  
The one who has an elephant face,  
Is being saluted by me to the best possible extent,  
So that he helps me to completely cross the blockades created by my fate.

#### PRAYER TO GODDESS SARASWATHI

Please come, and live always on my tongue,  
Oh Goddess Saraswathi, who has a pretty varied form,  
Who is the soul of Vedas,  
Without and sense of shame please dance on my tongue,  
Oh Goddess with deer like limbs, like the one dressed by sky in the forest,  
Oh Bala, who lives in the face of Lord Brahma, born out of a lotus,  
Like the tides in the wide ocean,  
Make the words of the language come in front of me from time to time,  
Oh Goddess with auspiciousness,  
Do not bother to see appropriateness again and again.

#### PRAYER TO LORD KRISHNA, SAGE VYASA AND SAGE VALMIKI

Let Lord Krishna who was born in the clan of Vrushnis,  
And who was Lord Vishnu, the soul of the world, bless me specially,  
I salute sage Vyasa who was born in the family that started from Vishnu,  
Who was really a sage who can be considered as incarnation of Vishnu,  
And who was the one who saw the illusory history of Lord Vishnu,  
And who was the one who wrote all the epics.  
I salute that sage Valmiki who wrote Ramayana,  
Which is equal to the four Vedas  
And who was deeply respected by Lord Brahma with four heads,  
And who was a great sage so that he grants me boons always.

## GENERAL PRAYER TO BRAHMA, ELDERS AND TEACHERS

I should be helped by the devas like Lord Brahma,  
Great sages like Narada, Goddess Parvathi, the consort of lord Shiva  
And also my goddess Lakshmi who was born out of a lotus.  
I salute the causal Brahmin leaders, who examined my work,  
And also removed all the weakness in my work by toiling effort.  
My teacher told me That, all the Vedas,  
Are the God who is basis of different worlds.  
Those who are the basis of all the Vedas,  
Are to be seen as the great Gods of this earth.  
Through them and are on the part of Lord Vishnu, Shiva and other lords,  
And they who were the part of Vedas,  
To whom they will teach all they know?

### **1.2 Introduction by the Author**

[The author gives a brief introduction to Ramayana and expresses that he is not a Brahmin and says that in spite of that he will pray God that he becomes capable of telling the story of Ramayana.]

This servant who has been working under their feet,  
Who is the wise man among the lowest Hindu Varnas,  
Am attempting to tell the old Ramayana which has been approved by Vedas,  
In such a way that even the ignorant would easily understand it,  
And I pray that the Vedas, vedangas and knowledge emanating from Vedas,  
Should become clear to my mind and I would try my best in my attempt.

Let Lord Indra, the lord of Devas, Agni who is the Lord of Swaha,  
Lord Yama who is the lord of manes, Varuna, the Lord of water,  
The wind God, Kubhera the God of all wealth,  
The treasure of mercy Lord Shiva, Moon who is the Lord of stars,  
Lord Ganapathi who is the son of Lord Shiva,  
Lord Shiva who is the leader of Pramadhass,  
Lord Sun who is the soul of hearing and speech, the Lord of lands,  
All the beings of this world which move and do not move,  
Should bless me who does not have the support of any one,  
And I salute all of them through my innermost mind.  
My elder brother who is much greater in scholarship to me,  
My teacher who lives with very many disciples,  
Let Rama the teacher and all the chief elders who are my teachers,  
Should always live and bless me from my innermost self.

The Ramayana was composed by Lord Brahma in olden times,  
And had hundred billion slokas in this world.  
Once a hunter chanted the name of Rama,

And he became a great saint and seeing this Lord Brahma,  
Ordered him to write Ramayana so that,  
It would help in the salvation of all beings on this earth,  
And Lord Narada then taught him Ramayana,  
And the Goddess Saraswathi occupied the tongue of Valmiki.

Let her also live like that in my tongue also,  
But I feel ashamed when I realize that I do not have sufficient wisdom,  
As I am not authorized to learn Vedas and Sasthras,  
I request you to please overlook and pardon this.  
This Adhyathma Ramayana gives rise to divine wisdom,  
And is also kept as very secret and has been told by Lord Shiva himself,  
And all human beings who learn this great book,  
Would definitely get salvation even within this life.  
Please hear all this with great devotion,  
This greatness of Rama has been told to you in a summary form,  
Also if this is happened to be heard by wise people,  
They would get rid of all problems immediately and also attain salvation.

For lessening the burden of this earth,  
When Brahma and other devas, with great devotion,  
Prayed Lord Vishnu who was sleeping on a snake in the ocean of milk,  
He was born in the clan of Sun god as the son of Dasaratha who was greatly  
valorous,  
And sent asuras who travel at night like Ravana,  
To the town of the son of Sun God (Yama),  
And later attained first the divine position,  
And I salute the divine feet of him who is the consort of Lakshmi.

### **I.3 Uma Maheswara Samvadham**

[Uma Maheswara Dialogue - Summary of Ramayana]

That goddess who is the pretty daughter of ice Mountain  
And who lives on his left side saluted and asked with devotion,  
Him who lives on Kailasa Mountain with the light of billions of suns,  
In the purest of temple sitting on the jeweled throne in the yogic pose,  
Who has an eye on his forehead, who is served by sages, devas and Sidhas,  
Who has a blue red colour and who is her husband.

"Oh Lord who is the soul of all beings, Oh divine God, victory to you.  
Oh God who lives on all worlds, Oh god of all, Oh greatest god,  
Oh Sarvaa, Oh Sankara, Oh God who likes people who surrender to you,  
Oh God of all devas, Oh Lord of all universe, Oh Sea of mercy,  
Even if a matter is that which is a great secret,  
Those people who are greater than the greatest,

When they see devotion, faith and services,  
It seems teach it to their great devotees.  
And so I have taken courage to ask your great self,  
Along with great expectation and a mind full of devotion,  
"If you have at least a small mercy on me,  
Now teach me the principle of the God Rama."

Difference in philosophies, renunciations involving sciences and wisdom,  
The real symptoms of devotion, Sankhya, Yoga and other aspects,  
The result of going to temple and starving, the result of doing fire sacrifices,  
The result of taking bath in sacred waters, the result of charity and gifts,  
The dharmas of different castes and the dharmas suiting period of life,  
Are heard to be with me always due to the blessings of the great yourself,  
And my heart is filled with happiness due to it,  
And having heard the cause of attachment as well as renunciation,  
My mental blindness has completely left me, Oh God of the universe.  
"I have great desire in my mind to hear the story of God Rama,  
And if I am suitable to hear it, Oh sea of mercy, please shower your grace on  
me,  
For except you oh great God there is no one who can tell me this."  
The Goddess Karthyayani, Parvathi, Bhagwathi,  
Said like this to the Parameshwara who is a great God,  
And hearing this the great God, who is the lord of entire universe,  
Answered her with a very happy smile.

"Blessed one, wife, daughter of the Mountain, Hey Parvathi, Hey lady,  
Oh Darling no one has devotion to god as much as you have,  
It is great luck that in your mind that a desire was formed,  
To hear the principles of the God Rama.  
So far no one has requested for this and on your oath,  
I also have not told about it to anybody, oh darling of the soul.  
To get a great desire to know the very secret,  
Principle behind the divine God shows your wonderful devotion.  
Which increased greatly in the branch of your mind,  
I would salute the lotus feet of Rama and summarize,  
The wonderful and essential principle. Please hear it from me."

God Rama, the divine God, the God who is in divine bliss,  
Lord Vishnu, the cause of nature, one who is alone and divine,  
The greatest of men, God, The endless one, the primeval lord,  
Teacher, the merciful one, the greatest one, the divine Brahman,  
The God who is responsible for creation, upkeep and destruction of the world,  
The God who is himself Vishnu, Brahma and Lord Shiva,  
He who does not have second, the first one,  
He who loves people, The God who is Rama the soul.

The divine one who is the meaning of principles,  
He who is in all souls, he who is God,  
And those who think that he is only a man are ignorant ones,  
And since the mind is dark due to it being hidden by illusion,  
And since The hearing of the discussion between Rama, Sita and Hanuman,  
Is the one which leads to salvation, I will tell it to you, darling, please hear.

But long, long ago, the lord of the universe, The God Rama,  
Who has a lotus like eyes, Who is blessed with divine joy,  
After killing Ravana with ten heads who defeated several devas,  
Reached Ayodhya immediately along with his brother and wife,  
And immediately crowned himself as the king of Ayodhya.  
He who has the purest of souls, the God of all,  
The Lord who does not change,  
Who was being served by friends and their sons,  
By the group of several type of friends,  
By greatly pure people, by the brother valorous heroes,  
By Lord Bharatha son of Kaikeyi, By Vibheeshana,  
And by Vasishta the son of Lord Brahma and other sages,  
And who Shined with a luster which was equivalent to billions of suns,  
Heard the stories which are famous in this world and became very happy,  
Along with his Wife Janaki who was Maya devi,  
And while he was sitting on the golden throne studded with purest of great  
gems,  
That Lord of divine joy, saw Hanuman the son of air who was standing there,  
Saluting him and that merciful god smilingly saw Sita and told her,  
"Hey pretty one, are you not seeing Hanuman?  
He is always within me and you, always without fail,  
With his mind filled with the division less devotion."

Great one, he does not have any desire for,  
Anything except the knowledge of the divine God.  
He is pure and deserves to be given knowledge about soul,  
As he has no attachment and is forever first among Brahmacharis (Bachelor),  
Please understand that he does not have any stains,  
And so without hesitating please tell what is in your mind,  
Oh divine one, Oh one who spreads all over, One who is only goodness,  
And one who is completely filled with illusion,  
He is fit to be taught about the knowledge of Brahman,  
For among those who seek that knowledge he is the first.  
When at that time after Sri Rama told like this,  
The Goddess called Hanuman and told him thus,  
"The leading stone of the crown worn by valorous heroes,  
The greatest among devotees of Rama, please hear what I say,  
Please decide within your mind that God Rama is the,

The divine joy, the one and only one, one who does not have a second, the divine Brahman,  
The one who does not move, One who is not attached to anything, One who is only essence,  
And that thing which cannot be known in spite of determination,  
You please understand that this God Rama is pure, without stains,  
One without properties, one who is not having any feelings,  
One who does only good, One who is peaceful, One who is the divine soul, one who is forever happy,  
A thing which does not have any birth or death and he is the divine Brahman. Please understand that God Rama is the cause of all, one who is spread everywhere, one who is the soul of all,  
One who is everything, One who is the God of all, one who is witness of all, one who is forever,  
One who is everything and basis of all, one who is spread in all gods and a without sensations.

Now I would tell you the principle of mine in real terms,  
To you I have become the primeval causal basis,  
And my husband who is the divine God  
Allows me to create anything just by his presence.

All those which have been created by me due to his presence,  
Are understood by foolish people as the real divine form,  
Not understanding that his form does not have any birth,  
For only those who have realized him will know About it.  
In this earth, in the clan of the sun God, in Ayodhya,  
The God of all was born in the form of Sri Rama,  
And for killing Asuras who eat flesh of humans,  
When he went along with sage Viswamithra,  
He killed on his way the very bad Thadaga,  
Who approached him with anger and saved,  
The hermitage of the sage and also protected the Yaga (fire sacrifice),  
And accompanied the very great sage called Koushika,  
To the kingdom of Mithila and on the way,  
Ended the curse of Ahalya who was the wife of sage Gauthama,

After blessing her who saluted his lotus like feet  
He entered the town of Mithila with all respect,  
And then broke the bow of the enemy of three cities (Shiva),  
And then married me and when he was returning,  
Lord Parasurama came before him and prevented him,  
And he destroyed his pride and entered the city of Ayodhya,  
And lived there happily for another twelve years,  
And at that time his father made arrangements for his coronation,

And due to this being prevented by his mother Kaikeyi,  
Along with his brother Lakshmana, the son of Sumithra,  
He reached Chithrakoota and during that time,  
His father expired and entered the city of death,  
And hearing this with mind full of sorrowful thoughts,  
He performed the after death rites and sent,  
His devotee Bharatha to rule the kingdom.

When he entered Dandakaraya forest,  
He killed Viradha and visited Agasthya born out of a pot,  
And he promised before the learned men and sages,  
That soon he would completely decimate the clan of Rakshasas,  
And then he entered Pancha vati and when he was living there,  
Soorpanaka the sister of the Lord of Rakshasas,  
Came In the grip of the arrow shot by the God of love,  
And Lakshmana cut off her nose,  
And this made the highly placed Khara angry,  
And he came to fight with fourteen thousand Rakshasas,  
But they were all killed within one and half hour time,  
And later Soorpanakha went to Ravana and told him about this,  
And Rama gave salvation to Mareecha by using an arrow,  
When he came in deceit as a deer made of gold,  
And after Ravana went away taking the duplicate illusory Sita,  
That man of illusion gave salvation to the bird Jatayu,  
And later went and later gave Salvation to Kabandha,  
Who came taking the form of a Rakshasa,  
And later he went and saw Sabari,  
And accepted the worship by her,  
And he entered the banks of river Pampa,  
And there he saw you and along with you,  
He saw Sugreeva the son of Sun god,  
And signed a treaty of friendship with him,  
And killed Bali the son of Indra who was the enemy of Vruthra.

Later they searched for Sita in the southern ocean,  
Built a bridge, destroyed Lanka and later,  
Killed the enemy Ravana who came ready for war,  
Along with his sons, friends, mothers and servants  
Using an arrow and saved the three worlds,  
And later crowned his devotee Vibheeshana.

I who had taken to hiding inside the fire,  
Was brought out making the world agree on my purity,  
And riding the Pushpaka which was made by the rays of the sun,  
And after taking permission of the devas also,

The lord of the world crowned himself as the king of Ayodhya,  
And remained worshipped by devas and others.

"He is the Narayana addressed by Yajnas and he grants,  
Salvation to those who are devoted to him, he is without any stains,  
He always makes all actions of his to be performed by me who is his Maya  
Devi,  
And he is the teacher of the world Rama who is without properties,  
He is the mind catcher of the world, one without change, One who is many,  
One whose soul is joy, The one who entertains the soul, one who does not  
have second,  
Divine one, one who does not have stains, One who is a garden to the bee  
like learned ones,  
One who is firm, One who is peaceful, God Narayana  
One who is beyond going, sitting, becoming wonderstruck or becoming sad,  
A soul without feelings, One shining whole which arrows cannot pierce,  
And he would not do any action at any time, One who is pure, One who does  
not change with time,  
A collection of joy, a divine being, one who is full of illusion, and he makes,  
His illusory consort do the job and make it appear as if he has done it,  
Because I completely obey his conduct of illusion."  
After the philosophy of the existence of Rama,  
Was explained by Goddess Sita to the son of Anjana  
Lord Rama with a pretty smile told him,  
"The souls that we all see is but the refection,  
Of the form of the divine soul that exists everywhere."

Oh great monkey, My lustrous illusion,  
Without any doubt has the image in you,  
Like in each and every lake, the great sky,  
Can be directly seen by you, and similar to that,  
The real Divine Brahman, the form for which.  
The divine God is himself the witness is very stable, my friend,  
You should understand the principle behind me,  
By the great Vedic sayings like "You are That",  
And my devotee due to the grace of Guru,  
When he understands this, without any doubt,  
Would reach me and my form.

"Those who are not interested in my devotion, jump,  
Into all places where science is mentioned and love that place,  
To those who do not have devotion, even after hundred thousand births,  
They would not get knowledge of philosophy and salvation,  
Do not inform those men who do not have devotion to me,  
This fact which has been told by me as God anytime.



There is no divine advice which is above this."  
Thus Lord Shiva told Goddess Parvathi,  
About the greatness of Rama, which is holy and held as great secret,  
And which was told by the real Lord Rama himself to the son of wind god,  
And it leads to salvation, it destroys sins, that which starts killing of darkness  
of the heart,  
And which is the meaning of all Vedanthas, And is the principle behind Lord  
Rama.  
All these divine words which were taught to lord Hanuman,  
If read by a man always along with great devotion,  
Without any doubt will set him free.

Great problems like Brahma hathya, even though,  
They have been earned in several of your births.  
Would all get destroyed, told Lord Rama,  
To the great Monkey and is it not the truth.  
Even though he is a Man who is hated in his clan, one who steals other  
women and money,  
Sinner, killer of mother, killer of father, one who kills Brahmins,  
One who does crime to groups of yogis, one who steals gold, bad man,  
And one who is found fault by the entire world,  
If he chants the name of Rama with devotion,  
He would be worshipped by the gods with respect,  
And not only that for he would reach the land of Vishnu,  
Which is even difficult to get for kings among those who sacrifice,  
And there is absolutely no doubt in that.

Hearing the way that it was told by the great God,  
The Goddess told with ebbing devotion in her,  
"Oh auspicious one, my husband, Lord of the universe,  
Lover of Ganga, The greatest God, Treasure of mercy,  
One who is decorated by snake, I am now blessed,  
I have become honoured, I have become contented and all this now and also  
peaceful,  
Now All my doubts have been torn in to pieces,  
All my desires have been destroyed due to your blessing,  
The pure philosophy of Rama is a compound of nectar,  
Though I drank that which flowed from your mouth to full capacity,  
There is no possibility that my mind becomes contented,  
And because of that I have to tell you one thing.

What you have told me in summary and that did not satisfy me,  
All the greatness of the real Lord Narayana,  
Would not add knowledge to those who consider time as insignificant,

And would not add to the wealth of those who consider property as insignificant,  
And would not give daily happiness to those who consider loans as insignificant,  
And would not improve the status of those who consider Gods as insignificant,  
So without any laziness, please tell me in detail the holy story of Rama.

The God, the greatest God, The divine God,  
When he heard the question of the Goddess,  
Broke in to a pleasant smile and that divine Chandra Shekara told,  
"Hey pretty one, please hear. In the olden times Lord Brahma,  
Wrote Ramayana in detail with Thousand billion stanzas,  
And this was accepted by the Vedas.  
Under the orders of Lord Brahma, sage Valmiki wrote this again,  
Using only twenty four thousand stanzas for the salvation of man.  
And that was further summarized and told to us by Lord Rama.

This was named as Adhyathma Ramayanam for.  
Those who read this would get knowledge of the divine soul,  
They would also get wealth of children, increase of wealth,  
Long life, wealth of friends, fame and freedom from diseases  
Their devotion also would increase and they would get salvation,  
And though it is a great secret, please hear it from me.

#### **I.4 Shiva's Story Narration**

Due to always being burdened by Ravana,  
And his great army of Rakshasa.  
Goddess Earth took the form of a cow and along with crowds of sages and devas,  
Reached the land of Brahma who sits on a lotus and cried.  
And when she told about all her pain to Lord Brahma,  
And Lord Brahma after deep thought for some time,  
Came to the conclusion that there is no alternative,  
Other than going and appealing to Lord of the Vedas, God Vishnu,  
And after thinking like this Lord Brahma with greatly added sorrow,  
Took all of them and reached the ocean of milk,  
And prayed the Lord along with the devas and sages.

He then prayed the lord with great devotion,  
Using Purusha Sooktham and was waiting,  
And at that time he was able to see Lord Vishnu,  
With lotus like eyes with a shine similar,  
To ten thousand suns raising on the east.

The God's form was pretty and could not be seen,  
Easily even with great Sidha Yogis and which had,  
Smile like the light of the moon, which had a pretty form,  
Which resembled the full moon and that God had eyes like lotus flower,  
Had the colour of blue sapphire, was divine and he had,  
The very pretty goddess Lakshmi on his chest,  
And he was like the worshipful rise of God,  
And he was the God decorated by Sri Vathsam.  
His lotus like feet were very dear to his devotees,  
He was like the celebration of the entire world,  
He was served by the good, he was wearing a crown,  
Resembling the Meru Mountain, and decorated by,  
Ear studs, pearl necklaces, armlets bangles, belt, ring,  
And his body was mind bewitching, he was epitome of mercy,  
And seeing him thus, The Lord Brahma became deliriously happy,  
And using very pretty and sweet words started praying him thus,  
"Oh God of divine joy, Oh God of luck, victory, victory.

Oh God whose lotus like feet is extremely difficult to see,  
Even to the great Sidha Yogis who thirst after salvation,  
My prayer and salutations to you forever and ever,  
Oh Lord of all universes, Oh forever pure God,  
My prayer and salutations to you forever and ever,  
Oh true wisdom, Oh Joy, oh deathlessness,  
Oh God without a second and who is one and only one,  
My prayer and salutations to you forever and ever,  
Oh Ocean of mercy, Oh Lord of the universe,  
Who creates, upkeeps and destroys it, salutations,  
My prayer and salutations to you forever and ever,

One can never get emancipation in this world through,  
Learning of Vedas, penance or through fire sacrifices,  
But if we want to get salvation, there is no other method,  
Except deep devotion to your feet, and the two lotus like feet,  
Of yours have been seen by me today, due to my luck.

I need to get complete devotion always and forever,  
To your lotus like feet, Which are daily worshipped with complete devotion,  
By The great among the sages who are peaceful in nature.  
Oh God who loves his devotees my prayers.

To the men who are suffering in the wheel of birth and death,  
And have a worried mind, there is no other medicine except devotion to you,  
And in my mind I have great pity towards them when I think of their death  
Oh God who is the treasure house of mercy,

Please give me a boon that they think about,  
Your lotus like feet which are like the baby sun  
During the time of their death when there is a growing need for,  
Thinking about your feet, Oh giver of mercy, Salutations,  
I surrender to you God, Oh consort of Lakshmi, Oh Consort of earth,  
Oh God who is personification of divine joy, Oh God, victory, victory,  
Oh divine one, Oh divine soul, Oh God who is the divine Brahman, victory,  
Oh God pervaded with divinity, Oh diviner than the divine, Oh God with lotus  
like eyes, victory,  
Oh God who blesses, Oh Narayana, Oh Vaikunta, victory.

When Lord Brahma prayed like this to Lord Vishnu,  
He sweetly with a great smile in his face,  
Asked "Why have all of you come,  
Here at this time as a group and with unity,  
Please tell me about this. ' and hearing this,  
Lord Brahma made him understand the situation like this,  
"There is nothing in this world, that is not known to you,  
But still I will tell you. In all the three words,  
Sorrow has reached its peak, Oh Lord,  
Due to Ravana the son of sage Poulasthya,  
All the three worlds have been completely destroyed, Oh God of universe."

Alas, Becoming proud due to the strength of boons given to me,  
Without any kindness he is destroying the entire world,  
He shook even the guardians of the world,  
And created different rules in all those places,  
In the war he tied Lord Indra and created,  
Only one rule in this world, that Ravana,  
Due to that fire sacrifices were stopped,  
And not only that he also eats,  
Great yogis and great sages and catches and takes away  
Virtuous wives and so all good has been destroyed.  
Oh Lord of the world, it has been earlier decided,  
That he does not face death from anyone else other than man,  
And so your goodself should himself be born as a man,  
And should kill that Ravana, Oh treasure of mercy,  
And I again and again salute you for that, oh enemy of Madhu,  
I should be able to think about your very tender feet.

When Lord Brahma told him like this,  
Lord Vishnu with lotus eyes smiled and told him like this,  
"With a pure heart, in olden times, Kasyapa Prajapathi served me,  
For some time wishing to get a son, and I am happily,  
Fulfilling his wish and I am going to do it now."

Kasyapa became a king called Dasaradha,  
In a place which is in earth, Of Brahma,  
And Kasyapa's wife Adhithi became Dasaratha's wife Kousalya,  
And I would be born as a son to them,  
And there would be brother's for me,  
And in the divine form, the goddess of universe, who is my friend,  
Who is the Goddess Yoga Maya would enter the house of Janaka,  
AS the death to the clan of Rakshasas, not being born to any mother,  
The devas should be born in the world as monkey warriors,  
For the sake of reducing the burden of Goddess earth,  
Told Lord Vishnu, and when the Lord of Vedas disappeared,  
Lord Brahma saluted him with great devotion.

At the time the worries of all devas came to an end,  
And facing the direction where the primeval lord disappeared,  
Bereft of all sorrow in the mind and with great love there,  
Fell on the ground and saluted the Lord.  
After giving great hope with words of solace to the Goddess earth,  
Lord Brahma addressed the devas and told.

"The enemy of asuras, the treasure of mercy, the consort of Lakshmi,  
Would take an incarnation of a great human being,  
In the clan of the Sun God, in the city of Ayodhya,  
And all of you who are devas also should one thing.  
For the sake of helping Lord Vishnu as servants to him,  
You all should be born in the earth and also,  
Fight with great heroes of the army of Rakshasas.  
Without delay You should become monkeys,  
And occupy all forests, hills, mouth of caves and on all trees."

After telling to Indra and other devas, about the order,  
Of his Lord, he became happy and immediately,  
Went to his Sathya loka and Goddess earth became,  
Free of all her worries and became contented and happy.

Then Indra and all other great devas,  
Took the form of monkeys for,  
The sake of helping Lord Vishnu in the human form,  
And with very fast valour on Mountains and trees,  
Along with a body which is equal to a Mountain,  
And where those great monkeys lived happily,  
In earth and waited for the appearance of Lord Vishnu.

## 1.5 Puthra Labha Alochana

[Thought of Getting a Son]

When King Dasaratha who had extremely good qualities,  
Who was pure, king of Ayodhya, Soul of justice, valorous hero,  
Equal to one born in clan of devas, Really great valorous one,  
One equal to God of love and one who is the gem of mercy,  
Along with queen Kausalya and with the two queens Kaikeyi and Sumathra,  
Who were giving great credence to looking after their husbands,  
And along with his ministers, after thinking over the problems and blessings,  
Was ruling over the entire earth and due to his being not blessed by sons,  
Along with great sorrow saluted the two lotus like feet of his guru and asked,  
"How and when can I get good sons, kindly tell me for,  
If I does not have sons, for me all the wealth that I have only leads to sorrow."

The great sage of penance, Vasishta, after hearing this,  
Laughed and told to king Dasaratha like this,  
"You would soon get four sons, so do not be sad,  
Thinking about this in your mind, Oh king,  
Without delay get sage Rishya Srunga,  
And immediately perform the Puthra Kameshti sacrifice."

## 1.6 Puthra Kameshti

[Fire Sacrifice to get Children]

As per the words of his Guru sage Vasishta,  
The king got the help of the sage Rishya Srunga.  
He constructed the place for doing Yaga, in the shores of Sarayu,  
And that Lord of earth observed the penance of the Yaga,  
And after performing the Aswamedha sacrifice,  
That Dasaradha who was like the Lord of the world,  
Along with the sages performed with devotion the Puthra Kameshti,  
For the incarnation of The Lord of the earth..  
All the devas and Gods were satisfied by the offering in fire,  
Made by sage Rishya Srunga and at that time,  
From the fire place rose the God of fire,  
Along with a pot of Payasa (Sweet porridge).

"For the sake of getting sons, take this porridge,  
Which is made by Gods," said the Fire God,  
And gave it to the great king and disappeared,  
And as per the orders of sages, he took it.

He gave them their fees and saluted them with devotion,  
That great hero Dasaratha, and immediately with love,

He gave half the quantity to his wife Kousalya,  
And with great love gave the other half to Kaikeyi,  
At that time queen Kousalya, gave half of what she got,  
Without any hesitation to queen Sumathra,  
And seeing this Kaikeyi also gave half her share to Sumithra,  
And seeing this the king became very happy,  
And the three queens got in to the family way,  
Giving great joy to the citizens of Ayodhya.

Right from that time, the king of the earth, Dasaradha,  
Started assembling great learned Brahmins,  
And performed chanting fire sacrifice etc for the safety of the pregnancy,  
And when in those pretty women, the proper signs of pregnancy started  
appearing in time,  
The love in the mind of the great king also increased.  
Like the ornaments for his queens, to the Brahmins,  
To the citizens, to the earth and to the gods,  
Sorrow became very less daily, and  
Great luster increased for those who talk less,  
He performed rituals like Seemantham and Pumsavanam,  
And the king also gave money to charity to his full desire,  
And the pregnancy came to an end and at that time,  
Four children were born to him at the time,  
When five planets in exalted position, and at that time,  
Lord Vishnu became the son of queen Kausalya,  
His star was Punarvasu and the thidhi (moon's phase) was Navami,  
And the great Lord was born at the time when,  
Lord Jupiter was along with the lord of his birth star,  
And it was in Karkidaga Lagnam, it was in greatly exalted position,  
Lord Sun was greatly exalted, Sani was in Thula Rasi,  
Lord Venus was in Meena Rasi, Lord mars was in retrograde,  
And was greatly exalted in Makara Rasi,  
All the Gods were crowding in all directions,  
And at that time in Poosa star Kaikeyi got a son,  
And the next day queen Sumithra got twins.

When God, divine soul, Mukunda, Narayana,  
God of the universe, One who does not have births, One who has lotus like  
eyes,  
And God of the earth, was born along with the symbols of Lord Vishnu,  
Kausalya saw him as thousand rays of light coming together,  
As if one who rises up like thousand suns,  
As one wearing a honourable crown which was venerated,  
By Lord Brahma, sages like Narada and Sanaka,  
As one having pretty hair and with prettiness of the curly locks,

As the one having eyes which were filled with the nectar of mercy,  
With hips dressed with silk of the rising sun in the sky,  
With hands shining with conch, wheel and mace,  
As one wearing a necklace of Kousthubha gem in his conch like neck,  
As one who is having Srivathsa mole which was extremely clear,  
So that his devotees who love him would be able to identify him,  
As one wearing ear studs, pearl necklace, anklets, girdle and other  
decorations,  
As one having a moon like face, as one having a feet which earlier measured  
the world,  
As one sporting the divine joy which has been seen and seen,  
And a the divine God who is responsible to give salvation and is the witness  
of the world,  
And when she understood him as the real God Narayana,  
And that very pretty Kausalya saluted him,  
And started singing his praises continuously.

"Salutations to God of gods who wears the conch and the wheel,  
Salutations to Vasudeva, the killer of Madhu and Hari,  
Salutations to Narayana, Salutations to killer of Naraka,  
Salutations to the God, the archer, Salutations to Lord of universe,  
Your great self-using the goddess of illusion are always,  
For Creating, looking after and destroying this universe,  
And depending on the three character class like Sathwa,  
Even the very pure great ones are not clear as to why this is for that."  
The greatest, He who is not any other one, The divine Brahman, the divine  
one,  
The divine soul, The divine Purusha, the complete one,  
Achyuthan, The endless one, the not clear one, the imperishable one, he who  
is the one,  
He who does not move, he who is unequalled, He who gives salvation, he  
who is forever,  
He who is pure, he who is untainted, The God of the soul who does not have  
emotions,  
The calm one, who is disinterested, he who is personification of absence of  
pride,  
He who does not have any divisions, the purest one, the just one, he who  
does not have any stain,  
He who does not have any characteristic, He who is worshipped by words of  
Vedas, the lord,  
He who does not do anything, He who does not have a form, he who does  
not age, He who is honoured,  
He who does not have desires, he who lives in the mind of just ones,  
He who does not have a second, he who cannot be defeated, he who is  
forever joyful, Lord Narayana,



The learned one, the bee that hovers round the mind, the enemy of Madhu,  
He who is truthful, The god of all souls, He who does not have beginning,  
The being which collects truth, he who is served by sages like Sanaka,  
The personification of meanings of philosophy, he who pervades all over  
universe,  
He who is only essence, I surrender to your feet.

In your honour's stomach daily and endlessly,  
All the universes are always lying,  
And what is the cause of that type of yourself,  
Living within my stomach, salutations to you.  
And me who is foolish is now experiencing,  
The sensation of great devotees now.

Being daily drowned in the sea of husband, children and worries in life,  
I am completely confused and due to the strength of great illusion,  
Today I am lucky enough to see your lotus like feet.

By your mercy, we have to live comfortably,  
And though this form of yours is to destroy bad actions,  
Your great illusion who is prettiest in the world,  
Oh God of universe, should not make me desire for it, Oh consort of Lakshmi,  
The form of Vaishnava maya is very unusual,  
Oh God of devas, please hide this form before others see it,  
And take the form of a child which is more suitable to hug you,  
And bring you up with care, and show me, oh treasure of mercy,  
And I with a reason of affection towards my son,  
Would serve you and cross the ocean of the sad samsara.

When she with great devotion, saluted and prayed to him,  
The God who is the darling of his devotees, That great Purusha told,  
"Oh mother, I do not have any problem in taking a form,  
That is liked by you and it would come as you think,  
For killing Ravana who is roaming with great pride,  
And to bring good life to all the people on earth,  
Once Brahma, Shiva and the great Lords of devas,  
Prayed me with holy words and served me.  
And I decided to be born in the clan of Manu,  
As your child, taking the form of a human being,  
And I was born as your son, because you,  
Served me once with a wish in your mind,  
That I only should be born as a child to you,  
In your previous births and due to that reason,  
I only showed you my real form."

Seeing me in this form can only be done rarely,  
And this is meant for getting salvation to you,  
If you can meditate on this form with devotion daily,  
Then do not have any doubt that you would get salvation.

That man who reads or hears with devotion,  
The discussion that took place between us,  
Will attain my Saujya (salvation) definitely,  
And at the time of his death he will remember me,

Saying this he took the normal form of a little baby,  
And immediately started crying shaking his arms and legs,  
And he was extremely pretty with the colour of blue sapphire,  
Also one having lotus like eyes, Mukundan, soul of divine joy,  
One saluted by those present in the lotus like temple of Shiva,  
And thus he took incarnation in his world.

Hearing the news of the birth of a son,  
That king was blessed with divine joy,  
And to all those servants who told the news of son's birth,  
He gave cloths, ornaments and lots of wealth,  
After Seeing the face of his son, he went with great joy,  
And after taking a very cleansing bath and as per the orders of the Guru,  
He performed the ritual of birth and also meditated afterwards,  
To Kaikeyi a son was born the next day,  
And to Sumithra two sons were born,  
And Dasaratha who was the killer of enemies, also,  
Performed ritual of birth to all the children,  
And after that all his citizens shed tears of joy.

To the Brahmins countless and innumerable,  
Gold, jewels, cloth, land and other material were given as charity,  
And in the land of Gods also there was a big festival,  
And for Lord Indra all his thousand eyes became clear.

Remembering that that all souls of all the worlds,  
Are happy daily because of him, Vasishta,  
Gave the name of Rama, to the pretty boy of black colour,  
And due to his, Being an expert in administration,  
The son of Kaikeyi was called Bharatha,  
To the son of Sumithra who had all good features,  
He called him as Lakshmana, and due to,  
His quality of killing all his enemies,  
The other son of Sumithra was called Shatrugna,  
And after giving these names to all his four sons,  
The king lived happily along with his wives.

With the very pretty group of his brothers,  
The black coloured, world bewitching God,  
With the glance which was full of nectar of mercy,  
With clear colour of the lake, with nectar like music,  
With the prettiness which used to attract the universe,  
With softness of body that gave rise to real joy,  
With the taste of the kiss of his lips which are like red hibiscus flower,  
With the humour emanating from his pretty teeth,  
With the two feet which rest on the land,  
And with his pretty and attractive movements,  
He gave love to all the sense organs,  
Of his father, mother and people of the town.

With The beauty of curly tendrils enhanced by wearing on his forehead,  
The mark of sandal wood, In the shape of a golden leaf of a peepal tree,  
The side long glances out of his eyes made more pretty,  
Due to his wearing black eye paint on them,  
The ears shining due to the handsome ear globes,  
The cheeks which were shining like a golden mirror,  
The very eminent nails, the necklace of corals,  
In which here and there beads made of gold,  
Which he was wearing around his neck,  
Necklaces of pearls, garlands of forest flowers,  
The broad long chains made of thulasi leaves,  
The incomparable light emanating from the sri vathsa,  
Armlets, bangles and golden rounds that he wore,  
The Arms which were shining due to his rings,  
The yellow silk upper cloth that he was wearing like a belt,  
And Other anklets and lotus flower that he was wearing,  
The Lord of goddess along with his brothers heightened the beauty of the earth.

Goddess Lakshmi started living very happily,  
In Ayodhya where her husband was living,  
From that day onwards everything in earth,  
Heightened its existence and the world was a happy place.

Their childhood made their parents very happy,  
And slowly their youth also approached,  
And the great sage Vasishta who was the son of Brahma,  
According to dharma made the children wear the sacred thread,  
And taught them Vedas along with several branches,  
As also the human law book as well as their branches,  
And surprisingly all these were learned them without any effort,  
For they are all very difficult to teach and learn,

Due their being taught by sage Vasishta,  
The son of the God who arose from a lotus flower,  
To the god who was the teacher of all moving and not moving beings.  
Dasaradha seeing that his sons have returned,  
As great experts in the sea of the science of archery,  
Became happy with the ebbing joy of his mind,  
And greatly made happy the great sage.  
Among Rama and Lakshmana the feeling,  
Of the lord and his assistant grew up,  
And in the hearts of the pretty Bharatha and Shatrugna,  
There Developed a feeling of God and his servant,  
And this grew more and more with the passage of time,  
And at that time one day Rama with lot of happiness in his mind,  
Speedily climbed on a great gem of a horse,  
And along with Lakshmana who was like his soul,  
Armed themselves with weapons like bow, arrow and sword,  
Started travelling inside the forest for the sake of hunting,  
And killed very many groups of cruel animals.

He killed very large number of wild animals like,  
Deer, Monkey, elephant bear, Mountain boar,  
And lion and brought and kept them at the feet of his father,  
And as per the practice saluted him by falling at his feet.

Getting up at really very early morning, taking bath,  
Doing with great devotion the salutations of dawn,  
Saluting the lotus like feet of his father and mother,  
Thinking about affairs of ruling of the state along with his brother,  
After always bringing about peace without crossing the limits of law,  
After looking after Dharma, and then after taking,  
Very tasty and quality food along with relatives and elders,  
After hearing Dharma Sasthras and historical events,  
Daily with a pure mind completely merging with divine joy,  
That great one, the one who was divine, one who is like divine Brahman,  
One who is outside everything, Lord Vishnu, the divine soul, the  
personification of divine joy,  
After taking incarnation in this world as a man,  
Lived with the ideal role of a ruler of earth.

If we think and see it in our mind, he is the one,  
Who does nothing but the real truth and there are,  
No feelings and further evolution in him,  
And the divine joy of the soul is but an illusion, strange, strange.

## 1.7 Viswamithra's Fire Sacrifice Protection

At that time the great sage who was called Viswamithra,  
Came on a visit to Ayodhya, knowing that Rama,  
Was born in this earth due to the act of illusion,  
And is really the divine soul who has taken a pretty form,  
And with a view to see the real wisdom and endless nectar of joy,  
He came with desire filled in his mind and mind ebbing with devotion.

On seeing sage Kaushika, the king Dasaratha,  
With great nervousness started welcoming him,  
And along with sage Vasishta, the son of Brahma,  
He saluted him and with great devotion and smile,  
Told that great sage as follows:-

"Due to your coming my birth has become fruitful,  
And by the coming of your great self, the soul within me,  
Has become contended, oh great sage,  
The country which your great self has visited,  
Would become auspicious and wealth will come there,  
Oh treasure of mercy, be pleased to tell me,  
With what objective did you come here?  
I would do anything which is possible by me,  
Without hesitation, Oh lord among sages, please tell the real reason."

Becoming pleased sage Viswamithra told,  
With great hope to Dasaratha at that time,  
"On every new moon day, meditating,  
On the mane gods, I do a fire sacrifice,  
But this is being stopped by Rakshasas,  
Like Mareecha, Subahu and their assistants,  
For killing them and protecting the fire sacrifice,  
Oh king, you have to send God Rama,  
And he told this to sage Vasishta also,  
And without any hesitation you have,  
To send Lord Lakshmana also,  
Let all that is good come to you, oh king,  
Oh auspicious one, oh treasure of mercy, Oh lord of men."

Getting worried that king belonging to the clan of Sun,  
Calling his Guru told to him in private,  
"Oh teacher, what should I tell him,  
It is not for sacrificing my son that, at a time,  
When I was weak and desiring for a son,  
I got by God's grace Rama as a son and by parting with him,  
I will definitely die and if I do not give Rama,

Viswamithra would completely destroy our clan,  
Your honour may be pleased to tell me now,  
After great thought, as to what I should tell him."

"Then please hear from me the secret of the devas,  
Which is being kept as greatly secret and oh king,  
There is no reason for you to be sorry about.  
Oh great gem among men, Rama is not a man,  
The divine soul who is forever joyful and who does not have any measure,  
As a result of prayers done earlier by Lord Brahma,  
Lord Vishnu who is in Vaikunda, who is Narayana himself  
For the sake of reducing the burden of this world,  
Has taken incarnation as your son and Kausalya's son.

Oh Dasaratha, I will now tell you about your previous birth.  
Earlier you were Kasyapa Prajapathi, son of Lord Brahma,  
And Adhithi who was your wife then is now Kausalya.  
Both of you together did very tough penance for several years,  
To get a son and repeated it again and again,  
Addressed to Lord Vishnu along with worship and meditation.  
That God who likes his devotees, who blesses and who is divine,  
Came in person before you and asked, " You receive the boons from me,"  
And because you immediately requested him,  
"You should be born as our son". Today that lord,  
Has born as your son Rama, please understand this.  
Oh king Lord Adhishesha is born as your son Lakshmana,  
And Vishnu's wheel and conch have been born as Bharatha and Shatrugna,  
And so leave away all these doubts and also hear the following."

In Mithila, the Goddess Yog Maya has been born,  
Without born from any being, in the stage of penance  
And you understand that Sage Vswamithra who has come here,  
Would make a meeting possible between them,  
This is a great secret and should not be told to any one,  
And so without hesitation send your son."

Dasaratha who became very happy, saluted,  
Sage Kausika, worshipped as per procedure and along with great devotion,  
Saying "You can take Rama and Lakshmana along with you",  
The king gave his sons to him with great joy, and he calling,  
"Come Rama, Rama, come Lakshmana" Took them near to him,  
And embraced them close to his heart in a tight manner,  
Caressed and caressed them, kissed them on their head,  
And told them, "Go so that all good will come to you,"  
Those lads then saluted the lotus like feet of their father and mother,

And also saluted the feet of the sage who was their guru,  
And later went and saluted sage Viswamithra.  
For the sake of protecting the world the sage took them,  
And sage Kasyapa and along with those royal lads armed with,  
Bow, quiver, arrows and sword, bid farewell to others after blessing them.  
Along with those lads of divine feet Viswamithra walked,  
And after seeing some countries after a sauntering walk,  
Smiled at them and told them,  
"Hey Rama, Hey Raghava, Hey Rama, Hey lad Lakshmana, please hear.  
You both are only handsome lads and you since both have been brought up,  
Without knowing what is hunger and thirst, for you not suffering from,  
Hunger and thirst, there are two great lessons called Bala and Athibala.  
Without any hesitation please learn them and then chant the same."

The sage told them that this knowledge is made by devas,  
And he taught them these manthras,  
Learning which the boys got rid of hunger and thirst,  
And immediately sage Viswamithra crossed the river Ganges with them.

## **1.8 Killing of Thataka**

They then reached the forest of Thataka,  
And Viswamithra told with a mysterious smile,  
"Oh Raghava, Oh ocean of valour, Oh Rama,  
These times nobody goes these way,  
Do you see this forest, This is a horrible place,  
Where Thataka who can take any form lives.  
And fearing her none of the people of earth,  
walks on this straight road, Oh lord of earth, salutations,  
When the great saint told, "You have to kill her, "  
there are no problems, to whatever group or clan she belongs,  
Rama twanged the string of his bow slightly,  
And at that time when the entire world shivered,  
That Thataka who travels at night became very angry,  
Rushed towards Rama to eat him,  
And Rama at that time sent an arrow,  
And that arrow of Rama went and hit the chest of Thataka,  
And that horrible looking Thataka fell on the ground,  
Like a Mountain falling on earth when its wings are cut,  
And there a pretty Yakshi decorated fully,  
With ornaments of Gold and jewels appeared,  
And when she told that she became a Rakshasi,  
Due to a curse, Rama permitted her to go and  
She reached the world of devas, and  
That great sage called Kausika taught,

Both Rama and Lakshmana several divine arrows.  
Those pure lords and that great sage,  
Lived in the Kamasrama\* in that pretty forest,  
And after the night, they completed their morning rituals,  
And they are started their travel in the early morning.

\* Place where God of love was killed by Lord Shiva.

Then they entered the Sidhasramam of Viswamithra,  
And they were received there by the chief sages,  
They also saluted them at that time and Rama,  
As well as Lakshmana also saluted the sages.  
With great love the sages treated them hospitably,  
And after taking rest the honourable Rama,  
Looked at sage Viswamithra and asked with love,  
"Oh great sage, please conduct your fire sacrifices now,  
And by doing whatever is needed, I would protect it,  
Without much trouble to you all, if you show,  
Those very bad asuras, I would destroy with my arrows."

Sage Koushika started observing Yaga at that time,  
And the Rakshasas came there with an army,  
And at after noon, they started the rain of blood,  
And without even seeing them, Rama sent two arrows,  
Aimed at the heroes called Mareecha and Subahu,  
And one of those arrows immediately killed Subahu,  
And at that time With great fear Mareecha started running away,  
But the Arrow of Rama followed him again and again,  
And the very tired Mareecha ran for another Yojana distance,  
And That Marrecha went and fell in to the sea,  
But even there the arrow went to burn him.

Later since there was no other method to save himself.  
He surrendered to Rama saying "Pease save me",  
And since that lover of devotees gave him protection,  
Mareecha from that time became a devotee of Rama,  
And the god of death to his enemies Lakshmana,  
Killed by his arrows all the rest of their army,  
The devas rained flowers due to great happiness,  
The deva drummers at that time their drums loudly,  
Yakshas, Kinnaras, Sidhas, Charanas and Gandharwas,  
Immediately saluted them and started singing their praise,  
And sage Viswamithra became extremely happy,  
Caressed them and with his lotus like eyes full of tears,  
Hugged them tightly and gave them his divine blessings.  
With great love he offered food to those lads,



And for the next three days sage Kousika related,  
The epics and made them extremely happy.

After telling this on the fourth day the sage again told,  
"You should not unnecessarily waste time doing nothing,  
The great king Janaka is conducting a great fire sacrifice,  
And hey lads, we would go to see it without delay,  
There is a famous bow belonging to the great god Shiva,  
Called Trayambaka in the kingdom of Videha king,  
It has been kept there at olden times by Lord Shiva himself,  
And it is daily being worshipped by the rulers of earth,  
And so you who were born in a family that rules the earth,  
Should see that gem of a bow which is a great holy thing."

He also told like this to the great sages who were there,  
And Viswamithra went along with the sons of the king.  
They reached the shore of Ganga and there they saw the hermitage of  
Gowthama,  
Which was having a great luster, which was holy and capable of giving joy.  
It was full of divine trees which were laden with flowers and fruits,  
It was greatly pretty and was bereft of the traffic of animals.  
Rama saw that and became curious and seeing Viswamithra asked,  
"To whom does this pretty hermitage, which is suitable for living,  
Which does not have various types of animals, belong?  
My mind is full of positive emotions of joy,  
And see kindly tell me, why is that?"

## **1.9 Ahalya Moksham**

[Ahalya's Salvation]

Hearing this, sage Viswamithra told,  
The divine one who sleeps on a snake, please,  
Hear the truth about what happened in the past, Oh prince,  
When Sage Gowthama who did very great unfading penance,  
At the shore of river Ganges, in a very good hermitage,  
Was living here, which is auspicious and suitable for penance,  
Lord Brahma gave his daughter Ahalya, who was prettiest in the world,  
And who was a divine damsel to sage Gowthama to marry.  
With happiness those wife as well as husband. Sage Gowthama,  
Observing her service to the husband and living according to Dharma,  
Became very pleased with her, lived with his wife Ahalya in this hermitage for  
some time.

Seeing the form of Ahalya who was bewitcher of the world,  
Lord Indra fell under the influence of God of love,

Lord Indra thought how to enjoy Her mouth which was like a red flower,  
Her breasts which were like ball, and her extremely pretty thighs,  
And due to the effect of god of love which extremely increased,  
Her pretty form occupied his mind and he became mad with love.

Due to his pain in the inner soul that Indra,  
Wanted to find an end this and find a chance,  
And Indra took the form of Gowthama, the great grandson,  
Of Brahma and during the last ending period of night,  
When sage Gowthama went to do his morning oblations,  
He entered the hermitage of the sage completely lovelorn.

At the time, When he urgently started from there, after  
Making love to Ahalya using a trick, sage Gowthama,  
Seeing that the time for rising Sun has not yet come,  
And getting a doubt returned early and urgently,  
And Indra seeing the sage at that time became scared,  
And started shivering all over the body.

Seeing one who has taken his own form,  
That great sage became very angry and asked,  
"Stop, stop, Hey bad soul, who are you?  
Tell, tell the truth to me completely,  
Why did you assume my form,  
Hey shameless one, which great sinner are you?  
Tell the truth and if I do not understand,  
Who you are, I will burn and make in to ash."

He told at that time, seeing that great sage,  
"I am the servant of passion who rules the heavens,  
Due to my weakness and foolishness I have been caught,  
All these may kindly be pardoned by your great self."

"From today you would have thousand generative organs,  
On you, bear the results of bad acts that have been committed by you",  
Thus the great sage Gowthama cursed Devendra and entered the hermitage,  
There Ahalya stood sweating and seeing her he told her,  
"Alas, hey woman with bad character, this your bad behavior,  
Hey woman with a bad mind, your cleverness is really great,  
To put an end to the bad acts of yours, I will tell,  
A great penance for you, so that you will repent."

"Hey servant of passion, You should take the form of a stone,  
And live here always thinking of the feet of Rama,  
Suffering in snow, sun, wind and rain,

Without any food during day and night,  
And no beings would ever come here,  
And live In this pretty hermitage of mine."

"Like that when several holy years have passed,  
God Rama and his brother would come here,  
And that day when you are touched by the feet of Rama,  
Understand that all your sufferings will come to an end,  
They you should worship him with great devotion,  
And go round him properly, salute him,  
And when you pray that Lord, you would get out of this curse,  
And if your mind becomes pure, you can also serve me",  
Saying like this that sage entered the Himalaya Mountains,  
And from that day Ahalya is staying here."

Thinking and thinking that when she will get coated,  
By the fine dust of your flower like feet, with a sad mind,  
She who is the daughter of Brahma and wife of Gowthama,  
Is always living here, Hey wish giving tree of happiness,  
Hey wish giving gem, and that lady with a body of stone,  
Is here in a form which cannot be found out by any One,  
Doing very great penance, and today itself, please destroy,  
Completely without leaving even a bit so that,  
Ahalya in her very pure form will come here."

After telling thus to Lord Rama, Sage Viswamithra,  
Held his hand and lead him inside the hermitage,  
And showed him the stone form that,  
Was doing the great penance there.

God placed his lotus like feet in a tender fashion,  
And that God who is consort of Lakshmi, the lord of Raghu clan,  
Good lord, lord of the universe told with happiness,  
"I am Rama" and saluted the wife of the great sage.  
At that time Ahalya was able to see Lord Rama,  
And words cannot tell about how much happiness she felt,  
Along with sage Kaushika who was excelling in penance,  
With a wish that all her problems should be over,  
And along with his brother, that God who can destroy problems,  
Appeared with is bow and arrow, dressed in yellow silk,  
With Sri Vathsa on his chest, With a pleasantly smiling face,  
With eyes that resembled the leaves of a lotus plant,  
With a glittering body of the colour of blue sapphire,  
With feet that is worshipped by all vasus and devas,  
With a shine which lighted all the ten directions,  
That God who loved his devotees stood in front of Ahalya.

She now remembered the words that were told earlier,  
To her by her husband who is the great sage Gowthama,  
This definitely is Lord Narayana, the lord of the universe,  
Who has lotus like eyes, who is as pretty as a lotus flower,  
And thinking like that in her mind, she stood up and with devotion,  
Immediately worshipped him with materials for the worship,  
And along with tears of joy flowing from both her eyes,  
Due to her pains being over and saluted him on the floor,  
With the ebbing devotion in her mind,  
She stood up and again and again saluted him,  
Along with a body with bristling hair due to real great joy  
And with a choking voice that made her not clear,  
She saw that great worshipful god with no second,  
And was suddenly transported to the great sea of joy and prayed him.

### 1.10 Ahalya Sthuti

[Ahalya's Prayer]

[The translation of this prayer from the Sanskrit original is given at:  
[www.hindupedia.com/en/Ahalya\\_Krutha\\_Rama\\_Stotram](http://www.hindupedia.com/en/Ahalya_Krutha_Rama_Stotram)]

Oh Lord of the universe, I have been blessed,  
Due to my being able to see you, not only that, I will tell further,  
By your grace I have been able to get little of the dust,  
Which are attached to your lotus like feet,  
Which is very difficult to get even by Brahma and Shiva,  
And this would not have been possible,  
However much penance that I did all my life,  
And oh Lord of the universe, this is because of your play,  
And today you appear to me as man and make me attracted by your  
greatness.

Filled with joy, a great magician, One who is complete,  
He who does not have differences between low and high,  
He who does not move are all your great self,  
The dust of your lotus feet is like a Holy Ganges,  
And purifies Lord Shiva, Lord Brahma and others,  
Due to your great power, and I too was able to,  
Get the touch of your feet just now.

Oh Vaikunta, how can I describe the good deeds,  
That I must have done earlier, to attain that which was not,  
Reachable by lazy souls, Oh Lord Vishnu,  
Oh God who was born as a human being,  
Oh Rama who attracts the mind by his pretty body,  
Oh pure one, Oh wonderful one, oh valour, oh prettiness, Oh expert archer,

Oh principle which does not have a second, Oh truthful one,  
Oh God who does not have beginning or end,  
Oh God who is forever, who does not change, from now I would sing about  
you daily,  
And I would not pray anybody else with devotion

That lotus like feet that is being searched by Vedas,  
That navel was one from which was born Lord Brahma,  
That name which is being chanted by Lord Shiva,  
That God Is being saluted by me daily in my mind,  
Lord Brahma and the goddess who is consort of Brahma,  
Daily and always are singing the story of Rama,  
Which removes all ills and which is the essence,  
For removing passion and other feelings and getting joy,  
And I am also daily praying that God Rama.

The primeval one who does not have a second,  
One who is not clear, one who is peaceful,  
One who is not subject of veda but one who is an expert in Vedantha,  
The topmost one, divine among divines, the divine soul, the divine one,  
He who is called as divine Brahman, personification of divine happiness,  
The Lord, The Purusha, the very primitive one, The one who shines within  
himself,  
The teacher of moving and not moving beings, the personification of mercy.  
Has assumed a form that attracts the world,  
And has come to the earth to bless it,

I am going to sing with mind completely full of devotion,  
The Ramachandra with those properties always,  
Let my mind be occupied by that independent one,  
That complete joy, that Rama of the soul,  
The tricky one, he who with properties which are real,  
Wants to be the cause of the creation, upkeep of the universe,  
He who is limitless, He who takes up the names,  
Of Brahma, Vishnu and Shiva, assuming different forms,  
Though he is one who is bereft of any properties  
And the one who is being studied by Vedantha.

Hey Rama, Hey Raghava, I salute your lotus like feet,  
Pervading with auspiciousness, it is being worshipped,  
By lotus flowers by Goddess Lakshmi with both her hands,  
It is also being meditated by countless number of devas,  
And it has measured the three worlds in number of steps less than three.

That lotus like feet has been washed by Brahma's hands,  
And it is pure and inlaid with conch, wheel and lotus flowers,  
It is a place where my mind stays, it removes all ills,  
It is the place where the pure souls find a resting place, Salutations,  
You are depended upon by the universe, you are the universe,  
And you are the primeval being of this universe.  
Oh God are you not something that stands alone within each being,  
Oh god you are without change and the witness to everything,  
You do not have birth nor death, you cannot be won and you purify,  
You are that joy which is beyond the description by words.

You are all over the world with difference between meaning and sound,  
Be pleased to help my words to describe you who is beyond words,  
The differences between action, cause and the doer,  
Is shown in various different ways due to illusion.

Though a very ordinary fact, even your,  
Devotees are not able to know about you,  
And to the ignorant ones your form hidden by illusion,  
And thy are not at all able to understand your greatness,  
You who are the soul of the entire universe,  
Is considered as a mere human being by the ignorant ones,  
You yourself completely fill up all places,  
Which are inside and outside daily.

Pure one, one who does not have second, one who is equal,  
One who is forever, One who is clear, one who is alone,  
One who is knowledgeable, one who is not clear,  
One who is peaceful, One who is not in groups,  
One who is formless, one who is strong,  
In presence of three fold characteristics like Sathva,  
The Lord who is the Jeevathma living in all beings,  
One who grants salvation to devotees and renounced beings,  
One who grants luck to those who have desires,  
One who gives occult powers to Sidhas.

You are the god who is the soul of philosophy, you pervade all over the world,  
You are expert in philosophy, one who has nothing to compare, one without  
stains, one who purifies,  
You are one without properties, one who never worries, clear one, one who  
does not have any support,  
You do not act, do not have a cause, one without pride and one who is  
forever,  
You are divine, the one beyond Sath Chit Ananda, endless one and one  
having nectar like soul,

You are the soul which is pure essence, the divine soul, all souls and the Lord,  
You are the true soul of divine Brahman, God of all, and the greatest god,  
You do not slip, the primeval lord and have all gods within you,  
When you are all these, How can I who am very foolish and blind,  
understand,  
The principle behind you but still I always, again and again salute you.

Wherever and whichever place I live, on all days,  
My devotion to your golden feet should not,  
Change and except for this boon,  
I do not request for any other, salutations.

Salutations, Oh Rama, Oh Rama, Oh presiding deity, Oh Vishnu,  
Salutations, Oh Rama, Oh Rama, Oh God who loves his devotees, Oh Rama,  
Salutations, Oh Hrishikesa, Oh Rama, Oh Raghava, Oh Rama,  
Salutations, Oh Narayana, I always salute you,  
I am dedicating all the actions that I do to you.  
Please pardon all the mistakes that I do, Oh Lord of universe.

The lord of Universe who cures sorrow of birth and death,  
The Rama who has the shine of ten million suns,  
The one who holds tightly the bow and arrow in his lotus like hand,  
The personification of mercy, one who shines like a water rich cloud,  
One who wears divine silk of golden colour, The consort of Lakshmi,  
One who has shining cheeks as well as golden ear studs,  
One who has pretty shifting eyes which are similar to lotus petals,  
I pray This Rama who has Lord Brahma as his devotee.

Ahalya, the daughter of Lord Brahma with folded hands,  
Prayed, Lord Rama and greatest among men,  
Who was god and was standing before her  
And later with the permission of the God of the earth,  
Went purified and after reaching Gowthama,  
Who was her husband, lived with no sorrow from then on.

That man who chants this prayer with devotion,  
Would become pure as all his sins would be destroyed,  
And he would attain the divine joy of Brahman, not only that,  
Without any doubt the men will get pleasures of earth.  
If this is chanted with devotion keeping the lord in the mind,  
He would achieve all that he wants.  
If it is chanted by one wanting a son, he will get good sons,  
And if it is chanted by one wanting money, he will get lot of money,  
Even He who lies down on the bed of guru, He who steals gold,

He who drinks alcohol, He who kills Brahmins, he who troubles parents,  
And even such man who is very base, if he daily,  
Keeps his mind on Lord Vishnu who loves his devotees and who is Narayana,  
And meditating on Ramachandra and reads this with devotion,  
And salutes god, even he would get salvation,  
If he is man of good behavior, is there a need to tell,  
That without any doubt that he would get salvation immediately.

### **1.11 Sita Swayamvaram**

[Sita's Marriage]

Then sage Viswamithra after becoming very happy,  
Told as follows to the Lord of the earth,  
"Children, Let us go to Mithila,  
We also should not waste time unnecessarily,  
After seeing the fire sacrifice and the bow of Lord Shiva,  
We will go speedily to Ayodhya to see your father."

After telling like this they crossed the river Ganges,  
And immediately went to the city of Mithila,  
And when King Janaka heard that,  
The Lord of the sages Kausika Viswamithra,  
Has reached the gate of the saints,  
With a mind completely filled with happiness,  
Along with great devotion and great preparations along with,  
The materials needed for worship of the sage,  
And along with his teacher reached the gate of sages,  
And with great joy worshipped him and stood with attention,  
And at that time that great king happened to see Rama and Lakshmana.

Seeing the princes who were like the Sun and the moon,  
That great king asked with curiosity,  
"Who are these most handsome people of the world,  
Whom even the God of love will salute? Please tell me,  
Are they the form of Nara and Narayana, who have,  
Assumed the form of men and came before me?"

Hearing that Sage Viswamithra replied to him as follows,  
"Please believe my words, Oh king,  
Sri Rama is the eldest of the very valorous Dasaratha,  
And Lakshmana is his third son,  
For protecting my fire sacrifice, I went,  
And brought them along at this time.  
As soon as we entered the forest with one arrow,  
He killed a Rakshasi called Thadaga,



This destroyed our fears and after entering Sidhasrama,  
He protected the fire sacrifice without any difficulty.  
And by the dust of his lotus like feet, Ahalya,  
Shed all her sins and was made greatly pure.  
He has come with a great desire to see,  
The illusory bow of Lord Shiva, and please show it to him."

Hearing these words of sage Viswamithra,  
Immediately king Janaka treated the princes hospitably,  
Those well-deserved princes,  
With love for them increasing in his mind,  
And sent word for his minister and told him,  
"Go and immediately arrange to get Lord Shiva's bow",  
And at that time Janaka told sage Kousiga,  
"This Raghuvara who is a lad and son of a king,  
Has lotus like eyes and this son of Dasaratha is pretty.  
Suppose he is able to tie the string to the bow,  
And is able to break it, he would become like a son to me."

That sage told then, "All these happen,  
As per the words of god. Please bring the bow",  
The great minister immediately sent the servants,  
And with great sound of Hum, came the bearers of the bow,  
And immediately along with another five thousand servants,  
They brought the bow of the decider of death,  
"Please see the Trayambaka bow along with,  
Thousand bells and dressed in finery", said the minister.  
Seeing the great bow of Lord Chandrasekara, Ramachandra,  
Became greatly happy and saluted it and asked,  
"can I take the bow, can I attach the string, Can I pull the string, please tell",  
And hearing this sage Viswamithra told,  
"Do all that you can, do not hesitate,  
By this act an auspicious event will take place."  
Hearing that Lord Raghava broke in to a soft smile,  
Went slowly and slowly went near and saw the bow,  
And with shining luster he took it and with great speed,  
Joined the string and by pulling the string, broke the bow with least effort,  
During that time in all the fourteen worlds,  
There was a great echo and all people were wonder stuck.

With song, plays, dances, flower rain, several,  
Types of musical instruments, with several auspicious prayers,  
All the devas became very happy, and started serving,  
The God of gods and all the apsara maidens,  
Became very energetic and became happy,

At the heralding of the marriage of the lord of universe.  
King Janaka hugged tightly the God who was the lord of universe,  
In the crowd of all the citizens of his kingdom.  
Hearing the breaking of the bow, which,  
Resembled a great thunder, all the kings shivered,  
Like the serpents and Maithili, the princess of Mithila,  
Became very happy like a pea hen,  
And in the mind of Viswamithra, there was happiness.

Maithili was decorated and made up,  
By her servants and her mothers,  
The pretty Maithili of the golden colour,  
Wore several gold ornaments and with luster,  
Wearing a necklace of gold, with respect and slowly and slowly,  
Came before Rama (Vishnu), with great reverence,  
And as soon as she came, she made him wear the garland of her eyes,  
And later the garland choosing him as husband,  
And wearing that garland, Rama with the luster of blue lotus,  
Appeared extremely nice and pretty.

He shined as a very good match to the daughter of earth,  
And all those people who saw that son of a king,  
Immediately fell in the ocean of joy and got drowned,  
And blessed that "The valorous man must live long",  
And at that time King Janaka saluted and told Viswamithra,  
"Now without wasting any more time, we should send our emissaries,  
Along with a letter to make Dasaratha come here immediately."

Viswamithra and the king of Mithila,  
Wrote and send a letter containing all the news,  
In such a way that he would get belief.  
And the emissaries travelled with necessary rest,  
Reached city of Ayodhya, saw the king,  
And gave the letter to the king of the world,  
And Dasaratha who became happy on seeing the message,  
Told that there is no doubt and they should start immediately.

Vasishta who is the teacher as well as a householder,  
Along with his wife Arundathi started,  
With great happiness along with four types of army,  
Along with Kousalya and other wives,  
Along with sons Bharatha and Shatrugna,  
With musical instruments and cheers suiting the occasion,.  
Dasaratha entered the city of Mithila.  
The king of Mithila came and duely received him,

And along with Sathanandan (his guru), he saluted,  
Sage Vasishta and his wife Arundathi,  
Gave them Arghya, washed their feet and  
Properly treated them hospitably, that great king.

Rama and Lakshmana saluted their father,  
And with happiness saluted the feet of Vasishta,  
And saluted in a proper fashion their mothers,  
Lotus like feet of Rama was saluted by his younger brothers,  
Lakshmana saluted his elder Bharatha,  
Shatrugna saluted the feet of his elder Lakshmana,  
And the father hugged to his chest, Rama and caressed him,  
And tightly embraced Lakshmana.

King Janaka holding the hands of Dasaratha,  
Told with joy and sweetness as follows,  
"I have four daughters to be married off,  
And yourself also has four sons,  
So I feel that we can celebrate the marriage,  
Of your four sons, Please do not hesitate."  
Sage Vasishta, Sathanada and Viswamithra,  
Fixed the good dates for marriage of the four,  
And a very pretty stage was erected,  
Gem studded pillars and decorative hangings  
On which gem necklaces Flower garlands and fruits were hanged,  
A golden gem studded seat was placed with devotion,  
And after washing the lotus like feet of Rama,  
Along with auspicious sounds of drums and other instruments,  
Offering in the fire was made and king Janaka,  
Then he gave his daughter to Lord Rama.

After he sprinkled the washed water of his feet on his head,  
And Janaka stood there completely drowned in joy,  
For that water that he sprinkled on his head,  
Was being worn by Lord Brahma, Shiva and great sages,  
The lad Lakshmana married Urmila and,  
Sruthakeerthi and Mandavi who had desirable prettiness,  
Became the wives of Bharatha and Sathrugna respectively.,  
And all people lived there very happily.  
Addressing Viswamithra and Vasishta,  
Janaka told with a very happy smile,  
"Earlier I have heard in detail about the story,  
Of my daughter from sage Narada,  
When the land for the Yaga was ploughed for purification,  
We could see a gem of a girl in the furrow made by the plough,

I called that divine girl born in the sita (furrow),  
Sita, because of that fact.  
When I was bringing her up as my daughter,  
One day sage Narada came to our place.

At that time that great sage told to me thus,  
"Please hear about the story of your daughter Sita.  
The God Narayana, the personification of divine joy,  
That divine soul who is not born, the lord and lover of devotees,  
For the sake of devas and to kill Ravana with ten heads,  
Has taken incarnation in the clan of God Sun,  
As Rama who has dressed as an man of illusion,  
Due to the request of Devendra, Brahma and Lord Shiva.

When the Lord of Yoga becomes a man, that time,  
The goddess Yoga maya is born as a human being,  
In your house due to that reason and,  
So give her to Lord Rama without any hesitation."  
And after telling this sage Narada disappeared,  
And I looked after her as my daughter but with devotion,  
And I can give her only to Sri Rama.  
How do others know when I have decided in my mind,  
And when I thought about this, I got an idea,  
About using the blessed bow given by Lord Shiva.

I made up in my mind a condition that,  
Only that gentleman who can break the Shiva's bow,  
Would become husband of my daughter,  
Then I made all the kings to come here,  
And all those kings told that they do not have,  
The strength to do it and left off their proud nature,  
And became very suppressed due to losing their brain,  
And today due to your grace, which made you,  
Bring this wonderful Rama with lotus like eyes,  
I have achieved results to my intention.

Addressing that divine one who is equal to God of love,  
Later Janaka talked in the clearest way,  
"Now the birth as a man has become fruitful to me,  
You who are morn with a form shining like ten thousand suns,  
Your honour who has been born in the clan of Sun,  
Are like the cloud with the streak of lightning,  
Oh God who loves his devotees, The wish of my mind has been fulfilled."

I should get devotion towards your,  
Red lotus like feet and I should get salvation,  
Wearing the drops of water flowing from your,  
Lotus like feet Lord Brahma creates the universe,  
Wearing the drops of water flowing from your,  
Lotus like feet, Lord Shiva destroys the universe,  
Wearing the drops of water flowing from your,  
Lotus like feet Mahabali got a post equal to Indra,  
Wearing the flow of the dust from your,  
Lotus like feet Ahalya came out of her sins and became pure.

By singing the names of your honourable self,  
Attachments go away and salvation is also got by,  
The great sages who always assume the yogic pose,  
And so your two lotus like feet should be remembered.

Like this Janaka prayed him using different words,  
And with great devotion, he gave great wealth,  
Janaka gave Hundred elephants, ten thousand chariots,  
And horses, hundred thousand men of infantry  
Three hundred lady servant maids,  
Very many different type of divine cloths,  
Several types of pearl necklaces,  
Different types of divine gems,  
And One hundred crore gold coins, to Sita,  
With great love they were accepted by Sri Rama,  
He also worshipped the sages who were sons of Brahma,  
In the very proper manner and saluted them.  
He gave very many presents to ministers like Sumanthra,  
And with great happiness Dasaratha started his journey.  
King Janaka who did not have anything bad in him,  
Hugged his daughter Sita and to his daughter,  
Who had a pure mien, he taught her,  
The way that a virtuous wife should live,  
And Lord Rama who was divine,  
Started his journey along with his wife.

With glorious sounds from drums like,  
Maddala, Aanaka Bheri, and thurya,  
With big pipes, small drums like idakka,  
With people dressed in pretty romantic way,  
With army made up of elephants chariots, horses and infantry,  
With great joy, with father, mother and brothers,  
With great sages like Viswamithra and Vasishta,  
With men and maid servants,

When They started their journey speedily to Ayodhya,  
The entire sky was filled with aero planes

When they were walking with all preparations,  
Janaka walked with them and after he bid farewell to them,  
When they were walking speedily With white ceremonial umbrellas,  
With white Chowries, With ceremonial shining rounds saluting the moon,  
They covered a distance of three yojanas,  
And at that time they started seeing many bad omens.

### **1.12 Bhargava Darpa Samanam**

[Parasurama's Pride Destruction]

At that time Dasaratha went and saluted Vasishta,  
And asked him, "please tell me the reason for these bad omens",  
"King, now there will be a certain amount of fear,  
But afterwards understand that all the fear will vanish,  
Do not have any fear, Only good will come,  
Do not become sad, your fame will increase".  
When Vasishta was replying like this,  
They were able to see Bhargava on their road.

When he was of the colour of the rich blue cloud,  
The disciple of Lord Shiva, one who is like a forest fire,  
Armed with axe, bow and arrows came,  
And stood on their way, king Dasaratha,  
Greatly afraid and panting saluted him,  
And all other people stood completely perplexed.

With great fear Dasratha saluted Parasurama,  
And started praising him in various ways,  
"Oh killer of Karthaveerya, oh treasure of penance, please protect me,  
Oh sea of mercy, protect the clan of the Sun god,  
Oh killer of Kshatriyas, Please protect me,  
Oh son of sage Jamadagni, protect me,  
Oh Lord who is son of Renuka, Oh holder of axe, protect my clan,  
Oh Lord liked by Lord Shiva, protect me daily,  
Oh Lord who took bath in the blood of the royal people,  
And who offered oblations to manes in it, protect me,  
Oh ocean of penance, Oh Lord of Brugu clan,  
I seek the protection of your feet.

Not bothering about what Dasaratha told,  
With great anger as if a fire was starting from him,  
With face shining like the Sun at noon,

He immediately told Rama like this,  
"In the three words is there any other Rama, other than me?  
If you are human being and a Kshatriya,  
Wait, wait for a few minutes to fight with me,  
It seems you have great mastery over the bow, then hear,  
It seems you are the one who broke Shiva's bow with your strength,  
And please know that I have a very great bow which is from that of Vishnu,  
If you are born in the caste of Kshatriya and if You immediately use it,  
I would fight with you or I will kill all of you together as a group,  
Understand that there is no doubt about this,  
Did you not know that I am the god of death of the Kshatriya caste,  
And remember that we two have enmity from a very long, long time.

After the son of Renuka told like this,  
The Mountains shook feeling that earth is not safe,  
All directions were enveloped in darkness,  
The rivers and oceans went in to great turbulence,  
Worried as to what all would happen, all the devas,  
Started thinking and great sages started crying,  
Dasaratha due to the great fear sweated all over,  
Vasishta, the son of Brahma also became very sad.

The lad Rama assumed a tone of humility,  
And told like this to the very angry Parasurama,  
"If Very famous and great middle aged people,  
Start saying like this to young boys,  
Where is the source of protection for them, Oh treasure of penance.  
How can they observe the right duties of their caste?  
Is there something which cannot enter your holy mind,  
Would they not be followed at once as they are told.  
Always think that the fixing of the character,  
Of a simple boy who cannot see, cannot be done.  
I was born in the caste of Kshatriyas,  
And do not have great ability to use the bow and other weapons,  
Nor do I have feelings like enmity, friendship and neglect?  
I do not have the power to kill my enemies,  
And I know that even the killer of God of death,  
Cannot disobey your thoughts and wishes and so,  
Please give me the bow, I would try to twang it,  
But suppose I am not able to do it, please do not get disappointed.

The pretty one, the good lad and consort of Lakshmi who is Rama,  
Having a body similar to God of love, The divine one with the golden eye,  
Who is the god saluted by Lord Shiva, Brahma, Indra,  
Other groups of devas as also crowds of sages,

With a smile saluted all speedily and happily,  
Then that son of Dasaratha took the bow,  
And when he was standing there, all the fourteen worlds,  
Were filled with a very great light.

He joined the string, took one arrow, put it on the bow,  
Pulled the string and without effort stopped it,  
And that Lord of Raghu clan asked the Lord of Brugu clan,  
Oh treasure of mercy, please tell me with joy,  
My arrows never go waste and so,  
Oh Bhargava Rama show me its aim."

As Soon as he heard the words of Rama, Sage Parasurama,  
Very happily gave answer to what he told,  
"Hey Rama, Hey Rama Valorous one, Husband of Sita,  
Hey Ramana, Hey Atma Rama, Hey Rama who is pretty to the world,  
Hey Rama, Hey Lord who makes Sita happy, Hey Lord who is the joy of soul,  
Hey Vishnu,  
Hey Rama, Rama, Hey consort of Lakshmi, Hey Lord of Raghu clan,  
Hey Rama, Hey Rama, Hey best among men, Hey treasure of mercy,  
Hey Rama, Hey God who is the cause of creation, Upkeep and deluge,  
Hey Rama, Hey son of Dasaratha, Hey Hrishikesa,  
Hey Rama, Hey Rama, Hey Rama, Hey son of Kausalya, Hey Hari.

But kindly here incidents of my life in the past,  
Oh lotus eyed one, Oh ocean of mercy,  
Even when I was a child, I went to Chakra Theertha,  
And undertook Thapas of Vishnu for a long time.  
By very intense penance, I controlled all my organs,  
And daily served the great God.  
Lord Vishnu who grants salvation, The God Narayana,  
Who is served by the victorious, one who should be sung about,  
The God, the Lord, The Madhava became happy with me,  
Came in my front in person and told me as follows.

Oh Brahmin get up, get up, I am pleased with your penance,  
Understand that you have achieved the fruits of serving me,  
Also understand that you are born as my incarnation,  
Oh lord of Brugu clan, you have several duties yet to perform.  
You have to kill Karthaveeryarjuna, the great king of Hehaya,  
Who has killed your father, though he is born as a part of me,  
And has great ability in the science of war with arrows.  
Then you have to destroy all the kshatriyas on earth,  
Twenty one times in war and give all the land to sage Kasyapa,



And then when the entire earth attains great peace,  
Live with powerful penance and attain peace.

Then in the Tretha Yuga I would be born as an incarnation,  
As the son of Dasaratha and we will see each other at that time,  
But without fail transfer my divine power to Rama, at that time,  
Then again do penance till the end of Brahma age,  
Serve me well and happily live, oh great sage.

Narayana told me like that and disappeared,  
And Oh Lord, till now I have been doing all his wishes,  
Oh Lord, are you not Lord Narayana himself,  
Who is born as the son of Dasaratha.  
I am giving to your arrow, all the power of Vishnu,  
That I have so that you can take them in you.

Please make in to reality all those wishes through the power of Maya  
That were put forward by Brahma and other devas,  
Sir, Are you not the real god Narayana, the witness to the world,  
God Vishnu and one who is spread everywhere in the world,  
Now I have fruitfully achieved the reason for this birth of mine,  
And I have today got the positive effect of all penance done by me earlier.  
By being able to see your very pure form,  
Which cannot be even seen by Brahma and other gods,  
I have been honoured, satisfied and became very happy.  
Your form should always live within me  
The six stages of live from birth to death, which lead to ignorance,  
Is not applicable to you oh God, my salutations to you,  
You are completely full of the soul without any feelings,  
And if we examine, you are the one who gives salvation,  
This is like the presence of smoke in fire and foam in river water,  
The greatness of the your Maha Maya is wonderful, wonderful,  
As long as this world is completely masked by this Maya,  
Till then we would not be able to understand your principle.

With the devotion that is got by good desirable company,  
The men who are interested in serving you would slowly and slowly,  
Would cross to the other shore, the ocean of domestic life,  
Created by you using illusion, over the march of time,  
But those of the men who have the knowledge of you,  
Would get great Gurus, to remove whatever ignorance is left over,  
Then through your grace, the knowledge from,  
The great Guru would rise inside the mind.

And it would separate itself from the attachment of actions,  
And get completely dissolved in your feet,  
But to those people who do not have devotion to you,  
In spite of billions of eons, this knowledge can never be got,  
Understand that the pleasure of divine knowledge is salvation,  
And I request you to remove ignorance from my mind,  
And make me realize you in my mind and,  
I should have a devotion to you without any doubt in me.

Salutations oh lord of universe, Salutations to Lord of Lakshmi,  
Salutations to son of Dasaratha, Salutations to the lord of all,  
Salutations to Lord of Vedas, Salutations to Lord of devas,  
Salutations to Lord of yagas, Salutations to lord of earth,  
Salutations to Lord of Dharma, Salutations to Lord of Sita,  
Salutations to ocean of mercy, Salutations to one with pretty form,  
Salutations to Rama and Rama, Salutations to Ramachandra,  
Salutations to Rama and Rama, Salutations to Rama Bhadra,  
Always Salutations, Oh my God, Salutations,  
I think about your lotus like feet, Salutations,  
For getting the heaven, may all the Punya (good deeds) that I have earned,  
Become the aim of your arrow.

Hearing that and accepting it, that Lord of the universe,  
Broke in to a pleasant smile and told Parasurama,  
"I became very happy and I would now give you,  
All that your honoured self wants and prays,"  
With great love the son of Jamadagni then,  
Told with great respect to the son of Dasaratha,  
"Suppose you indicate any blessings to me,  
Let me always have in my mind great devotion,  
To the devotees of your feet as well as your lotus like feet,  
Oh Madhava, Oh Lord of Raghu clan, Oh Rama, Oh ocean of mercy."

"Let that gentleman who is able to chant this prayer,  
Become a devotee and a philosopher and specially,  
When death comes near, let them get to your lotus like feet,  
In their mind. Kindly bless for this to happen."

After Lord Sri Rama said, "Let it be like that,"  
With great devotion the son of Renuka,  
Went round Sri Rama, saluted him with folded hands,  
And went with happiness to the Mahendra Mountains.  
The king Dasaratha became extremely happy,  
And with sorrow removed, tightly hugged,  
His son Rama and shed tears of joy,

And along with the very good sage Vasishta,  
His sons, army reached the city of Ayodhya,  
And lived there with peaceful mind and fame.

Rama and his brothers happily lived,  
Along with their respective wives,  
And Like Lord Vishnu living along with Goddess Lakshmi,  
In Sri Vaikunta Sri Rama lived with Sita,  
And that personification of joy, taking up the role,  
Of an illusory man lived happily daily.

Yudhajith the king of the kingdom of Kekaya,  
Sent a messenger to bring along with him,  
Bharatha, and seeing which Dasaratha,  
Permitted honorably Bharatha to go,  
Along with Shatrugna who was very close to him,  
And both of them happily went together,  
And seeing their uncle, Bharatha and Shatrugna,  
Became very happy and lived with him for some time.

Queen Kausalya happily lived with her son,  
And his wife Maithli, and Dasaratha,  
Lived happily in Saketapura along,  
With Rama and Lakshmana and their respective wives,  
Similar to Devendra living in his city of Amaravathi,  
And The personification of joy and one not moved by emotions,  
Took the form of a man for the sake of happiness of the world,  
And lived happily in the city of Ayodhya,  
Along with his wife Sita, who is the Mayadevi.

Ithyadhyathma Ramayane, Uma Maheswara samvadhe,  
Balakandam Samaptham.

Thus ends the "Chapter of Childhood" which occurs  
in Adhyathma Ramayana, amidst the discussion between Siva and Parvathi.

## **2. Ayodhya Kandam**

[Ayodhya Chapter]

Synopsis:

The chapter on Ayodhya is the second chapter of Ramayana. It describes Narada's visit to Ayodhya to remind Rama, that he should kill Ravana, the fixing of date for coronation of Rama by Dasaratha, the stopping of the coronation by Kaikeyi on the advice of Mandhara as dictated by Goddess Saraswathi sitting on her tongue, the grant of two boons to make Bharatha

King and to send Rama to the forest for fourteen years, the advice of Rama to Lakshmana, the leaving of Rama to the forest along with Sita and Lakshmana, their meeting with Guha, their visits to hermitages of saints of Bharadwaja and Valmiki, the story of Valmiki, building of Rama's hermitage in Chithrakoota, relating the old story by Dasaratha of his killing a sage in the forest, death of Dasaratha, the coming back of Bharatha, his great sorrow, the advice of Vasishta to Bharatha, the visit to forest by Bharatha along with his army, the discussion of Bharatha and Rama, the going back of Bharatha with slippers of Rama, visit of Rama to the hermitage of Athri and meeting of Sita with Anasuya in the hermitage.

## **2.1 Introduction to Ayodhya Kandam**

Oh Parrot which is dear to Lakshmi, come here,  
Understand that it is not good to delay things,  
Please tell with interest and great joy,  
The story of Sri Rama further.  
Please hear, I will tell it in short,  
Many types of problems will disappear,  
And sorrows will also not come,  
By hearing the stories of the lotus eyed God  
Rama who is the treasure house of luck,  
Of Sita who is but Goddess Lakshmi,  
Put an end to the pride of Lord Parasurama,  
Travelled further and entered the city of Ayodhya,  
And entered the great palace along with his father,  
His mothers, The guru Vasishta who was son of Brahma,  
With his brothers, with the army,  
With Sita who was the daughter of earth,  
And along with the people who received them,  
And there was happiness for the earth,  
Because they saw the very good qualities of Rama.

When The angry god, the greatest god, the god of the universe,  
The god who wears serpents, (the son of Kadhru) as ornament,  
One with divine form, he who does not have second, he who is the winner  
over death,  
The divine one, he who grants safety, the god and destroyer of evils of  
Karma,  
Started telling the essence of the story of Rama to the goddess who was his  
wife,  
Who was wearing incomparably great corals and was the daughter of the  
Mountain,  
She was drowned in joy and saluted the feet of her lord,  
And he started telling the story with very great devotion.

Even if the story of God Narayana, One with pretty eyes like lotus,  
The one who attracts the mind of ladies, Madhava,  
One served by Narada, one who likes sit on lotus flower,  
One who saves people from hell, an expert archer,  
Lord, friend of the people, One who pervades in different worlds,  
One who is the soul of several types of learning,  
One who has thousand names, One who has pretty lotus like face,  
One who is the enemy of Narakasura, one who is born in family of Sun,  
Sri Rama the divine, Best of all purushas, ocean of mercy,  
One who gives what one desires, one who is the cause,  
Of the destruction of clans of very many Rakshasas,  
The real Mukunda, One who gives joy, a gentleman,  
One who gives wealth as well as salvation to his devotees,  
One who frees desires, one who keeps those detached souls in his heart,  
One who is clear, one who is not clear, one who is endless, One who is free  
of the drawbacks,  
One who has power, one who loves those who surrender to him,  
And One who gave salvation to Ravana who was the king of asuras,  
Is heard day and night I would not get satisfied and I do not want even  
salvation.

When The Goddess Gowri who is pretty.  
Told like this with devotion,  
Lord Shiva, the killer of God of love smiled,  
And told, "Oh pretty one, please hear."

## **2.2 Narada Raghava Samvadam**

[Narada and Raghava Discussion]

One day Rama, the son of king Dasaratha,  
One with lotus eye, one who looks after devotes,  
One who likes auspicious gods, Raghava,  
One who is saluted by Lord Shiva, Kesava,  
Was in the private quarters engaged in love sports,  
Along with Sita who has an auspicious body,  
And he was black like the blue lotus,  
Had moving eyes like leaves of blue lotus,  
Had the shine of blue sapphire, was incomparable,  
Was pure, one who is liked by Shiva with blue neck,  
One who is forever, one who does not have any stains,  
And his body was covered with ornaments of gems,  
And he was sitting on a gem studded throne,  
And was being fanned by white fan with gem studded handle,  
By his own wife, and he had decorated his crescent like forehead,  
By marks of sandal paste, and whose neck,

Was decorated by the shining Kousthubha gem,  
And when he was spending his time chewing,  
The betel leaf given by Sita with moon like face,  
Narada came and decorated the world,  
For the sake of all the worlds of universe.

He was with the shine of the full autumn moon,  
And had a body shining like a pure crystal,  
And came immediately from the sky,  
And appeared very fast with great respect.  
Sri Rama also immediately got up with agitation,  
Seeing Narada and immediately stood up,  
And along with the gem of lady Sita,  
Fell on the floor and saluted him.,  
And he provided water to wash his feet,  
And Seat, water for drinking and also for worship,  
And after the honourable Narada told,  
Raghava, he sat down and smilingly saluted him.

Slowly he told that great sage,  
"Salutations to your feet, Oh, Ocean of Mercy,  
To us who are family people who are,  
With mind embroiled in various matters,  
Your lotus like feet, which is extremely,  
Difficult to see would make us wise.  
It may be due to good deeds that I have done earlier,  
That I got a chance to see you,  
Oh son of the lotus born, Oh great sage,  
Oh treasure of penance, my clan, birth,  
And kingdom has become very clean today.

Oh treasure of mercy, kindly tell me,  
What I can do to you now?  
What reason made you undertake this visit?  
Kindly tell this with great joy,  
And though I am a fool,  
If you have mercy on me, I will be able to do all."

Hearing this, with a slow smile, that great sage Narada  
Addressed Lord Rama who likes his devotees,  
And also was a great human hero and told with love.

"Why you are putting me in deep illusion,  
With words that imitate the usual men,  
And which are clever and which were delivered sweetly?

Oh Lord of Raghu clan, please do not,  
Increase the illusion of my mind, with sweet words,  
Though the words were of domestic nature,  
It may be needed by the great ones like you.

"The words of yours that you are a householder,  
Are really very true, Oh Lord of Yoga,  
It is also true that the Goddess of Illusion,  
Who is the cause of all the universe,  
Is your divine wife, Oh God who is the father of all universe,  
When all the fourteen worlds are your house,  
Your word that you are a householder is also true,  
And all the different people are born out of your illusion."

Since right from Brahma to the lowly grass,  
Which include all the moving and not moving beings,  
Are your children, it is only true, when you claimed,  
You are a householder and is it not true that,  
For all the animals of the world that are seen,  
Always, you are chiefly their father,  
And is not the Vishnu Maha Maya,  
Who takes colours like such as white, red and black,  
And character divisions like good, royal and base, your wife,  
And she is the one who gives birth to all beings,  
And so it is but proper without any doubt that you are a householder.

Oh greatly intelligent being, you are a householder,  
Greatly interested in son, friend, wife and in all things,  
And for the great house of the three worlds,  
You are the one and only one householder.

You are Narayana and Janaki is goddess Lakshmi,  
You are the killer of god of love and Janaki is Uma devi,  
You are the Lord Brahma and Janaki is Goddess Saraswathi,  
Are you not Sun god and Janaki the light,  
You are the moon and Janaki is Rohini,  
Are you not Devendra and Janaki is Sachi Devi,  
You are the fire God and the daughter of earth is Swaha,  
You are the God of death and she is the law of punishment,  
You are Niriyathi and she is the darkness.

You are Lord Vishnu and Janaki is Lakshmi,  
You are the God of wind, and Janaki is the right course,  
You are the Kubhera and she is giver of wealth,  
You are the king of kings and she is the earth,

Oh lad who belongs to clan of kings, Oh Lord of Raghu clan,  
Oh God with lotus like eyes, Oh Rama, Oh treasure or mercy,  
Are you not Rudhra and she Rudhrani,  
You are the sacred tree and she is the climbing plant,  
Why should I tell these in more detail,  
Oh ocean of truth, valour and good character.

All that, all that which is masculine,  
Oh God venerated by Vedas, all those are you,  
Oh God who attracts the mind, all that which are feminine,  
And all that is Goddess Janaki,  
Without either of you, I do not see or hear any other thing,  
And Oh lord of the Universe how can one,  
Search and serve a thing like that.

Are you not the one who is hidden by illusion,  
And are you not the one that which should not be made clear,  
And only from that arises the great philosophies,  
And from that arose pithy formula to make things clear.  
Oh Lord of the earth, from the total soul of the mind and body,  
The entire world was developed and this would also include,  
Pride, the five vital airs and the magic of sense organs,  
And then there is birth, death, pleasure and pain,  
And that which is called soul by the pure beings,  
Is that which is the primeval knowledge, which cannot be described,  
And some people call this as the cause of action,  
And the three ways of action of the mind, which is the root,  
Are the reality, that which is hidden and that which is the cause  
And all these together becomes specially the being,  
And Lord, you are complete, divine and separated from it.

Are you not that lotus eyed one,  
Who is shining divinity and the divine soul,  
Which is the reflection of the entire world,  
Which exists above all the worlds,  
And which is the witness for everything,  
From you all these worlds were created,  
And all that exists, exists within you,  
And at the end all these merge with you,  
And proper thought shows that all these are your sports,  
And definitely for everything you are the cause,  
Oh Narayana, Oh killer of Naraka and lord of human beings.

All beings carry the fear like feeling,  
That the real rope is assumed to be a snake,



And once we come to know that we are the divine soul,  
Then the sorrow of life, birth and death come to an end,  
By hearing your name and stories,  
The devotion grows in the branch of mind,  
And when that devotion slowly matures,  
In the mind, the knowledge of you would arise,  
And when that devotion becomes fully mature,  
Without any doubt, one gets salvation,  
Please count me also as one amongst,  
The slave of the slave of your devotees,  
Please do not attract me by your illusion,  
Oh Lord of universe and bless me daily.  
Once upon a time from a lotus growing out of your belly,  
My father the Lord Brahma took his birth,  
And specially bless me as I am existing,  
As your grandson and your devotee,  
Again and Again Narada saluted him,  
And told these things along,  
With eyes completely filled with tears of joy,  
And that sage who carries the Veena continued.

I have come here at this time due to,  
The wishes of Lord Brahma,  
Since you have promised that you would kill Ravana,  
And protect the world and have taken incarnation as a man,  
And as the son of Dasaratha and though this is assured,  
It seems King Dasaratha has decided of crowning you,  
So that his country would be protected  
And you also would agree for this proposal,  
And later there may not be any time or chance,  
To kill the ten headed Ravana and though,  
You are a truthful man who has told,  
That he would protect the truth,  
But Brahma has asked me to tell you,  
That since you have taken birth as a man,  
There is a chance that you may forget it.

Hearing that which was related by Narada,  
Sri Rama told the following as the answer,  
"I would not break my oath at any time,  
And so do not get sad within your mind,  
This is only postponing the act,  
And I see there is a reason for that.  
For completing any task, we have to  
Study the suitable occasion, so that task is accomplished.

Does not God Shiva have the form of time,  
And sometimes attempts do fail,  
And so everything has to be done at proper time,  
For otherwise our attempt would be only an apology.

"I am going to the forest tomorrow,  
I am telling this as an oath at the feet of Lord Vishnu,  
Afterwards we would live in the forest,  
In the form of sages for fourteen years,  
And I would completely eradicate,  
The clan of Rakshasa as well as Ravana at that time,  
Making Sita as the causal need for it,  
This is a promise that the Rakshasa would be killed."  
Said Sri Rama and with mind full of joy,  
That time Narada went round Sri Rama,  
And after taking permission from devas and sages,  
Went with great happiness to the place of devas.

Those men who read or hear or even remember,  
This discussion of Sage Narada and Sri Rama,  
With devotion would get salvation without any doubt.  
Suppose you want to hear the story further,  
For removing problems, I am going to continue telling it.

### **2.3 Sri Ramabhishekam Aarambham**

[Sri Rama Coronation Commencement]

Once the king Dasaratha was resting  
With a mind full of joy, he saluted,  
His clan Guru Vasishta, the son of Brahma and told,  
"The citizens and important ministers,  
Are always praising Sri Rama, and  
When they see many different good qualities in him,  
Without any doubt they become happy.  
Since I am becoming an old man,  
I want to crown Rama, my first son, as soon as possible,  
So that he can look well after the earth and rule it,  
And I have told about this earlier to you.  
And knowing the desire of the people,  
Arrangements have to be made quickly.  
Bharatha and Shatrugna have gone,  
To their uncles place and yet have not returned.  
The next Muhurtha day is Pooyam (Pushyam)  
Which is a good star and I am thinking in my mind,  
That we need not wait for them and perform the coronation now.

So we have to start making the arrangements today,  
And start collecting all that is needed immediately.  
And you also should tell Rama about it without delay,  
Let us erect pretty hangings and decorations immediately,  
And along with the pretty flags, The sounds,  
Of Big drums should be played so that,  
Happiness spreads in all directions.

Then later with great respect,  
Looked at Sumanthra his minister and told,  
"Please make all auspicious arrangements,  
As per the words of Vasishta,  
Tomorrow we have decided to crown,  
The lotus eyed one, Rama as Yuva Raja (assistant king)."

Sumanthra filled with joy, saluted,  
Vasishta and asked him,  
Please tell me all that you need,  
And I would make arrangements for them without delay."  
Sage Vasishta after little thought told Sumanthra,  
'Hear, tomorrow morning, in the courtyard,  
You should arrange for sixteen pretty maidens,  
Who are prettily made up and also,  
We need to dress the elephants in gold."

Then the well decorated four tusked,  
Elephants who were born in the family,  
Of Iravatha should come forward.

Arrangements should be made for,  
One thousand gold pots,  
Pots with sacred waters in which,  
Divine gems should be put and,  
Covered with leaves of sandalwood tree,  
And also we have to arrange for a new hide of tiger,  
And also arrange for a gem inlaid fan with golden handle,  
And also clean cloths decorated by pearls,  
Garlands, other ornaments, and,  
We should ensure attendance of good sages,  
Holding the Dharba grass there.

Along with dancers, girls and brides,  
Dancing, musical and instrument playing community,  
Divine musical instruments should be played,  
From the pretty courtyard of the king,

Military consisting of horses, elephants, chariots and soldiers,  
To show their strength  
And people should come dressed,  
In their finery and ornaments and,  
in all temples there should be special worship,  
And the houses should be decorated with row of lights,  
And also send word for other kings to attend,  
And let the coronation of Rama be celebrated with luster.

After thus deputing away Sumanthra,  
Vasishta immediately rode in a chariot,  
To the house of Rama which was lustrous,  
And approached it with great joy,  
And when Rama came to know of this,  
He went and saluted him by falling at his feet.

Rama made him sit in a gem studded seat,  
And along with his wife, with devotion,  
Using the pure water in a golden pot,  
Washed the sage's feet and wore,  
That divine water on his head,  
And with a happy frame of mind told.

"Hear, I have become blessed today,  
As I was able to wear the holy water,  
Which has been used to wash the feet,"  
Hear this sentence as told by Ramachandra,  
"Good, good, are the words that you uttered,  
Oh son of a king, I have to tell you something,  
By wearing the water washing of your feet,  
Even Lord Shiva would become blessed.,  
Oh king my father Lord Brahma, only,  
Became purified after wearing that water,  
And now for the sake of teaching common people,  
Oh man of valorous wonder, you told like this.  
I have a very good understanding of you,  
And I have become what I am because of you."

The real divine Brahman, the divine soul,  
The one who gives salvation, the one who pervades in universes,  
The god has been born in this world,  
By this time without any doubt,  
For the sake of the devas and with great mercy,  
For killing Ravana and removing their pains,  
And for giving salvation to his devotees,

Oh great lord, you have been born.  
It is extremely secret as it is for the sake of devas,  
And that is why I am not bringing it to light now,  
Please do all the actions that are needed,  
As the man of great illusion, Oh consort of Lakshmi."

You are the student and I am supposed to be your teacher,  
Please teach me for the good of the world, oh lord,  
You are the teacher of all moving and not moving things,  
And really you are the grandfather of father's,  
Being hidden from all, but spread within everywhere,  
You who are the one who makes all the universes move,  
Are a form that is really the real meaning of all philosophies,  
You who are the real force behind all actions,  
Have taken the human form as son of Dasaratha,  
In the earth using the power of Yoga Maya.

I have understood this fact earlier,  
As my father Lord Brahma had told it to me,  
And after knowing this only, I have become,  
The priest of the clan of the sun god,  
So that I can have contact with you,  
For if something good comes, it is not a mistake.

Today the wish of my mind was fulfilled,  
I am only asking one more thing, Oh Lord of yoga  
Let the Goddess of great illusion, The bewitcher of the world,  
Not make me more attached and attracted to everything.  
If you are desirous of repaying me as your teacher,  
My desire is that I should not be attached due to illusion,  
As per your desire, I am free of everything.  
And do not tell what I told elsewhere.

Due to being told by king Dasaratha,  
Oh lotus eyed one, I came here.  
He wanted me to tell you,  
That the coronation would be tomorrow,  
Along with Sita, you have to observe fast,  
And sleep in the floor today,  
Also you should observe Brahmacharya (celibacy).  
I am going to make arrangements,  
For several things for the coronation.  
Without being late come there at dawn,  
Saying these that great sage got in to the chariot and left.  
Later Sri Rama secretly told Lakshmana with a laugh,

"Tomorrow father wants to celebrate my coronation,  
As Yuva Raja, without any doubt,  
For that, I am the doer for namesake,  
And you are the one who will get the kingdom,  
Son, Since you are my soul,  
Get dressed and be ready for that,  
It is definite that you are equal to me,  
And nobody would compete with us for these

When things like these were being talked about,  
Sage Vasishta went to the palace of the king,  
And told in detail all the news with joy,  
And king Dasaratha was happy to hear in detail,  
The worships and rituals that are to take place,  
Of the coronation of the lotus eyed one,  
From Vasishta, the son of the lotus born god.  
One gentleman with joyful curiosity,  
Told about this news to Kausalya and Sumithra,  
When they heard it they became greatly joyous,  
And gave him a pure necklace,  
Kausalya, for the sake of good luck of her son,  
Went and worshipped Goddess Lakshmi with joy,  
"Oh Goddess, Oh great Goddess, You are my only help,"  
And then she saluted the Goddess with devotion.

## **2.4 Abhisheka Vignam**

[Coronation Obstacle]

The teller of truth, the valorous king, Dasaratha,  
Whether he would celebrate the coronation of his son,  
Is doubtful, because he is amenable to the daughter of Kekaya  
And because of this worry grows in my mind,  
Oh Durga, Oh Bhagawathi, Oh destroyer of bad acts,  
Avoid bad luck and help us, Oh Ambika,  
The king Dasaratha is a lover,  
And Oh God, we do not know the will of Kaikeyi,  
Let only good should be brought about," saying thus,  
When Kausalya was being worried and sad,  
All the devas joined together,  
And made a request to Goddess Saraswathi.

Oh Mother of the world Saraswathi, Bharathi,  
You have to urgently go to Ayodhya,  
For stopping the coronation of Sri Rama,  
As we do not find any other way,

You have to live on the tongue of Mandhara,  
And living there by making her tell Kaikeyi  
And induce Kaikeyi to talk and by this means,  
You have stop the coronation,  
Later without any problem you can return.  
When devas requested like this,  
Goddess Saraswathi went and lived in the face of Mandara,  
And she lived there for the work of devas.

At that time Mandara the hunch back,  
With three bends making up her mind,  
Entered the palace, and seeing Mandhara,  
Who entered speedily Kaikeyi asked,  
"Hey Mandhara, tell me about the reason,  
For the entire country to be decorated."

"It is definite that the coronation of,  
The lotus eyed Rama would be celebrated tomorrow,  
Oh ill-fated one, oh fool, Oh very proud lady,  
Because of you being asleep all the time,  
When a great danger comes to you,  
You do not have any friend, definitely.  
The coronation of Rama is for tomorrow,  
Oh head gem of the lovely women."

Hearing what she told and surprised,  
The daughter of Kekaya got up,  
And took a very luxurious armlet,  
Made of gold and gave it to her and told,  
"When times are very happy,  
What problem do you expect to come to me?  
I am not able to understand, as much,  
As I know not of any problems whatsoever."

In my mind I do not love anybody,  
More than Rama, You please remember,  
And not only that my love towards Rama,  
Is much more than my love to Bharatha,  
And without any doubt Rama also loves  
Me more than Kausalya, and remember  
That no one has more devotion, faith,  
And Respect to me than Rama.

Would my dear son give good things,  
To anyone but me,

He will not utter a word that I do not like,  
And he never has any difference between me and his mother,  
Without any laziness he would look after me,  
With great love, and oh fool.  
What is the reason for your fear,  
Towards Rama, for my son is liked by all,  
As there is no enmity in his mind,  
He is peaceful and merciful.  
She heard the words of the daughter of Kekaya,  
And as soon as she heard them she further told,  
"Poor one, Hear from me the reason for that great fear,  
Has not the king forcefully sent your son,  
Bharatha and Shatrugna who loves him,  
To see his uncle, and I am sure this is willful."

If it is the coronation to Rama,  
Lakshmana would have great influence with the king,  
And so it is luck for Sumithra, and the ill-fated you,  
Would daily serve as a slave of Kausalya,  
And Bharatha would possibly,  
Have to live serving the son of Kausalya.  
Do not assume any royal treatment for you,  
For there is a possibility that you would be sent away,  
From the country or even killed.

When there is pain by the bad treatment,  
From co wives, it is better to die,  
Rather than live in this world suffering,  
There is no doubt to it, please hear what is good for you.

Suppose you are interested to act,  
The king would hold coronation for your son,  
And Rama would go to forest for fourteen years,  
By the rule and order of the king.  
Then the entire country will come to Bharatha,  
And you can also live with great fame and power,  
Suppose you want, Oh bosom friend,  
I will tell you a trick for that.

Once when Indra for the sake of friendship,  
Invited Dasaratha to help him in the,  
War between devas and Asuras,  
The king along with the bows and arrows,  
Got in to his chariot along with his army.  
He entered the country of devas with you,



And when Dasaratha got ready for the war,  
And was fighting the war, he did not notice,  
That the nail stopping the wheel of the chariot had become loose,  
And you seeing this put your hand in the hole and held the wheel,  
For the sake of saving the life of your husband,  
And stood like that till the war came to an end.

After killing his enemies, the king,  
When he got free after the war came to an end,  
Saw what you have done and became very happy,  
And hugged and caressed your very pretty body,  
And with a smile told that king of kings,  
"What you have done is great, great and I have,  
Decided to give you two boons, because you,  
Have saved me, you can ask for them now",  
You, after hearing the words of your husband,  
Were happy and mixing it with in your mind told,  
"Would you permit me to save this offer of boon,  
So that I can ask the two of them, on some other occasion,  
And this is my request to you now,"  
And now you can ask those two boons today,  
Without any hesitation,  
And I due to the order of the God,  
Suddenly remembered about this, which I had forgotten."

With courage immediately you enter,  
Your home of anger and lie down there,  
After breaking away all the ornaments,  
After untying your pretty black curls,  
After wearing dirty cloths, lie down  
On the floor so that, Your body is full of dust  
And after wetting your face and breasts,  
Completely with tears by crying and crying,  
And then ask the king for those two boons,  
And make him firmly to take an oath granting them.

Kaikeyi immediately did as told by Mandara,  
Without any deficiencies, thinking,  
That all these are very good for her,  
And Kaikeyi told Mandara, "Now,  
Till Rama goes to the forest,  
I would be lying her, if that does not happen,  
I would definitely give up my life.,  
If the king does coronation to Bharatha,  
And make him rule this country,

I would give you for the sake of your enjoyment,  
One hundred villages without any doubt."

"If no difference comes to your determination,  
Surely, whatever you have thought in your,  
Mind would be achieved" saying this Mandara left,  
And later that queen followed her advice.  
Even if one is brave, very kind, blessed-  
With good character, follows rituals,  
Follows justice, follows the teacher completely,  
Is of good conduct, Is having clear perceptions,  
Is interested in knowledge and also disciplined,  
By the company of bad people, over time,  
You Would definitely became hated by good people.  
A good gentleman should keep bad people far away,  
And completely avoid them with great effort,  
For even gold will lose its luster, with coating of dirt.

Then at that time king Dasaratha, after,  
Talking with his ministers about,  
The Coronation of Rama with lotus like eyes,  
Entered the private quarters of his wives.  
There due to not being able to see,  
His wife who was his friend of the soul,  
He became very nervous and that king,  
Thought like this in his mind,  
"Normally as soon as I enter the house,  
She would come near to me with a soft smile,  
And where has that pretty lady gone today,  
And this makes my enthusiasm vane slowly."

"Oh maids, please tell me, where is your mistress,  
Who has an auspicious form, Where else she has gone",  
When the king asked like this,  
The Maids of that lady told like this,  
"We do not know anything, as she has entered,  
The house of anger, Oh king,  
Your honour, please go there and follow,  
All her wishes, without any delay."  
Becoming scared after hearing this the king,  
With nervousness went near her and after sitting down,  
Slowly and softly patted her and asked,  
"Darling, pretty one, Oh wife tell me why,  
Why are you lying down on the floor,  
With dust coated all over you and with sorrow,

Oh lady who has a very pretty face, Oh lady of good character,  
What happened now which made you sad,  
I know that all the people in our group,  
Will never do anything undesirable,  
Oh wife, was it females, males,  
Who did something undesirable to you.  
If you tell me, I would without hesitation,  
Punish him or even sentence them to death."

If you happen to like an extremely poor man,  
I would make him extremely rich,  
Else suppose you dislike one most,  
I would make him forever poor,  
I can make one punished by death,  
Even if he does not merit such punishment,  
For I am always under your control,  
Hey lady, what is the reason for your sorrow.

At this time, more dearer than my soul to me,  
Is my son Rama, and I am taking an oath,  
on him, who is one with sterling character,  
Oh gem among women, that I would,  
Do as per your wish, and so my wife, do not grieve,  
And when Dasaratha told like this to Kaikeyi,  
Hearing his taking an oath, she became more alert,  
Wiped her tears got up and  
Told the king slowly, "you who have taken an oath,  
If you have really has been telling the truth,  
I would now tell you what I want most,  
And Oh king, do not waste your oath."

"At the time of the war between devas and Asuras,  
I helped you, by saving you from your problem,  
And that day you became very happy with me,  
And did you not give me two boons to me at that time?  
I have kept the two boons with you,  
Saying that I would request them when I want them,  
And I desire to have them today, Oh king."

Out of that one is that you have to,  
Perform coronation of Bharatha today,  
And the other one is that Rama,  
Should go to the forest today itself,  
That valorous one should wear a tuft,  
Dress himself in the barks of trees,

Would dress himself as one who does penance,  
And should live in the forest for fourteen years,  
Eating only fruits and roots, Oh king.  
The country should be ruled by Bharatha,  
And Rama should go to the forest in the morning,  
And if you do not give these two boons to me,  
I would definitely and surely die today."  
Immediately after Kaikeyi told like this,  
The king fainted and fell down on the ground,  
As if a Mountain hit by Vajrayudha fell on the land,  
And the king fell as if he is attacked by a fever,  
After a moment was over,  
The king shedding tears and shaking told,  
"Alas, I have to hear these words which cannot be tolerated,  
Is it a bad dream alas, Am I seeing it alas,  
Have I suddenly become mad,  
Has my time of death come near,  
Oh Lord Parameshwara, Oh God,  
Oh lotus eyed one, Oh Parabrahma,  
What can be done by me now."

Seeing and again seeing the face of,  
The foolish Kaikeyi who was standing,  
Like a tigress near him, Dasaratha,  
Was scared of her and told her,  
"Oh lady, why are you saying like this,  
What harm has Raghava done to you?  
What is the reason for your telling words,  
That may lead to my death,"  
Earlier I have hear you telling me words,  
That were praising the character of Rama,  
"He does not have any difference in his mind,  
At any time between me and the lady Kausalya",  
And to you who have been telling like this earlier,  
Why these thoughts have come to your mind."

"I can give the country to your son,  
Oh Lady with good character, Is it,  
Necessary for Rama to go to the forest?  
There would be no fear for you from Rama,  
Even though Bharatha remains as the kng",  
Saying this and crying and crying again,  
That king fell down and caught the feet of Kaikeyi,  
And then making her eyes red Kaikeyi told,  
"Why are you becoming mad Oh king, Sir,

Why are you telling these lunatic words?  
If you tell words which are lies,  
You would go to horrible hell?  
"If the lotus eyed Rama does not go,  
To the forest in the morning,  
Without any doubt, I would take my life,  
In front of you the king, This is certain,  
Please protect your name that,  
King Dasaratha is the keeper of truth,  
And do not suffer pains and sorrows,  
By leaving from the correct right path,  
Oh king, for nothing do not make the oath,  
That you have taken on Rama as an illusion."  
Hearing the very firm coercing words of Kaikeyi,  
Thinking of the need to part with Rama,  
The king was drowned in the ocean of sorrow.  
Then he got up, sat up. lied down,  
And cried and prattled thinking of his son,  
And crying Rama, Rama, Rama,  
Spent the night like a year.

By the time that the Sun was raising,  
The flatterers, musicians and others,  
By playing the auspicious instruments,  
And shouting "Victory" and by various,  
Forms and types of music, at that time,  
Reminded the king that it was time to wake up,  
And then the ebbing anger in her mind,  
Immediately made them go back,  
And they stood there with great sense of wonder

Then by that time for the sake of celebrating the coronation,  
The town was completely filled up by people,  
Brahmins, Kshatriyas, Vaisyas and Sudras,  
The saints, the maids along with,  
The white umbrellas which increased splendour,  
Fans, groups with lighted plates, flags, decorations,  
And wearing gold ornaments and other make ups,  
The army consisting of elephant, horses, chariots and infantry,  
The ladies of the rich families, citizens came.  
The shining golden throne studded with jewels,  
Gold pots, tiger skin and all that Vasishta wanted,  
Without any fault in them were arranged.  
Women, children, old people and other city people,  
Immersed in the very many entertainments,

Had completely not slept at night,  
And roamed here and there with great joy.

The lad Rama who is our soul,  
Wearing a very pure crown,  
With a cheeks well decorated by,  
The very pretty ear studs,  
With the pretty eyes resembling the lotus leaf,  
With the face similar to the full moon,  
With the shining smile, cool like that of moon light,  
With teeth which resemble the jasmine buds,  
With lips which have the splendour of hibiscus flower,  
With the Kousthubha gem hanging on his neck,  
With the shining and pretty chest and the lips,  
With the yellow silk over the body of the colour of the dusk cloud,  
With the shining golden belts worn over the flower like dress and the hips,  
With the thighs which even a great elephant will salute,  
With the knees similar to the forehead of the elephants,  
With the shining arrow case shining like the god of love,  
With the feet similar to that of a back of a tortoise,  
With the pretty back which makes you salute him,  
With the end of the feet similar to a lotus,  
With the body which would be saluted by the blue sapphire,  
Wearing necklace armlets, rings which increase his prettiness,  
Wearing dress of silk and riding on the neck of any elephant,  
Along with his younger brother Lakshmana,  
Would appear before us to be seen,  
And we have been hungering for such a sight,  
Of Rama who is the son of the Lord of this land,  
And could be seen definitely in the morning.  
This ogress called night is not going away,  
And they, who are the citizens, all with a heart full of anxiety,  
Are searching for the Sun God and not able to see him,  
And the wish is making them drown in the ocean of joy

## **2.5 Vichinnabhishekam**

[Interrupted Coronation]

At the time the Sun rose up,  
But the king had not still woken up,  
The chief minister Sumanthra  
Anxious to know the reason,  
Thought a lot and slowly,  
Entered the quarters of the queens.

"Oh king who belongs to the clan of friend of lotus flower,  
Oh king, Oh best among king of kings, Victory, victory."  
Like this he praised the king and saluted him on the floor,  
Stood up and again saluted him, and then he saw,  
The worried king with shedding tears and lying on the floor,  
And also greatly upset and seeing him thus Sumanthra,  
Immediately addressed Kaikeyi and asked her,  
"Oh queen equal to deva ladies, darling of the king,  
Oh Queen Kaikeyi, Always victory, victory,  
What is the reason for change of the mood,  
Of the king, Oh consort of king of kings, please tell me",  
Hearing this Kaikeyi replied like this to Sumanthra.

The great king did not get any sleep,  
At night and that is the reason,  
For his being not all right and,  
Also he is sick in the mind,  
And keeps on repeating Rama, Rama,  
And always thinking about only Rama,  
And also since he was not able to sleep at all,  
The king has become greatly worried.  
Since the king is sad in not seeing Rama,  
Without delay go and get Rama."

Hearing this Sumanthra told,  
"I can go and bring that lad easily,  
But oh lotus eyed one, how can I go,  
Without the orders of the king himself."  
Hearing this the king himself told,  
"You go and get Rama here quickly,  
I have to see without delay the face,  
Of that pretty one called Rama Kumara",  
Hearing this Sumanthra became scared,  
And went to the son of Kausalya and told,  
"Your father is calling you urgently,  
So without any delay you have to come",  
And Rama hearing the words of the minister,  
Speedily along with his younger brother,  
Lakshmana got in to the chariot,  
And reached the house where his father was staying out of love,  
And saluted both the feet of his father,  
And fell at his feet in the ground".

When the king readied himself,  
To take and hug Sri Rama,

And extended his hands,  
He fainted and fell on the floor.  
Saying Rama, Rama and seeing him,  
Rama speedily took the king and also hugged him,  
And then with respect he made him lie on his lap,  
Seeing this the ladies with heightened sorrow,  
Started crying and wailing and hearing their,  
Cries sage Vasishtha immediately entered the house,  
And Sri Rama at that time asked,  
"What is the reason for my Father's sorrow,  
People who know it, please tell me straight",  
And then the daughter of Kekaya told straight,  
"You are the only reason for your father's sorrow.  
In the world the root of sorrow is pleasure itself,  
And you can easily make amends for that,  
And make your father leave his sorrow,  
And for removing the sorrow of my husband,  
You should at least play a role."

You make your father teller of truth,  
Because he is a great protector of truth,  
The wish in the mind of the king is definitely,  
Your duty as you are his first son.  
I have been given two boons,  
By your father when he was happy.  
And those two which can be done only by you,  
Were requested by me today.  
Ashamed to tell you about them,  
He has become disconsolate,  
And you are the only one to save,  
Your father who has been tied by his oath.  
You please understand that Brahma,  
Coined the word son (putra) because,  
They would save their parents from hell call "putra".

Hit by the trident of the words of the mother,  
Rama who was the son of the ruler of the country,  
Told with lots of sorrow as follows,  
"Is it necessary to tell all this, mother,  
For the sake of father, without any doubt,  
I would give up even my soul or my mother,  
Or Sita, without any sorrow in mind,  
If my father wishes, Oh mother,  
I would even give up this country,  
I would even give up Lakshmana,



Within no time, If he tells me."  
If it is necessary to fall in fire or drink poison,  
If father tells, I will do it. There is not even  
Little doubt in my mind about it, you understand,  
The son who does the wishes in the mind,  
Of his father without him telling is great,  
The one who does it after he tells is medium,  
Though it is proper, a son who says that,  
It is not his duty is the poop of his parents,  
Say the good people and this is all I have understood.  
So it is for sure that I do not have sorrow or pain,  
For observing what my father tells me,  
This is an oath, this is an oath,  
I am taking an oath and there is no two opinions about it.

After hearing the oath of Kaikeyi,  
Told the following words to Rama,  
"Let all the things that have been collected,  
By your father for your coronation,  
Be used to celebrate the Coronation of Bharatha,  
There is also a second boon, it is that,  
You should live inside the forest,  
For fourteen years in the garb of a sage,.  
The king feels bad to tell you this,  
And also it will cause sorrow to him."  
Hearing this Sri Rama told like this,  
"What is the problem for carrying it out today,  
Let the coronation of Bharatha be performed,  
And oh mother, I would go to the forest forthwith,  
Why did not father tell me about this?  
What is the reason for his thought and sorrow?  
He is very suitable to protect the country,  
And I am prepared to leave this country.

To carry out the burden of a country is a punishment,  
But Residence in Dandaka forest is very easy,  
It is only because of the mother's love,  
That she asked me to rule only my body.  
Bhageeratha brought Ganga from the sky,  
Speedily to the nether world,  
So that his ancestors are satisfied,  
And Puru made his father very happy,  
By giving his youth and taking his old age,  
And both of them became great by the grace of their manes.

Thinking of such an insignificant matter,  
There was no need for my father to be sad."  
The king after hearing the words of Rama,  
With great sorrow told his son,  
"Since I am a slave to ladies, a lover,  
And a worst king, without any delay,  
Tie me with a rope and take the country from me,  
You will not have any sin by doing that,  
Otherwise I would be suffering the guilt.  
Of not following the oath, son,  
Ocean of good character, Oh Raghava."

The king of kings Dasaratha again,  
Started crying and telling,  
"Hey Rama, Hey Lord of the world, Hey hey Rama,  
Hey Rama, Hey, hey the lord of my soul,  
Oh son how will you go in to the deep forest,  
After going away from me?"  
He went on telling many such things,  
Shed tears and was telling unsteady words and again cried,  
Hugged him tightly and again hugged him,  
And then left out several hot breaths,  
And seeing his father who was greatly upset,  
Rama washed his face with cold water,  
And told him several words of consolation,  
Which were really great and that  
Great diplomat further consoled him

Why does my father unnecessarily become sad?  
Oh king, how is this a punishment?  
For protecting the truth, we have,  
No dearth of strength for these two,  
My brother will rule over the country,  
And I would comfortably live in the forest,  
If we analyze It is more comfortable,  
To live in the forest rather than to rule the country,  
It is good that My mother has allotted to me with love,  
A job which is not difficult to do.  
I will salute my mother Kausalya,  
Tell Maithili about the news,  
And would come soon to depart, he said.  
That god went to his mother's palace,  
And there that mother who was a follower of Dharma,  
Was conducting fire sacrifice and worship,  
By well acknowledged Brahmins,

For the orderly progress of her son.  
She also gave monetary gifts to many,  
And she with devotion established the feet of God,  
In her mind and was in deep meditation,  
And did not see her son who had come there.

At the end Sumithra with happiness,  
Went to Kausalya and told,  
"Rama has come, have you not seen,  
Oh Darling of the king, please see"  
And then seeing Rama who is saluting her,  
Slowly she caught hold of him and caressed him,  
And then she made him sit on her lap,  
Then smelt his head and smelled with joy,  
That black body which was like blue sapphire,  
And slowly patting him she told,  
"My son, is there any reason that,  
Your face should look wan and faded?  
Are you hungry, if so sit down to eat."  
And when his mother told him like this,  
Rama suppressed his great sorrow,  
And told his mother as follows.

"Now there is no time to eat,  
I have to go urgently to live in the forest,  
Long ago my father had given,  
Two boons to my mother who is the daughter of Kekaya,  
One was to make Bharatha rule the country,  
And the other was that I should go to the forest.  
And live there for fourteen years,  
As soon as it is over, I would come back without delay,  
Oh mother, please live with satisfaction till then,"  
As soon as Kausalya heard the words of Rama,  
She fainted and fell on the ground,  
Then when she woke up, she started,  
Crying and crying as she was drowned in the ocean of sorrow,  
And she then told her son,  
"Suppose you go to the forest today,  
Without hesitation take me also there,  
For I cannot live without you even for half a second."

If you go to the Dandakaranya forest today,  
I would go to the home of the god of death,  
Is it possible to tell and describe,  
The sorrow of the cow which has parted with the calf,

If Bharatha has to rule this country,  
Is there a law that you should go to the forest.

"Think whether you have done any errors,  
To Kaikeyi or for that matter, your father,  
I and your father are equally elders to you,  
And suppose father tells you to go and suppose,  
I oppose it and tell you not to go,  
Suppose you disobey me but obey your father,  
I would definitely put an end to my life,  
And that will lead to the destruction of humanity."

Hearing the words of Kausalya like this,  
Lakshmana who was standing there with a burning mind,  
With fire in the eyes and full of sorrow and anger,  
Seeing Rama started telling,  
As if to burn the entire world in fire,  
"What is the reason for all these sorrow?"

Lunatic minded, a zombie, an old man,  
One who is slave to ladies, one who is restless,  
And one who is adamant is our father,  
And I am saying let us arrest our father,  
And all those who are against us,  
And kill them instead of needlessly,  
Being sad about it and without any problem,  
Celebrate the coronation and,  
There is no need to become sad for this,  
Oh mother become happy,  
And let us celebrate the coronation of the great son,  
And definitely I have the valour to do that,  
And if even our Guru starts to do,  
Things that are unjust, we have to discipline him.

After telling like this when Lakshmana was,  
Standing ferociously as if to burn the entire world,  
After breaking in to a slow smile, speedily,  
And with joy, he was tightly and firmly embraced by,  
The pretty one, one who is the darling of Goddess Lakshmi,  
One who is joyful, one who is of the colour of bee,  
One who has eyes like blue lotus, One who is,  
Worshipped along with music by Indra and the group of devas,  
One who is like the full moon, One who is dear to Lord Shiva,  
And One who is like a wish giving tree to his devotees.

## 2.6 Lakshmanopadesam

[Teaching to Lakshmana]

Oh son, Oh son of Sumithra, Oh lad,  
Please hear my words leaving out competitive spirit,  
I have understood your principles,  
And also your love towards me,  
And also that no one has love to me as much as you have,  
And also it is definite that no job is impossible for you,  
But please hear this one from me,  
Only if the visible things like kingship, body,  
World, incomparable wealth and land are the truth,  
Then only your effort will be proper,  
And suppose it is not, what will result?  
All the pleasures are as temporary as the lightning,  
And they vanish quickly like our life, please remember this."

The human life is like a drop of water,  
Fallen on a metal piece made red hot by fire,  
And something which vanishes in a second,  
Like the frog which is in the throat of a snake,  
Seeking for food, the beings caught in the grips of time,  
With a melting mind, seeks for pleasures.  
Understand that the meeting that we have with,  
Son, friends, wife and others lasts only for a little time,  
Like the wayfarers in a rest house of the high way,  
Are getting upset when they meet and part,  
And like the wooden pieces floating in the river  
The meeting of the people in the world is purely temporary,  
And also wealth also is not at all stable for men,  
And would the state of youth be with us permanently."

The pleasure out of a wife is like a dream,  
And short life also is similar, Oh Lakshmana,  
The life between birth and death which,  
Is intermixed with pleasures, if properly,  
Studied is also like a dream, my friend,  
And remember it is like a city of Gandarwas,  
Which cannot be seen, and the foolish people,  
Observe that the Sun god comes out speedily,  
Goes speedily in to the sea, followed by sleep,  
And again the sun god comes out fast.  
People who have this type of imagination in their brain,  
Never think about anything over time,

And they do not know when the soul goes away,  
And are lying drowned in the sea of illusion.

With old age, with white hair and wear and tare,  
Some people die with enlarged desires,  
Though people see using the eye,  
They are not able to know the greatness of illusion,  
The foolish people think that now it is a day,  
After some time it will be night, which would be followed by day,  
Not knowing the acts of God, and without,  
Remembering all the sports done by,  
The God who is but the form of time,  
Live a life like water in an unbaked pot,  
And people are never able to understand the goings of God.

"It is certain that the enemies called diseases,  
Would come and destroy the body,  
And like the tigress wear and tare will come near,  
And definitely attack the body,  
And the death is always within us,  
Looking for a proper time to attack,  
The beings due to their body, mix the pride,  
Add desires to it and live,  
And chant that, "I am Brahmin", "I am the king",  
"I am a noble man", all their life,  
And during that time they eat, go poop,  
Or even burn in to white ash and disappear,  
Or can even become worms under the mud,  
And so it is not good to have desire because of the body."

The body is but a mixture of skin, flesh, blood,  
Bones, poop, urine and semen and is,  
Made of the five elements and it would,  
Be pervaded by illusion and that body,  
Is subject to change, it is certain.

Due to the desire again due to attachment,  
To this body, you are thinking of burning the world,  
And that thought of yours in the mind,  
Shows that you do not have wisdom, Lakshmana.

All the defects are with those who love their body,  
And come to them due to their anger, you please remember,  
The feeling of a man that "I am the body",  
Is due to ignorance which is the mother of desire.

And once you think that "I am not the body,  
But am the soul", that thought is the killer of desires,  
And is the real knowledge and please know,  
That ignorance is the one that makes the life of birth and death,  
And knowledge is that which completely destroys this thought.

So if you are, one thirsting for salvation,  
You should sit alone and develop that deep wisdom,  
And then passion, anger, avarice as well as desire,  
Would all become your enemies, please understand,  
And also please know, that anger is the emotion,  
That puts a stop for the aim of getting salvation,  
And that gentleman completely destroys,  
Mother, father, brother and friends."

Due to anger arise misunderstandings,  
Due to anger man gets tied up by domestic life,  
And is not anger the real destroyer of Dharma,  
And so the wise man should give up anger,  
And is not anger definitely the god of death,  
And strong desire is the river Vaitharani, (Indian equivalent of Styx)  
That encircles the city of death.

Happiness is the garden of the devas,  
And always hear that peace is the wish giving cow,  
Think about this and pray for only peace,  
And then always you will never have sorrow,  
Hear that the soul lies above the body, sense organs,  
The movement, intellect and ego,  
Please always think that the soul in you,  
As filled up with the pure, dazzling self-filled with joy,  
Which is the meaning of all philosophies,  
Which does not have any actions, which is forever,  
Which can be known in the state of Nirvikalpa Samadhi,  
As witness of everything and god of everything always.

You who know the essence of everything please hear,  
Pleasure, pain, difficult duties have to be undergone,  
You have to definitely carry out with utmost sincerity,  
All the duties dictated by organs as well as Karma,  
Without attaching yourselves to the results of Karma,  
And as fated by Karma, dedicating it to the supreme god.

Since none of the karmas can attach,  
Themselves to the pure soul,

After understanding all that I told you,  
Always meditate on that form of wisdom,  
Giving away egoistic feelings, and daily,  
Get drowned in divine joy, remove,  
From the mind the desires created by illusion,  
For egoism is the reason of all dangers.

After telling like this to Lakshmana,  
With a happy face he told his mother,  
"Please hear mother, Let not my words,  
Which are clear cause sorrow to you,  
Unlike the people who do not know the soul,  
You know that sufferings cannot be caused to it,  
All the people who live in this world cannot,  
Always live together and since you know everything,  
Please understand that I would speedily,  
Come back after living in the forest for fourteen years,  
And so please throw away all the sorrow,  
And bless me with a happy heart.

"If there is one desire in the mind of father,  
Mother also should have the same desire,  
It is definite that The virtue of a married women,  
Is the repetition of all the duties of her husband,  
If my mother permits me with happiness,  
I do not have any sorrow whatsoever  
And the life in the forest would be pleasurable,  
Do not have any sorrow in your mind."  
Saying this he saluted her,  
Again and again at the feet of his mother,  
With love and she took him on his lap.  
Hugged him and bathed him with her tears,  
And then she immediately told words of blessing,  
And then Kausalya begged the gods.

"Oh creator, Oh Brahma, Oh God who sits on a lotus,  
Oh healthy ocean of mercy, Oh greatest Purusha, Oh Hari,  
Oh winner over death, Oh great God, Oh consort of Gauri,  
Oh protectors of different directions who have Indra in front,  
Oh Durga, Oh Goddess, Oh destroyer of sorrow,  
Oh cause of creation, upkeep and dissolution,  
Whenever my son takes to walking,  
And whenever he sleeps forgetting everything,  
Please protect him with great joy."



When her son Rama requested like this,  
She hugged him tightly with falling tears and,  
She permitted to go to the forest saying,  
"Live in the forest for fourteen years and come back",  
And immediately Lakshmana with a broken voice,  
Told Rama to his satisfaction,  
"Whatever doubt that was remaining in my mind,  
Has vanished after hearing your words.  
For the sake of doing service to your feet,  
I also want to accompany you and,  
You have to give permission to that with joy,  
Oh consort of Sita, Oh Ramachandra, Oh treasure of mercy,  
And suppose you do not permit, I will take away my life,  
Oh Lord of Raghus, Oh lord with a moon like face."  
And then the lotus eyed one told him with love,  
"if so you can also come with me."

Then to take leave from Sita,  
He entered Sita's house happily.  
Seeing her husband who has come,  
She got up speedily with a smile,  
And with water in a golden pot,  
Washed his holy feet with love,  
And with shyness and a soft smile,  
That pretty one slowly and slowly told.

Oh treasure of mercy, how come you have come,  
By walk without anybody accompanying you?  
Oh husband where is the valorous elephant,  
The ornamental umbrellas, decorative fans,  
The pair of chowries, the musical accompaniment,  
And the made up look with gold and gem ornaments?  
How come you have left the minor kings,  
And have come with a very worried look, alas?

Hearing the words of the daughter of Videha,  
The son of the lord of earth told like this,  
"He gave me the kingdom of Dandakaranya,  
For earning good deeds, please know,  
I am going immediately to look after that,  
And you live here without sorrow in the mind.  
Oh wife you live here happily,  
Looking after my mother Kausalya."  
Hearing the words of her husband that Janaki,  
Told like this to the king Rama,

"Your father is in a state that he,  
Cannot even part with you at night,  
And in such a circumstance, why,  
Did this thought of giving a forest kingdom,  
To you Come today to his mind, what is the cause?  
Was it not the king himself with joy,  
Made arrangements for the coronation yesterday,  
Tell me speedily whether it is true, my husband,  
Please tell me in detail all that has happened?"

Hearing this Sri Rama told her,  
"Oh gem in the garland of great ladies, hear,  
The king had earlier promised to give,  
Two boons to my mother who is the daughter of Kekaya,  
In the land of devas during a battle between asuras and devas,  
For showing great valour and helping him."

One is to make Bharatha as the king,  
And the other is to send me to forest,  
Deciding in his mind that he would,  
Be going against his oath and being afraid of it,  
Father has already given the boon to mother,  
And so I am going today to the Dandakaranya,  
And live there for fourteen years,  
Avoiding any rule and I will come back then.  
You please do not tell no to it,  
And leaving love life, live with my mother"  
After hearing this as told by Sri Rama,  
That lady with a face of the full moon told,  
"I would be the first to walk to the forest,  
And you can only come behind me,  
Your going away leaving me is not proper,  
And you have to understand that."

That Sri Rama told her who speaks sweet things,  
And walks like the elephant king,  
"How can I take you there,  
For it is full of densely grown trees,  
Wild lions, tigers, pigs, bison,  
Elephants, pythons wolf and other animals,  
The Rakshasas who eat human beings,  
And also very many bad wild animals,  
Which are innumerable and seeing all of them,  
We would become perplexed and filled with fear,  
And for ladies there is a special sense of fear, please understand."

"Oh lady, there for food only roots,  
And fruits which are sour and bitter are available,  
Clean and tasty foods, sweet pancakes, rice, drinks,  
Good quality honey, drinks of milk are not there at any time".

Ups and down caves, holes in the land, harsh stony path,  
Would be all over that bad way, which is full of thorns,  
Except for that type of harsh path,  
You would not be able to see anybody there known to you,  
Apart from that the climate would be cold winds, hot weather,  
And the suffering due to these are extreme.  
We have necessarily walk with our legs,  
And when we see the very bad Rakshasas,  
Nobody would be able to tolerate it. Understand?  
So obey my words and live here,  
Looking after my mother in a proper fashion,  
And for coming back it would take,  
Fourteen years, there is no doubt about this."

After hearing the words of Rama,  
With increasing sorrow again told,  
"Lord, I am dharmic wife of virtue,  
And I do not have any other support,  
Oh treasure of mercy, there would not be any problem,  
Please do not end my penance of serving your feet,  
When I am living in your presence,  
Who can ever cause harm to me?"

"Eating some roots and food with water,  
As The remains of food eaten by husband,  
Is equivalent to nectar to me,  
When I am walking with my husband,  
Even very sharp pointed stone and thorns,  
Is equivalent to walking on spread flowers to me,  
Oh Lord equivalent to god of love, do not forsake me,  
By me you will not have any problem,  
And Oh Husband, I do not have any fear."  
Once a Brahmin expert in astrology,  
After determination has told me,  
"You would be living in the forest,  
With your husband and there is no sorrow,  
Also I will tell you a truth that I have,  
Heard earlier and I would tell you that now,  
Though several poets have written the story of Rama,  
Along with joy, I have not heard one,

In which Rama has gone to live,  
In the forest without Janaki?

Is there any existence of Prakriti from Purusha?  
If we properly think are not both the same?  
We have to remember the chant during marriage,  
That these two will not part till time of death,  
When it is like that, if you leave me and go,  
To the forest alone and without me,  
I would take my life away today itself.

After Hearing what that goddess told,  
The king along with a slow smile told,  
"So my wife, come along with me soon,  
A sorrow need not come due to my telling you something,  
Oh Janaki, please give away all the necklaces,  
And other ornaments To Arundathi, (wife of Vasishta)"

Then he told like this to Lakshmana,  
Please make the noble Brahmins to come,  
And as soon as he told this to him,  
He got several great Brahmins to come there.

Clothes ornaments cows,  
And unlimited money with great respect,  
Was given to great Brahmins who had mastered Vedas,  
Who were of good character, who were great,  
Because of very good character and who were family people.

He also gave gifts to the very great Brahmins,  
Who were the assistants of his mother.  
Also to all those who live in his private quarters,  
And to his servants he gave gifts by various kinds.  
Due to his giving gifts to the sages and Brahmins,  
They recited words of blessings to him with joy,  
Shedding and shedding great amount of tears.  
Janaki along with love gave gifts,  
To Arundathi who took it with happiness.

Then the valorous Lakshmana, entrusted,  
His mother Sumithra to Kausalya,  
And saluted her and then Sumithra,  
Hugged her son and also blessed him well,  
And also told the following advice to him,  
"You have to always serve your elder brother,

And always walk by his side without parting from him,  
Always daily think that Rama is Dasaratha in your mind,  
Also you have to think me as the daughter of Janaka,  
And think Ayodhya as the deep forest,  
And once You firmly believe these without illusion,  
You would be happy there and come back happily."

Lakshmana completely took the advice,  
And saluted his mother with respect,  
And then along with his bow and arrows,  
Stood near Rama and saluted him.  
Immediately Rama along with Sita,  
And Lakshmana, went to salute,  
His father and at that time,  
With happiness he saw the citizens of Ayodhya.

The pretty lad, the stealer of the mind,  
One has pretty black body, Raghava,  
One who can be compared to God of love,  
One who is lovely and handsome,  
The honourable Rama, the ever pretty Rama,  
For all the world, the Rama of the soul,  
The one with eyes like lotus,  
One who is served by Lord Shiva,  
One who pervades in different worlds,  
When he was walking towards his father's home,  
The citizens who were sad seeing,  
That he was walking to the palace,  
Told each other with great sorrow.

Alas, alas. alas, see, see, ho,  
Oh god why has this come to this alas,  
Along with brother and his loving wife,  
Without any help, he is walking,  
With a path strewn with stones and thorns,  
And which is bad path and very difficult to walk,  
With their pretty, greatly soft and slippery feet,  
Which appears to be softer like a red lotus,  
And the mind of the king which asked them,  
To daily walk in the forest is very cruel.

Till yesterday no one had the love for son,  
As much as king Dasaratha had,  
What is the reason for this thought today.  
Hearing this immediately another one told,

"It seems he had given two boons to Kaikeyi,  
And because of that Rama is going to forest today,  
And Bharatha would live as a king,  
He could go to the forest along with him,  
Because he cannot tolerate parting with him".  
Hearing these type of talks between,  
The Brahmins of the city, Vamadeva,  
Told to the citizens the following.

## **2.7 Rama Sita Thathwam**

[Rama and Sita Principle]

None of you should be sad by thinking of Rama,  
And also Due to Janaki who has a pretty form.  
I am now telling you the principle,  
Please hear with great attention,  
Rama is the real Maha Vishnu,  
Who is the primeval Narayana with lotus eyes,  
Lakshmana is Anantha and the daughter of Janaka,  
Is the goddess Lakshmi who is the illusion of this world.

Due to the different properties of Maya\* (illusion),  
The god assumes several different forms,  
Lord Brahma who was born out of the lotus,  
Has the Rajasa property and created,  
The two worlds in a very clear way,  
Assuming the form of Vishnu,  
Which has predominantly Sathwa form,  
The god, who is divine and is never born,  
Always keeps on protecting this world.

\* God does not have any properties

But illusions makes us see them.  
In the form of Rudra, with the thamas property,  
That consort of daughter of Mountain destroys.  
Becoming pleased with the devotion of Vaivaswatha Manu,  
That God took the incarnation of fish.,  
And he killed Hayagreeva and returned  
Back all the Vedas and he is this Rama.

When the ocean of milk was being churned,  
And when the Mandara Mountain entered the nether world,  
The one who took the form of a severe form of a tortoise,  
And held the king of the Mountains on his back, is this Rama,  
The one who killed the bad Hiranyaksha,

Taking the form of a boar and lifted the earth,  
And played in the causal ocean,  
Is this Rama who is this causal man.

He who took the form of the roaring Narasimha,  
For looking after his devotee Prahlada,  
And tore the chest of the horrible Hiranyakasipu,  
By using his cruel nails is,  
This consort of Lakshmi who is an expert in saving.

When Atithi with great devotion requested him,  
And also worshipped him for the birth of a son,  
Along with great mercy, he who was born as,  
Her son and younger brother of Indra,  
And went to his great devotee Mahabali,  
Requested for three feet of earth,  
And measured the three worlds in three feet,  
And got the earth from Mahabali and gave it back to Indra,  
As the Trivikrama who likes his devotees is also Rama.

For killing exterminating of kings,  
Who were born as hater of Brahmins,  
The one who was born as Parasurama,  
Is this Rama who is the blessing of this world.

He has been born as the son of Dasaratha,  
And the husband of the daughter of earth in this world,  
For saving Dharma by killing all the Rakshasas,  
And to lighten the burden of this earth.  
He is primeval, not born, divine soul, god of gods,  
The divine one who is an expert in Vedas though not a Brahmin,  
Narayana, the greatest Purusha, one who does not change,  
The causal man, Rama, the stealer of the mind,  
And the reason for his is going today to the forest,  
For killing Ravana for the sake of devas,  
Is not because of Mandhara nor Kaikeyi and  
None of you get startled, the reason is not even Dasaratha.  
The God Vishnu who pervades the earth, the Madhava,  
The Vishnu along with the daughter of Janaka,  
The great goddess of illusion who  
Is the one who creates, upkeeps and destroys,  
Is starting now with excess of joy.

Yesterday Narada came here and,  
Rama told him "for killing of,

The Rakshasas, I will definitely,  
Start to the forest tomorrow"  
And from this, please understand,  
That he is not sad at going to forest,  
And so please do not think of Rama and be sad,  
All of you, please chant "Rama", "Rama",  
And to all those men who chant "Rama", "Rama" daily,  
There would be no fear of death for them and they will get salvation,  
And they will all definitely get these.  
He is one who does not have sorrow or pleasure,  
He does not decay, he is one without characters,  
He is the great one of Raghu clan,  
The one who does not have less or more,  
He is pure, full of joy, endless and consistent.

How can sorrow ever come,  
To one who has a form of God like him,  
He was born in this earth due to the prayer,  
Of his devotees and he is the lover of his devotees,  
For fulfilling the desire of Dasaratha,  
And for killing Ravana, and for,  
Looking after the three worlds,  
He has taken this incarnation.  
Oh simple people, that man has become God.

After telling about Rama like this,  
Vamadeva retired from there and,  
Afterwards those who drank the nectar of Vamadeva,  
Those citizens knew that Rama is only Narayana,  
And all of them were drowned in the ocean of divine joy.  
Those who meditate on this secret of Rama and Sita,  
Again and again with utmost joy,  
Will get firm devotion towards God Rama,  
And sorrows of all of them would be destroyed.  
I told the divine meaning of Rama,  
Which is secret, which should be hidden from others,  
And one that would destroy all your sins,  
Thinking that all lovers of Rama are great,  
The pain in the minds of the citizens was destroyed,  
And that great sage also went back with joy.



## 2.8 Vana Yathra

[Forest Journey]

Then Rama entered the house of his father,  
And without sorrow saluted and told,  
Kaikeyi, who was his mother,  
"Please leave out sorrow from your mind,  
Me, Lalkshmana and the daughter of Janaka,  
Have started from here with pleasure,  
Please leave out the sorrow far away,  
And let my father order me what should be done".

Hearing those pleasant words Kaikeyi immediately,  
Got up along with nervousness and,  
She gave cloth made of bark individually to,  
Rama, Sita as well as Lakshmana,  
And Rama forsaking the rich cloths,  
Dressed himself in those wooden bark.

With the permission of Lord Rama,  
Lakshmana also wore that and at that time,  
Sita who was the Goddess Lakshmi,  
Holding the bark cloth in her hand, with sorrow,  
And For finding out the intention of Rama,  
Secretly saw the lotus like face of Rama,  
With a thought as to how to wear it tightly,  
And Rama the husband of the goddess of auspiciousness,  
With diplomacy took it from her, and  
Tied that hard bark over her divine dresses,  
And stood there with great politeness.

Seeing this the wives of the king,  
And all the other people assembled there,  
Started weeping due to sorrow and hearing this,  
The great sage Vasishta who was standing there,  
Berated Kaikeyi with great anger and told her,  
"Why you had this thought?, Oh bad woman,  
Oh Rakshasi, Oh lady with an unclean mind,  
Oh lady who has a hard mind when seeing misery,  
Oh base lady, Oh characterless lady,  
Was it not your boon that Rama should go to the forest?  
And what was the reason for the thought in your mind,  
To give the wooden bark cloth to Sita,  
Janaki who was devoted and a virtuous wife,  
If she travels along with her husband,

She Would go with ornaments all over her body,  
And wearing divine cloths, for she is going,  
To lighten the sorrow caused by forest to her husband,  
And would live there providing happiness to his mind,  
And she would be with him and look after him,  
With a clean and clear mind and live there."

Hearing what sage Vasishta has told,  
Dasaratha saluted the sage and told Sumanthra,  
Immediately get here a chariot suitable for kings,  
For the sake of travel of the lotus eyed one.

After saying like this and seeing the face of Rama,  
Dasaratha cried, "Hey son, Hey Rama,  
Hey Lakshmana, Hey daughter of Janaka,  
Hey Rama, Rama, Hey Rama who attracts the three worlds,  
Hey son who is like my soul, Hey pretty one,  
And with sorrow he again fell down on the floor,  
And was crying completely losing his grip on himself,  
And at that time Sumanthra brought the chariot,  
And at that time Sri Rama told

"Please get in to the chariot quickly Sita,  
We should not waste any more time now",  
And that pretty lady saluted him and got in to the chariot,  
Rama who is the husband of Lakshmi,  
After leaving out the sorrow in his mind,  
Saluted his father on the floor, went round him,  
And again bowed and saluted him and got in to the chariot.  
At that time Lakshmana loaded the,  
Arrows. Bows and quivers in the chariot,  
And himself got in to it and Sumanthra with sorrow,  
Started driving the chariot and Dasaratha,  
Shouted "Stop", Stop" but Lord Rama told,  
Let it go, let it go speedily,  
And the entire world became still then.

When the lotus eyed one disappeared in the distance,  
The king fell down fainted on the floor,  
The male, female, children and old people of the town,  
With heightened sorrow went crying behind Rama,  
"Oh Lord Rama, oh treasure of mercy, do not go, do not go,  
How can we tolerate when we are not able to see,  
Your body which is like nectar,  
Oh God, what a fate, we feel as if our soul has left.

Telling like this and wailing all the people,  
Without delay started walking behind the chariot,  
And the king after crying a lot,  
With sorrow told his helpers,  
"Please carry me and put me,  
In the house of Rama's mother,  
After parting from Rama, I cannot,  
And would not now live in this earth.

Hearing these words, those of his servants,  
Carried the king and placed.  
Him in the house of Kausalya and at that time,  
Again the king fell down fainted  
And after waking up started crying,  
Even with Kausalya who was also sad.

When the night fell Sri Rama,  
Went to the bank of river Thamasa and stayed there,  
Drinking only some liquids and along with Janaki,  
Not taking any food, he slept at the root of a tree.  
Lakshmana armed with bow and arrows,  
Guarded them and with sorrow,  
Spent his time talking of sad things with Sumanthra,  
And the citizens also came near them,  
Thought firmly in their mind that if,  
They are not able to take Rama with them,  
They also would live in the forest with them.

Seeing the crying and sorrow of the citizens,  
Sri Rama decided in his mind,  
"When the sun rises, they would not allow us to go,  
And there would be problem for our purpose,  
And now they are sleeping tired with sorrow,  
And they do not have consciousness and,  
We shall go from here before they wake up,  
And so immediately get the chariot readied."  
As soon as Sumanthra heard the words of Rama,  
And when he immediately got the chariot ready,  
Both the Raghavas and the daughter of Janaka,  
Got in to the chariot and at that time,  
The citizens did not know anything,  
And Sumanthra drove the chariot,  
For little time towards Ayodhya and,  
Later drove it fast to the southern direction.  
All the citizens who were sleeping round them,

At the time, woke up next day but,  
Did not see Rama and cried with deep sorrow,  
And went back to Ayodhya and,  
By always thinking about Rama with Sita,  
In their mind again and again daily,  
Lived with a very pure mind,  
All of them lived with their sons and friends.

Raghava the husband of the auspicious goddess,  
Reached the shores of Ganges and along,  
With Sita took the auspicious bath in the river,  
And along with his brother reached a place,  
Not far from the town of Srungivera,  
And happily lived below a Iruvul\* tree.

\* Acacia holosersia

## **2.9 Guha Sangamam**

[Guha Meeting]

Guha heard the great festival of coming,  
Of Rama with great happiness and to see and,  
Worship the feet of God Rama who is a youth like him  
He came with a mature mind and devotion speedily,  
Along with ripened fruits, honey and flowers,  
And after placing them near Rama with devotion,  
He saluted Rama by falling on the floor.

Rama immediately took and made him stand and,  
Hugged him tightly and embraced him,  
And with a soft smile sweetly and happily,  
Enquired about his news and welfare,  
And seeing the lotus eyed one,  
With folded hands Guha asked.

Today I have become greatly blessed,  
And definitely the life of a tribal has become pure,  
And this country which belongs to the tribes,  
Is without any faults and please look after me,  
Who am your slave and this country,  
Without any botheration whatsoever.

Along with great happiness your honoured self,  
Should always live here and purify,  
My private quarters with the divine dust,  
Of your lotus like feet and also,  
Bless me with great sympathy.

To Guha who was there after this prayer,  
With a happy smile Sri Rama told,  
"My friend, please hear my words,  
I cannot have better pleasure than that,  
But I have to spend fourteen years,  
In the forests without taking,  
Food given by others till,  
The period of the forest life is over."

This country is mine and are you not my friend,  
And you being honorable, please look after this country,  
And do not mix sorrow with this arrangement,  
And go and bring the milk of banyan tree,"  
Immediately the milk of banyan tree was brought,  
Along with Lakshmana using the mixture,  
Of ash and the milk from the banyan tree,  
And made a firm matted hair style,  
And using the durba grass and leaves brought by his brother,  
And spread with respect and adoration,  
He slept along with his wife Sita,  
Who had taken only a liquid food,  
With the same happiness of olden times,  
When he used to sleep on a cot in his palace.

Then Lakshmana carrying his bow and arrow,  
Stood guard for them along with Guha,  
Seeing Rama the husband of goddess Lakshmi,  
And Sita who was the goddess Lakshmi herself,  
Sleeping near the roots of a tree,  
Guha with flowing tears due to great sorrow,  
Started telling Lakshmana as follows,  
"Friend, are you not seeing the lotus eyed one?"

Alas the lotus eyed one had to sleep,  
On a bed of leaves below a tree,  
Instead of a golden cot in a great house,  
In a great city, this blessed man,  
Along with the daughter of Janaka,  
Is sleeping on a bed of leaves,  
In a forest and the reason,  
For the sorrow of God Rama,  
Is Kaikeyi due to the evil words of Mandara,  
And has not this Kaikeyi done a very great sin?"

After hearing the words of Guha,  
Lakshmana immediately answered him,  
"Oh one with balanced thought,  
Hear my words and chant the names,  
Of Rama always without fail,  
In these three words, who is the cause of whose sorrow?  
And oh friend, who is the cause of happiness of others?  
The reason for pain and pleasure in these worlds,  
Is the karma that we have earned in previous births!"

Definitely nobody has thought in his mind,  
About giving away of sorrows and pleasures,  
Always the ignorant people tend to think,  
That so and so is the one who gave pleasure to me,  
Or so and so is the one who gave sorrow to me,  
And such thoughts will not arise to the wise men.  
Hear, due to unnecessary pride some times,  
We think that we are the people who are doing it,  
And the world is tied up by the thread of karma,  
And all pleasures that we enjoy arise from real karma.

Friend, enemy, servant, relatives, those who hate us,  
The go in between, people who love us are only a mental illusion,  
And our actions if we think about it are strange,  
As we think, so it happens and sorrow and pleasure,  
Are completely controllable by our real actions,  
And when I thought about all these,  
Whatever speedily comes, should over time,  
Definitely become all right and we should live contented.

Do not go on desiring for pleasures,  
Pleasures come by fate and so there is no need to forsake it,  
As far as I can think worrying about them is a waste,  
The human body whose mind gives rise,  
To the good and bad is the place,  
Where sins and blessings are produced,  
And so all these are determined by fate.

Pleasures and pains are common to everyone,  
And these cannot be removed by devas or asuras,  
In the world sorrow comes after pleasure,  
And no need to worry, it is followed by pleasure,  
And they keep on changing like day and night,  
And when we think about it, it does not stop with that,  
Pleasure comes in the middle of sorrows,

And sorrows come in the middle of pleasures,  
And there are people for whom they are merged together,  
And friend they are like water and mud,  
And because of these, the learned people,  
Live without happiness and sorrow in their mind.

When Guha and the son of Sumithra,  
Were talking several subjects,  
The Sun came up and immediately Rama,  
Finished his morning rituals and told,  
"Arrange for a boat" and immediately Guha,  
Brought immediately a boat and saluted him.  
Oh Lord, please get in to this boat,  
Along with Lakshmana and Janaki,  
I myself am going to row the boat,  
Oh Valorous man, The lord of my soul.

As soon as he heard the words of king of Srungavera,  
He first helped Sita, who is the goddess of auspiciousness,  
To get in to the boat holding her hands,  
Then he got in, holding the hands of Guha,  
And along with all the weapons,  
Lakshmana also got in and,  
With the help extended by his relatives,  
Guha rowed the boat with great respect.

The lady Sita who had auspicious characters,  
Prayed river Ganges and saluted her,  
"Oh Ganges, Oh Goddess, My salutations,  
Oh pretty one who lives on the crown of Shiva,  
Oh golden lady, my salutations,  
Oh slow moving river, Oh goddess, Oh Ganges, salutations,  
When we all come back after the life in the forest,  
And come here, I would offer you sacrifices and worship."  
And after she prayed and saluted her,  
They speedily reached the other shore,  
Guha got out of the boat, saluted them and told his wish,  
"Please give me permission to go with you,  
otherwise I will give away my life here,  
Oh Lord of the universe, Oh God with moon like face.

Hearing the words of that tribal,  
With a happy frame of mind Rama told him as follows,  
"It is an oath, we would live in the forest.  
For fourteen years and we surely would come back,

And so please go and live without worries,  
Because the words of Rama will never become untrue."

Like this he advised him on several things,  
And with wonderful joy hugged him tightly,  
And then that Rama send back the devotee,  
And he after saluting him with great devotion,  
Slowly and slowly Guha rode the boat,  
And went to his home and became thoughtful.

## **2.10 Bharadwaja Ashrama Pravesam**

[Bharadwaja Hermitage Entry]

Then Rama along with Vaidehi (Sita),  
And his brother, killed a deer,  
And happily ate it and slept happily,  
On a bed of leaves below a tree.  
When the Sun rose up, he finished,  
His daily rituals including washing of his feet,  
And walked towards the hermitage,  
Of sage Bharadwaja and when they,  
Were with joy, nearing the hermitage,  
They were able to see a student of Vedas.

Then Rama told him,  
"Now itself you go and tell the sage,  
That Rama the son of Dasaratha is here,  
Along with his wife and younger brother,  
And has come and reached near the hermitage,  
And please go and tell him without any delay".  
And that student went immediately and told the sage,  
Along with completely brimming happiness,  
"Oh lover of people who depend on you,  
The son of Dasaratha is near our hermitage",  
And hearing this sage Bharadwaja got up,  
And taking with him water and other requirements,  
Immediately went in front of Sri Rama,  
And then he worshipped him along with Lakshmana,  
And seeing Rama along with Lakshmi who are full of mercy,  
And got drowned in the great joy.

Sri Rama along with his brother and wife,  
Saluted the feet of Bharadwaja,  
And with the words of blessing that  
Sage told with great happiness,



"By the dust of your feet you purify,  
Oh soul of Vedas, my hermitage."

After telling this he took Sita,  
Rama who is the form of truth  
And Lakshmana inside the hut,  
He worshipped them according to rules,  
And then that great sage told them.

Due to my meeting you today,  
Today I am getting the fruit of all my penance,  
Oh Lord of Raghu clan, I know all about your story,  
The past as well as the future, Oh treasure of mercy,  
I understood that you are the divine spirit,  
Which has become a man, by illusion in this earth.

Due to being requested by Brahma earlier,  
For what purpose you have taken birth,  
And also the reason for the life in the forest,  
I have understood the reason for it,  
With my divine vision which I got by praying you,  
Oh personification of wisdom, I have seen everything,  
Why should I tell more about it,  
I am with a joyful way thankful to you.

Then that divine Lord Rama saluted him,  
And told as follows to the great sage,  
"Be kind enough to bless us who are,  
The friends and helpers of kings, with joy".  
Like that after talking with each other,  
The night was over in the company of the sage.

## **2.11 Valmiki Ashrama Pravesam**

[Valmiki Hermitage Entry]

They got up at the break of dawn,  
And along with the lads who were the sons,  
Crossed the river Yamuna,  
And after getting down, proceeded,  
By the way shown to them by the sages,  
And reached the Chithra koota Mountain,  
And there they went to the hermitage of Valmiki,  
Which was pure, filled by several sages,  
Full of various types of animals,  
Pretty, shining with good trees and climbers,

And which has flowers, fruits and leaves produced daily,  
And saw the sage who was sitting and saluted him.

Seeing Rama, the blessed valorous Rama who is handsome,  
Eye catching, black in colour, attractive, pretty,  
Who is as pretty as God of love, who has eyes like blue lotus,  
Who is worshipped by Indra and the hordes of devas,  
Who carries arrows, bow and quiver,  
Who is an expert in protecting the world,  
Who shines with the matted made up hair,  
Who is accompanied by Sita and Lakshmana,  
Who is king among men, Valmiki shed tears of joy,  
And embraced tightly the body of Rama.

Narayana, the form of divine joy,  
The man who is sea of the nectar of mercy,  
Was worshipped and the most honorable of the universe,  
He who pervades all over universe, One who has lotus like eyes,  
The great king and the one who grants salvation was worshipped with  
devotion,  
By offering him water for drinking and washing his feet  
And he was offered food of fully ripe honey like fruits and roots.

After eating and taking rest to remove tiredness,  
And after saluting the sage, Rama told him,  
"Due to the orders of father, I started,  
Along with my brother and daughter of Janaka,  
And I do not think that I should tell the reason,  
For you a scholar of Vedas would be knowing it.

Please tell me where I should live,  
Happily along with Sita, for,  
There is a desire in my mind,  
To stay here for a long time,  
For these are auspicious places,  
Where sages live is suitable for living.

Hearing this the great sage Valmiki,  
Smilingly told as follows,  
"All the worlds live in you,  
And you live all over the world,  
And since your place of residence is like this,  
What shall I reply to you?  
Since you asked for a suitable place,  
To live along with Sita, I shall tell you,

About the home where you can live with her happily,  
I shall tell you this with description.

For you the house where you can live with happiness,  
Is the heart of those who are contented, tolerant,  
Who do not have any hatred to any beings,  
Who are peaceful and meditate your name.  
The lotus like heart of those who have forsaken,  
All the daily rituals but pray and sing about you  
Is the house which is very suitable for your living.  
The lotus like heart of those, who have daily surrendered to you,  
Who consider themselves not any different from you,  
Who do not have any jealousy in them,  
Who do not have worldly desires,  
And who are busy with chanting your name.

The mind of those very intelligent beings,  
Who are peaceful, who do not have pride,  
Who consider mud and gold as equal is your home.

The house of those who have dedicated,  
All their actions to you and live with,  
A mind given to you and live,  
With great contentment is always,  
A suitable place of pleasurable stay to you.  
The mind of those who are not happy,  
By fulfillment of all their wishes.  
Or are sad by non-fulfillment of their desires,  
And live with a firm faith that all is illusion,  
Is divine and is the temple where you live.

All the emotions in the six stages of life,  
Viz birth, childhood, teen age, youth, old age and death,  
If we think within our mind affect only the body,  
All hunger, thirst, pain and pleasure,  
If we think are not applicable to the soul.  
The mind of those they believe in this,  
And sing about you is a good home for you.

His mind who is able to always see your form,  
As the divinely dense form of Vedas,  
Which is limitless, which is alone,  
Which is the beginning of Vedas and Vedanthas,  
Which is the cause of universe, which is form at the end of sound,  
Which is the divine Brahman, Which is Achyutha,

Which is in all homes, which is the basis of all,  
Which goes everywhere, which is the called the divine soul,  
Which is Vasudeva, Which is the one who blesses,  
Which is that wished by all and which lives all over the universe,  
Is a very suitable place for you and daughter of Janaka to live.

Oh God who gives all just by thought, oh sea of mercy,  
Along with Sita you please live in the mind of those,  
Whose mind has become firm by constant practice  
Who are always interested in serving your feet,  
Who are always interested in chanting your name,  
And who are happy and rich with great devotion,  
Along with a form that cannot be known by everyone.

## **2.12 Valmikiyude Athma Katha**

[Valmiki's Biography]

No one can possibly adequately describe,  
The greatness of your nectar like name,  
And by the greatness of your divine self,  
I am a Brahma sage, please understand.

I was evil minded and along with hunters,  
I did several disrespectful things several times,  
Though I was born in a Brahmin family earlier,  
I forsook all the rituals of a Brahmin,  
And I got interested in the activities of Shudras,  
And I lived with a shudra girl for some time.

I produced several sons,  
And without shame joined along with thieves,  
I daily became a thief and wearing bow and arrow,  
I killed several beings by deceiving them,  
I plundered much material from Brahmins,  
And once in a forest of sages,

When I saw seven sages coming there.  
I went there speedily for plundering,  
The cloths of the sages like an idiot.  
Those sages with the shine of the noon sun,  
Seeing me, a bad man, approaching them,  
Without any mercy, speedily in the dense forest,  
Without any human beings, with great nervousness,  
Told me, "stop, stop, what are you doing?  
Oh bad man, tell us the truth",

And when those satisfied sages told like that,  
I being a very cruel soul, Oh king,  
I told them "That is my wish"

I have several sons and wives,  
And they have been affected by hunger and thirst,  
And as a profession I steal things,  
From the wayfarers and I have,  
To take something from you also,  
Thinking like that I came speedily here.

As soon as they heard it those great sages told,  
To me with great respect and with a smile,  
"Then you should obey what we tell,  
You go and ask your family members,  
Would all of you be prepared to share,  
The sins that I do for the sake of you?  
Till you go and ask and come back,  
Without any doubt, we will stand here.

Hearing this I went to my house and asked,  
My wives and sons as follows,  
"Daily I do several sins for looking after all of you,  
And would you share that sin that I commit with me,  
Or should I alone eat all those sins?  
Please tell me the truth", When I asked like this,  
They told me as a reply to my question,  
"For the good and bad that are being done daily,  
Who else but the doer will eat the sin?  
For all actions that you do yourself,  
You yourself should face the consequences."

Hearing that I got disinterested in that life,  
Thought and again thought in my mind,  
And with sorrow reached the place,  
Where the sages were standing and saluted them.  
Due to my contact with those sages,  
My mind became very pure.

After throwing out the bow and arrows far away,  
I saluted their feet with great devotion and told,  
"Please save me who was preparing to drowning in the,  
Sea of hell with great mercy, for saving those who surrender,  
To them is an ornament to great people",  
After clearly telling this I fell at their feet,  
And seeing that those great sages told me.

Get up, you please get up now,  
You will get peace of mind by praying the God,  
And by company of good people and learned people,  
You would get immediate result and see it soon.  
We will teach you even today itself,  
So that you will get salvation because of that.

After thinking as well as consulting with each other,  
Those honourable sages thought like this,  
"He is one with bad character as well as a debased Brahmin,  
And though he is being forsaken by divine people,  
He has come to surrender to us saying Save, Save,  
And so though he is a bad one he is fit to be saved,  
By giving him the knowledge of the divine Brahman."

Saying this they taught me two,  
"Rama" words in a different way, and told,  
"Daily please chant mara mara,  
With a concentrated mind without break.  
Till we again come back,  
You please chant the same thing".

After giving blessing like this, those great sages,  
Went along the divine path,  
And I started chanting Maraa with great devotion,  
For a period of one thousand yugas with devotion,  
And I was completely hidden by an ant hill,  
And I was completely hidden from outside,  
And at that time those great sages came there,  
And hearing their words "come out",  
And I came out breaking the ant hill.

Since I was born again out of an ant hill (Valmika),  
Those great sages also named me,  
"You are the great sage called Vamiki,  
May you know all the Vedas and become a sage of Brahma",  
Saying that those great sages went their way,  
And from that day I had come here,  
Due to the power of the name of Rama,  
Oh Rama, I became as you see me,  
And today I got a chance to see you,  
Along with Sita and son of Sumithra,  
Possibly due to the good deeds that I have done earlier,  
Have given me this good result, Oh sea of the water of mercy,  
Oh lotus eyed one, Oh Rama, Oh merciful one,

Oh son of a great king, Oh Raghava,  
By seeing you by my own eyes,  
I have attained freedom from desires,  
Oh expert in saving, Oh Lord of the devas.

For comfortably living with Sita,  
I would show a place, come with me"  
Thus telling he went along.  
Surrounded by his various disciple sages,  
To a place in between Ganges and Chithrakoota Mountain,  
And sage constructed there a very pretty hermitage,  
And constructed two roads from east to west and south to north,  
Which were extremely pretty to look at,  
And requested Rama to live there, along,  
With Sita who was equivalent to god of love,  
And brother Lakshmana who was pure,  
Rama who was the Brahmathma lived there,  
Being daily worshipped by Valmiki,  
Along with Sita who had pretty limbs,  
And along with his brother Lakshmana,  
And lived there with great happiness,  
Similar to Indra the king of devas being served  
By Narada and living on earth.

## **2.13 Dasarathande Charama Gathi**

[Dasaratha's Death]

That minister Sumanthra after getting in to the chariot,  
Reached Ayodhya, covering his face with a cloth,  
Shedding copious tears, which he again and again wiped.  
He parked that chariot outside Dasaratha's home,  
And with great courage saluted the king and told,  
"Oh lord of earth, Victory to the valorous crown,  
Victory to one with intelligence, Victory to the sea of valour,  
Victory to treasure of fame, Victory to the master, victory, victory,  
Oh great one born in the clan of sun god, victory,  
To that servant who told like this and praised by him,  
That great king asked at that time.

"Where is Rama along with the daughter of Janaka,  
As well his brother, and what did he tell to inform me,  
Who is shameless and a very great sinner,  
What message did Lakshmana sent to me?  
And also the Goddess Lakshmi like Janaki,  
Hey Rama, Hey ocean of good qualities, Hey Lakshmana,

Hey lotus eyed lass who is the daughter of Mithila,  
To be near me who due to heightened sorrow,  
Am nearing my death, who is there?  
And my bad luck is that I am,  
Going to die not seeing my children.  
To the king who was crying like this after telling like this,  
Along with a great pain in the mind Sumanthra told,  
"As per your orders, I took in the chariot,  
Rama, Sita and son of Sumathra,  
And when we reached Srungiverakhyapura,  
And when we were living in the banks of Ganges,  
The king of Srungiverakhyapura, Guha,  
Brought several roots and fruits."

Those lads accepted just by touching them,  
And they both wore the matted hair there,  
And later Sri Rama told to me as follows,  
"Let no one be sad thinking about me,  
You have to tell this to my father and request him,  
Not to worry too much in his mind about me,  
In fact in forests life is more pleasant than Ayodhya,  
And it is also the high way to attain salvation,  
My salutations to my mother, With a request,  
That she should not have special sorrow about me,  
And tell this again and again because my father,  
Is very old and extremely sad, he should,  
Control the sorrow of parting with me,  
By the blessed nectar like words."

Janaki also saluted me and told,  
From her lotus like face, slowly and slowly,  
With shedding tears and stuttering voice,  
"My salutations to the feet of my father in law",  
And then they got in to the boat along with Guha,  
And when they parted with me, I stood there,  
Till they reached the other shore and disappear from my vision,  
And I stood in this shore like the body of a dead man,  
And only after passing five six miles, I got back,  
My courage and slowly got free of that feeling.

Then Kausalya started telling as follows,  
"The two boons have been given long long ago,  
To the very dear Kaikeyi, was it not,  
Sufficient to give her a kingdom with happiness?  
What bad acts has this sinner done,



So that her son is sent to the forest,  
And what is the reason for all this,  
Cry and wail from our part?

The king heard the words told by Kausalya,  
With great pain and slowly told,  
"Without any purpose why are you,  
Keeping a burning stick on a wound,  
And increasing my sorrow?  
Please do not melt my inner feelings,  
At a time when I am going to die of sorrow,  
And this is because of the curse of a sage,  
When he was preparing to die."

Oh darling, you please hear about the history of the boon,  
For the real great saints are really gods,  
One midnight wearing the bow and collection of arrows,  
In my hand, attracted by hunting of animals,  
When I was standing on the shore of river in a deep forest,  
With great desire to hunt, one sage who was sent,  
By his father and mother who were thirsty,  
With a great valour came out in the darkness,  
With a pot to draw water and when he was drawing water,  
Hearing the sound of water entering the pot,  
Thinking that it is the sound of water entering the elephant's trunk,  
I sent the arrow called "splitter of sound" from my bow.

"Ho, ho, I am being killed, Ho, ho, I am being killed"  
I heard a human sound like that,  
"I have not done any harm to anybody,  
Then why should I be killed, killed this way, for nothing,  
My mother and father are waiting,  
Greatly wanting water due to great thirst",  
Hearing a human sound like that, I,  
Became greatly fear stuck, went there immediately,  
And the saintly lad fell at my feet,  
And with sorrow I told the son of the sage."

"Sir, I am the king Dasaratha,  
I am the culprit, please save me,  
I without knowing but interested in hunting,  
Thinking that it is the sound of elephant drinking water,  
Have shot an arrow and I who am a sinner,  
Will soon take away my life."

To me who has fallen at his feet and crying,  
With sorrow told that son of the sage with sorrow,  
"That is my Karma and so no one can stop it,  
You will not have the sin of Brahma hathya,  
Because I am a merchant, so without delay,  
Go and console my mother and father,  
Who are very old, greatly disabled,  
And waiting for me without even eyes,  
With thirst, so that they can drink water.  
You first give them water and later,  
Tell all that happened here.  
If it is the truth they will save you,  
But if father gets really angry,  
Understand that he will make you in to ash.  
I am having very great suffering,  
Because I am not dying, so without delay,  
Take out this arrow from my body,  
Hearing that, I took out the arrow from him,  
And along with the pot of good water,  
When I reached with great nervousness,  
To the place where the couple were sitting,  
"Apart from being old we have also lost our eyes,  
And at this midnight for us who are thirsty and hungry,  
Our son has gone to bring water. Why this delay?  
Has he forgotten us? For us except you,  
There is no body to take care of us,  
Why is there a delay on your part?  
You are a devotee and earlier,  
Oh son, you were not neglecting us?"

When they were talking like this,  
The sound of my footsteps was being heard there,  
And hearing the sound of my foot fall,  
With great interest that father told,  
"What is the reason for the delay, oh our son,  
Give us water, water quickly, immediately",  
And when I heard this I saluted the feet,  
Of the couple with devotion and with great fear,  
Told them about all the happenings that took place,  
"I am not your son but I am,  
The king and ruler of Ayodhya and my name is Dasaratha,  
With interest in hunting I came to forest at night,  
And after killing several wild animals,  
When I was waiting in the banks of the river for more hunt".

"Hearing the sound of water entering the pot,  
Thinking that is the sound of water being,  
Taken in a trunk by a great elephant,  
I send an arrow to that place with strength,  
And when it hit your son, hearing his cry,  
I went there greatly afraid,  
And saluted your son,  
And then he told me as follows,  
"What has come to me is due to Karma,  
You will not have the sin of Brahma Hatha,  
Without eyes and with greatly old age,  
My parents due to great hunger and thirst,  
Are waiting for me in the hermitage,  
And to them please give water."  
When he told me like this,  
I have come here speedily,  
You who are wise people should pardon me,  
And this sinner does not have,  
Any other support except your lotus like feet,  
And you being great sages,  
Are people who have great mercy on animals.  
Hearing this after crying a lot,  
With very great they sorrow told me,  
"Where does our son lay, Sir,  
You please take us there,  
Hearing this I carried them there,  
And with humility showed them,  
The body of their son, Alas, alas,  
They said this is our Karma,  
And touched and patted the body of their son."  
Then they told several things and cried,  
And with great sorrow they told me,  
"Now you have to make a good funeral pyre,  
And lit the fire to it without delay."  
Then I immediately built up a pyre,  
And they along with their son entered that pyre,  
And with their burnt body, those three,  
Went to the heavens and lived there.

That old sage at that time told me,  
You would die due to sorrow of parting with your son,  
And the period of the curse has arrived,  
And the words of the sage can never become a lie."  
The king saying this cried a lot,  
And again and again started crying,

"Hey Rama, Hey son, Hey Sita, Hey daughter of Janaka,  
Hey Rama, Hey Lakshmana, Hey hey ocean of all that is good,  
This death has come to me after parting with you due to Kaikeyi."  
Thinking and thinking about the lotus eyed one,  
The king Dasaratha entered the heavens.

## **2.14 Bharath Agamanam**

[Bharatha's Coming]

All ladies attached to the king started crying,  
Again they started crying loudly,  
And the sound of their cry and beating on their chests,  
Was immediately heard by the great sage Vasishta,  
And after consulting with ministers with anxiety,  
They entered the private quarters and told,  
The king's body should be put in an oil boat,  
So that the body does not deteriorate.

After saying this, he called the envoys,  
And told them, "You have to go today itself,  
To the Kekaya kingdom and tell,  
The king Yudhajith who is the uncle,  
To send without wasting any time,  
Shatrugna and Bharatha very immediately,  
They who were sent quickly entered the Kekaya kingdom,  
Saluted the king Yudhajith and told him,  
"Please hear king, these are the words,  
Of Sage Vasishta, Please send Shatrugna,  
And Bharatha to Ayodhya without any delay,  
And hearing these words of the envoy that king,  
Told the boys to go and they started immediately.

There must be some danger happening,  
To our father or to our elder brother,  
Thought Bharatha and he also,  
Thought about very many other aspects.  
And he entered Ayodhya very much worried.  
Ayodhya was devoid of happiness, without any sound,  
Without any auspiciousness, and also was devoid of people,  
And seeing that it was opposite of celebration throughout the country,  
And also seeing that it lacked the shine,  
And also seeing that the palace was not having Rama and Lakshmana,  
And seeing there, Kaikeyi, both of them saluted her,  
And that mother became happy on seeing her son,  
Got up, hugged him tightly and made him sit on her lap,

And smelling his head she asked,  
"Are the people of my clan safe, and please tell,  
Is there any sorrow to my mother, father and other relations."

When Kaikeyi told him like this, Bharatha,  
In reply to that he told immediately,  
"There is worry in my mind of not seeing father,  
Where does father live now, Oh mother?  
I have never seen father any time,  
Secretly living anywhere else?  
Why are you now living alone?  
In my mind there is a lot of fear and sorrow,  
And to please him, Kaikeyi told him,  
"What is the need for my son to be sad,  
I have arranged for realization of all your desires."

"After performing Fire sacrifices like Aswamedha,  
After spreading his fame all over the world,  
Your father got the place where good people go"  
And hearing this Bharatha fell on the floor,  
Due to intense sorrow and started crying.

## **2.15 Bharathante Vilapam**

[Bharatha's Lamentation]

"Oh father, drowning me in the sea of sorrow,  
To which direction you went, oh king,  
Without entrusting me and the kingdom,  
In the hands of Rama, how did you part,  
And go away, my father, treasure of all that is good,  
To do good to us who is there for us now",  
When her son was crying like this,  
Kaikeyi made him stand up, wiped his tears and told,  
"Come out of this, What is the result of this sorrow,  
Understand that everything is ordained by God.  
I have seen to it that you got a rise,  
And you have got all that is to be got",  
Hearing the words of mother,  
Bharatha with great sorrow asked,  
"Mother, did not father tell,  
Anything at the time of his death?"  
"Hey Rama Rama, Lad, My Sita,  
Sri Rama, Lakshmana, Rama, Rama, Rama,  
Hey Sita, Hey daughter of Janaka, these,  
Wee repeated by your father with sorrow again and again."

And hearing this Bharatha asked his mother,  
"Why is it alas? At the time of his death,  
Were not Rama, Sita, Lakshmana near him?"  
Hearing this Kaikeyi told,  
"When the king got prepared for,  
The crowning of Rama, I told him that,  
You should be crowned and stopped the coronation,  
And I can tell you now all these"

Once your father had given me two boons,  
With one of them I asked that you should be crowned,  
And by the other I wanted Rama to go to forest,  
To the king at this time,  
And that king who was bound to truth,  
Gave the earth for you and sent Rama to live in forest,  
Lady Janaki sticking on to her virtue,  
Went to forest along with her husband,  
And Lakshmana went to forest along with his brother.

Father thought of them and cried,  
And with sorrow saying Rama, Rama,  
Went to heaven, Hearing these words of mother,  
Bharatha fell down on the floor because of sorrow,  
And when he was greatly upset like this, Kaikeyi asked,  
"Hey, what is the reason for this sorrow?  
You have now got the kingdom,  
Live as a great one, after leaving out these tantrums."  
And when he heard these words of Kaikeyi,  
He stared at his mother with great anger,  
And All those witnessing these were worried,  
That his mother would get burned in the fire of his anger.

"Oh sinner who killed her husband, Oh terrible woman,  
Oh shameless one, Oh merciless one, Oh bad woman, Oh Rakshasi,  
Alas I am the great sinner without good,  
Due to being born in your womb,  
Now without talking to you, I will go,  
And will die falling in a fire or,  
I would drink Kala koota poison or  
I will take my sword and cut off my head,  
And by all accounts I will die,  
There is no doubt about it, Oh unchaste one,  
And I would live in the horrible,  
Khumbipaka hell because of this."

After shouting at his mother like that, with sorrow,  
He immediately went and entered the house of Kausalya.  
And when he saluted her at her feet,  
The mother Kausalya hugged him.  
And she who was with tears and had become thin,  
Pitifully and with great sorrow told,  
"My son caught in the problems of Karma,  
Has been taken far away from here.  
Rama, his younger brother and Sita,  
Wearing the bark of a tree and with matted hair,  
Have reached the forest drowning me,  
In the ocean of sorrow with very great pain.  
And made me as speechless, and without fear.  
Hey Rama, Rama, Leader of Raghu clan,  
Narayana, divine god, Lord of the earth,  
Lord, though you were born as my son,  
Sorrow is not leaving me at any time,  
And when I think about it, I realize,  
That it is but by strength of fate."

Seeing the mother who was crying like this,  
Bharatha told her with sorrow as well as devotion,  
"Since mother is having a very unhappy and troubled,  
Mind she has to hear what I say,  
My mother stopped the coronation of Rama,  
But mother I have not known about it, On oath on Rama,  
And mother if I have known even little about it,  
Definitely I would be afflicted by the,  
Sin of killing one hundred Brahmins.

Let the sin of cutting the head of,  
Sage Vasishta, the son of Brahma,  
And his very chaste wife Arundathi,  
And killing them fall on me,  
and I will have to suffer all that.  
By taking several such oaths,  
Bharatha was expressing his ebbing and overflowing sorrow,  
And when Bharatha was crying like this the mother told,  
'I know that there are no defects in you.'

Saying this she hugged him very tightly,  
And smelled and caressed his head,  
And all those who saw that started crying loudly,  
And hearing this incident the great sage Vasishta,  
Along with the ministers came there with love,

And Bharatha saluted him with great sorrow,  
And seeing the wail, Vasishta told,  
"This sorrow is sufficient, please hear this,  
Dasaratha who was the king was also old,  
Valorous for truth, Man with great heroism,  
And he after enjoying all manly comforts,  
And pleasures of a great king,  
Conducted very many fire sacrifices,  
Gave as gift lot of wealth,  
And has gone now to land of devas,  
And has got half the seat of Devendra,  
And is being saluted by Indra and other devas,  
And he is there with great joy, and so,  
Why are you crying and shedding tears."

The soul is pure, does not have birth or death,  
It is forever, matchless, not decaying, with no two divisions  
It is form of truth and spread in all worlds,  
It does not have death or birth, it is the cause of the world,  
But body is only a shell and purely temporary,  
The cause of desire, That which opposes salvation,  
That which is not pure and not at all divine,  
And so if we think this in mind,  
There is no time to be sad about it,  
What is the use of sorrow to those subject to death.

Whether it is father or whether it is son,  
When they die, very foolish people,  
Beat their chest, hit and shout,  
Get tired because of this and fall down fainted.  
This domestic life is really worthless,  
And only good company is the one that does good,  
And to bring pleasant feeling to it,  
The only method is living in peace which is forever.

When there is birth, there is definitely death,  
And it is also definite that birth will come to those who die,  
We have to understand that it is a state,  
Which cannot be prevented by any one,  
And also that everything occurs due to our Karma,  
And the learned man who knows this principle,  
Will not have sorrow at the time of parting with,  
Things like Son, friends, property and wife,  
And always being with them is not pleasure giving.



Seeing that billions of universes have been lost,  
And many have been again created by Brahma,  
And understanding that this has occurred innumerable times,  
In the human life that is like a bubble which bursts,  
What desire would greatly wise people keep?  
What is the relation between body and the soul,  
And when we think about its illusory existence,  
To those who realize this, where is sorrow?

Like the drop of water attached to the shaking leaf,  
This life will fall and is purely temporary,  
And by the activities in the previous life, again,  
The soul would enter a suitable body,  
The soul throws away the dirty tattered clothes,  
And wears new cloths with great luster,  
And like that the dead bodies are left,  
And new bodies with full of luster are had,  
And please understand that this karmic difference,  
Is due to the speed at which the wheel of time rotates.

Please tell me what is the reason for this sorrow,  
Please hear from me the opinion of learned people,  
There is no birth or death to soul,  
And when you think about it, soul does not have six stages of life,  
And it is a form of perennial joy, and is steady,  
It is the form of truth, god of all and perennial,  
It is the witness to intelligence, soul of all and without beginning,  
It does not have divisions, it is one, divine, the top most and peaceful,  
Thinking and thinking about these things,  
You have make your mind steady, forsake sorrows,  
And start the usual allotted duties.  
And by this there would not be any worry.

## **2.16 Samsakara Karmam**

[After Death Rites]

Hearing the advice of the Guru, that son of a king,  
After deciding to do the after death rites as per law,  
Along with friends, servants, mothers, and brother,  
That lad Bharatha who was well prepared,  
Removed the body of the father from the oil boat,  
And respectfully bathed it and decorated all parts of the body,  
With divine cloths ornaments and unguents,  
And with the fire used by his father for sacrifices,  
And with the help of an expert in fire sacrifice,

And along with his Guru performed the rites.  
On the twelfth day he offered Gingili and water,  
And later offered with devotion the sacred rice balls,  
And gave offerings of money, cows, villages, jewels silk cloth,  
Ornaments, unguents, betel nuts and betel leaf,  
To experts in Vedas and to other Brahmins along with his brother,  
And both of them saluted on the floor,  
And words of blessings from Vedas were chanted,  
And all of them became pure.

That human hero Bharatha,  
Thinking and thinking in his mind,  
Of Rama, Lakshmana and Sita,  
Who have reached the forest,  
Lived along with his younger brother,  
That day along with other friends.

To that assembly, sage Vasista came with,  
Many great sages and that sage,  
Who is equal to Brahma in stature,  
Occupied the golden seat, with respect.  
And when Bharatha along with Shatrugna,  
Came there, they along with ministers,  
Citizens joyfully conversed with each other.  
That son of Lord Brahma addressing,  
Bharatha who was saluting him told.

By using words suitable to place and time,  
I as your teacher am telling you,  
Your father Dasaratha is a truthful man,  
And he has given the earth to you,  
Which was given as one of the two boons,  
Given to Kaikeyi who asked it for the goodness  
Of her son and I would carry out your coronation,  
With love, along with suitable Manthras,  
With the cooperation of the ministers.  
Since the kingdom will become one without a king,  
Oh Lad, you cannot say no to this,  
And also you have to obey the wish of your father,  
And that would also not be a crime to any one,  
And by the grace of the guru,  
All the good things accumulate to all men.

To Vasishta who told like this,  
Bharatha saluting him told,

"What is the use of the kingdom to me?  
My elder brother would become the king,  
And all of are talking knowing all this,  
I am going tomorrow morning,  
To bring back the lotus eyed one."  
Me, yourself, your wife Arundathi,  
Various citizens, ministers,  
Elephant, chariot, horses and walking soldiers,  
Brother, Brahmins, sages, regional kings,  
Kshatriyas, Vaisyas, Shudras,  
And all mothers except Kaikeyi,  
Should go there and we should stay,  
That till Rama comes back here,  
We would only sleep on the floor,  
And only eat fruits and roots,  
And coat ourselves with ashes,  
Wear bark of wood as cloth and  
Dress ourselves like a savants,  
And keep a matted hair,  
And live there mixed with pain,  
And when people heard this,  
They told that it was great great.

## **2.17 Bharathande Vana Yathra** [Bharatha's Forest Journey]

When the good people were praising him,  
"It is a great wonder that this thought came to you,  
Are you not the most good one among the good ones",  
The sun arose in the east and Bharatha,  
Started the journey with Shatrugna,  
And because of the orders of Sumanthra,  
The army also started to see Lord Rama,  
With joy filling completely their mind,  
The wives of kings like Kausalya,  
Started walking to see the lotus eyed one,  
The master of penance Vasishta and his wife,  
Along with a crowd of sages also started.  
The dust that came out of the happy earth,  
Filled and occupied the entire sky,  
And that crowd whose mind was occupied by Rama,  
Never felt the toil of walking that way.

After reaching Srungivarakhyapura,  
That great army stood at the banks of Ganges,

Guha then hearing that the son of Kaikeyi,  
Has come along with a great army,  
With a suspicious mind called,  
And told his servants,  
"Along with bow, arrow and other weapons,  
Tie all our boats and be ready, and I would,  
Go there and come back soon."  
He thought that if he goes and salutes them,  
He would be able to understand their thoughts,  
And if they are all against Sri Rama,  
They should certainly not be allowed to proceed,  
But if they are good, they should be helped to cross,  
Without any problems to them on their way,"  
Thinking like that Guha went there,  
And saluted at their feet.  
After offering to them with various types of presents  
He stood there in front of him with joy.  
Seeing him Dressed in bark, black in colour, wearing twisted hair,  
Always keeping on repeating the name of Rama,  
Bold, young, comparable to Rama, great hero,  
Brother of Sri Rama along with his brother,  
With a body like the love god,  
Guha fell on the floor and said, "I am Guha",  
And again saluted him and then Bharatha,  
Made him stand up and tightly embraced,  
That devotee and great friend of Rama,  
And enquired about his welfare,  
And further told Guha,  
You are the head gem of good people,  
Did not Rama with the colour of rich black cloud,  
Embrace you, Oh great one".

You should remember that this,  
Will not be possible for anyone else except Lakshmi,  
And my friend there is no doubt at all,  
That you are one of those blessed in this earth,  
Where did you lovingly see,  
Rama along with his brother and Janaki?  
What did he say to you?  
And What did you reply with joy,  
Where did the lord of Raghu clan get down,  
Along with Sita, You please show me those places."  
Hearing all this Guha with a completely happy mind,  
Decided that the devotee Bharatha was great,  
And thinking like this he walked further.

After Guha went to the place,  
Where Sri Rama slept with Sita, he told,  
"Please see the great bed of dhurbha where  
Sita slept along with that black coloured one."

Seeing that with tears falling like a river,  
With a shaking throat and with a shaking voice told,  
"Hey tender one, Hey pretty one, Hey Janaki,  
You who used to sleep in the great palace,  
On a golden cot, with soft white spreads over the bed,  
How did you sleep along with Rama with pleasure,  
On the very harsh bed of dhruba grass,  
Which was spread on the mud,  
Where you sad Sita, the wife of my elder brother?

Thinking that this happened due to my fault,  
I want to give up my soul,  
But this is because I was born in the womb,  
Of the sinner Kaikeyi, I have berated myself,  
Again and again As I am a great sinner,  
And my birth would only be fully compensated,  
If as a younger brother I am able to always assist and take care of,  
My elder brother who has pure heart and luck,  
Because he went to the forest with great interest.

If I become the slave of the slave of the slave of Rama,  
With very great devotion to him and daily,  
Serve him always then I would get the result of this human birth.  
Please tell me as to where the son of Kausalya lives,  
And then I will go there speedily and bring him back."  
Hearing this Guha told, "Since you have,  
Such a great devotion to that husband of the auspicious goddess,  
You are the greatest among the blessed people,  
And then please hear what you wanted to know, oh intelligent one,  
"Your brother along with Sita and his brother,  
Are happily staying near Chithrakoota Mountain,  
Which is near, if you cross the ganges."  
Hearing these words of Guha, Bharatha told,  
"My dear friend, we will go there now,  
And let me be blessed to be able,  
To cross the river speedily."

Hearing the words of Bharatha with respect,  
He went to make arrangements to enable,  
Them to cross the river and along with,

All his servants but with nervousness,  
He brought and spread there five hundred boats,  
Which had big pipes, which were broad,  
And completely filled the entire shore.  
Taking hold of a very big oar, and selecting,  
A very big boat he himself helped,  
Shatrugna, Bharatha, the great sage Vasishta,  
Kausalya the mother of Rama,  
The Crooked Kaikeyi, the good woman Sumithra,  
The wives of kings and others to get in to the boat,  
After saluting them, and slowly rowed,  
So that there was no fear and helped them to cross the river,  
At that time he saluted the Ganges and before him the great army also  
crossed.

Reaching quickly the hermitage of sage Bharadwaja,  
Which was filled with mutually friendly tigers and cows,  
Bharatha became extremely happy and,  
Stopped his great army at a far off place,  
And he accompanied by his younger brother,  
Entered very happily the hermitage,  
And later after standing there for some time,  
And seeing the shining sage of great penance,  
Who had a mind without worries and was equal to Brahma,  
He along with his brother saluted him falling on the floor,  
With great devotion and understanding that they,  
Are the sons of Dasaratha, that great sage,  
Worshipped them with great love.

Laughingly he enquired about their welfare,  
And seeing them dressed in bark and with matted hair,  
He told them with merriment,  
"What is this problem? This dress is not suitable to you,  
Who rules the kingdom and is worshipped by many people,  
Why are you wearing this sages attire of bark and matted hair?  
What is the reason for you to come to this forest,  
Accompanied by a very large and great army?

Hearing the words of Bhardwaja, Bharatha,  
Told as follows to the great sage,  
"Oh great sage, In this world nothing,  
Happens which is not in your knowledge,  
And in spite of that I will inform you the truth,  
So that you would bless me to get rid of this sorrow.  
Oh great sage, On the oath on Rama's lotus like feet,  
I did not know anything about,

The reason for the stoppage of coronation of Rama,  
The reason for his coming to the forest,  
Is the speedy poison injected by,  
My mother who is the daughter of Kekaya."

Whether I am pure or impure now,  
Oh treasure of mercy, On oath on his,  
Lotus like feet, I am telling you,  
I do not see any use of any pleasures,  
When I can become the servant of Sri Rama,  
And daily pray the pair of that lotus like feet  
Except for that I do not have any other desires,  
I would like to fall at the feet of Rama,  
Submit all the wealth as well as kingdom,  
And conduct the coronation of Rama,  
Along with Vasishta and other citizens,  
And serve my great honourable brother."  
Hearing these words of Bharatha,  
The sage Hugged that Bharatha with an auspicious soul,  
Kissed him on his head and told with joy,  
"What more is there son, by my divine,  
Sight I have come to know of all the matters.  
Do not have sorrow in your mind and hear me."  
"Your devotion to the consort of Lakshmi,  
Is more than that of Lakshmana,  
And the future has to be decided by Rama,  
And now I will show my hospitality,  
To you along with the army without any doubt.  
You can take your food and sleep,  
And you have to see Rama early in the morning,  
As it is the proper time to salute him."  
Let everything be as you have told,  
And I do not have anything against it,  
Said Bharatha and the great sage,  
Washed his feet and did Aachamana,  
With singly pointed mind did,  
Meditation on the wish giving cow  
As well as fire sacrifice, and,  
Immediately the forest became,  
Equivalent to the place of devas,  
All the trees became devas,  
And all the climbers became deva maidens,  
What a wonderful thing is the,  
Greatness of the working of the mind.  
The rice, eatables and drinks were very tasty,

And there were several types of side dishes,  
The dining halls, the barracks of the army,  
And homes for the kings were very pretty,  
And everything was made either by gold or silver,  
And even Adhishesha would find it difficult to describe.

As per the laws of the religion,  
With consent of all at first,  
Vasishta was worshipped,  
And later Bharatha his brother,  
And the army took food as much as they want,  
And satisfied well slept in  
The ashram which was like the city of Indra.

They got up in the dawn, and after,  
Completing the rituals saluted Bhardwaja,  
And after taking leave from him,  
The princes started from there,  
Reached the Chithrakoota Mountains,  
Made the army stay little far away,  
And Guha who is a friend, Sumanthra,  
Sathrugna and Bharatha himself,  
With anxiousness to see Rama,  
Slowly enquired in different hermitages,  
With the sages and not able to find out  
They asked bowing and saluting,  
"Where does the lord of Raghu clan stay,  
Along with Lakshmana and the princess?"

To the very good lad Bharatha,  
Those great sages gave an answer,  
"In a place which is in the northern side of Ganges,  
Very near to the Chithra koota Mountain,  
In a great hermitage that great man is living,"  
And hearing that Bharatha went with lot of curiosity,  
And when he reached there what he saw,  
Was a scene of the greatly wonderful,  
Hermitage of Sri Ramachandra.

Filled with flowers, fruits, leaves, climbers, small flowers,  
That extremely pretty forest place was having,  
Trees of Mango, Banana, silk cotton, Jack fruit,  
Hog plum, Arjun, Salt cedar, white jade,  
Coconut, areca nut, butterfly tree,  
Castor, Champa, asoka, palm tree,



Blossoms of jasmine, important climbers.  
Black cumin, egg tree, sal tree,  
Many types of bees, sounds of pretty birds,  
Lions, elephants, snakes, monkey, deer  
And other hoards of animals,  
And That place was pretty and seeing it,  
With the bark dresses which were hanging on trees,  
Bharatha saluted that hermitage of Rama.

That Bharatha who was very lucky, saw,  
In the dust of the path the imprint,  
Of the lotus like feet of Sita and Rama,  
Which was pure, divine and new,  
And was decorated by flowers of lotus,  
Being imprinted with lines of goad flags diamond and fish  
And which was greatly auspicious,  
And became very happy, fell and rolled on them,  
Saluted and cried and put the dust,  
Collected from there on his head.

"I am blessed today, Blessed I am today,  
Because a chance has come to me to see,  
The imprint of the lotus like feet of Rama,  
Due to the good that I did previously,  
For this is that which was constantly,  
Searched by devas, Brahma and Shiva,  
Vedas and also by the sage Narada."

Thinking like this and with a mind drowned,  
In the juice of joy and extreme love,  
And with eyes shedding tears of joy,  
He slowly and slowly went in front,  
Of that God and he could see them.

Seeing The pretty Rramachandra who is divine joy,  
Who is saluted by Indra and groups of devas,  
Who is having a place in the mind of Lakshmi,  
Who was born as younger brother of Indra,  
Who has eyes resembling the blue lotus,  
Who is back like the Dhoorva grass and is pretty,  
Who is his elder brother, Who has blue eyes like the leaves of lotus,  
Who is Rama with matted hair and dressed in bark of a tree,  
Whose lotus like face has the pleased look of the moon,  
Who shines like ten thousand rising red coloured suns,  
Who spends time with Sita who is like lightning,

Who has a splendorous light, but worries in his mind,  
Who has the incomparable Sri Vathsa on his chest,  
Who is the home of Lakshmi, Who is Achyutha spread all over the world,  
Whose lotus like feet are served by Lakshmana,  
Who is primeval and whose form is the model of Lakshmana,  
Who is served by Lord Shiva, Who rides on the king of birds,  
Who is the destroyer of Rakshasas, who is an expert in saving,  
Who is the one who sleeps on Adhishesha,  
Who has several universes in his belly,  
Who is full of mercy and son of Dasaratha,  
And who enjoys stay in the forest and steals one's mind,  
With emotions of sorrow, love and devotion,  
He fell at his feet and saluted him.

Rama with happiness raised him,  
And Shatrugna up, and for curing their nervousness,  
Embraced them with his long hands,  
And both of them took long breaths,  
And the brothers shed tears out of their long eyes,  
For a very, very long time,  
And again took both of them on his lap,  
And once again hugged both of them,  
And at that time Lakshmana who was good,  
Saluted the feet of Bharatha,  
And Shatrugna with great reverence,  
Saluted the feet of Lakshmana.  
All others, Like the cows which are greatly thirsty and hungry,  
Rishis swiftly on Seeing a big lake nearby, they,  
Went before him and saw the form of Rama.

Seeing his mother who was crying,  
Rama fell down and saluted her feet,  
And Kausalya with very great longing,  
Bathed her son in the rain of her tears,  
Hugged him tightly, smelled his head,  
And due to great joy her breasts produced milk.  
He then saluted all other mothers with respect,  
Lakshmana also saluted like him,  
And Sita who was like Goddess Lakshmi,  
Was tightly hugged by Kausalya and others,  
And wiped away her tears of sorrow.  
Seeing his teacher who had come there,  
Rama saluted him with great devotion,  
And saluting him told him,  
"It is definite that I am greatly lucky,

Is my father doing well, has he,  
Got more sorrow due to parting with me again?  
What did he tell to inform me,  
What did he tell to inform Lakshmana?"  
And hearing these words of Rama, Vasishta told,  
"Greatest among the wise, hear from me the news of your father.  
After parting with you, berating himself.  
The king became more and more sad,  
And cried, Rama, Rama, Sita, Oh lad,  
Rama, Lakshmana and wailed,  
And understand that he has reached the heaven,  
And there he is happily living with pleasures of heaven."

Hearing the words of Guru which bored in to his ears,  
Sri Rama fell down on the ground,  
And immediately started wailing at the top of his voice,  
To Lakshmana, the ladies who were his mothers,  
Who also started crying with an open mouth,  
"Hey father, by the action of fate, where,  
Did your great self go leaving me here,  
Alas, alas, I am dead, From now I am an orphan,  
Where is the chance now of your fondling and caressing me?  
I would leave this body and die immediately,  
As I do not have wish to live anymore."  
Sita as well as Lakshmana also cried,  
Like that and fell on the ground.

At that time hearing the words of Vasishta,  
Their inner sorrow came down a bit,  
And they got in to Ganges and took bath,  
And performed the oblation of water in a proper manner  
And offered balls of honey mixed with fruits and oilcake,  
Remembering that it has been ruled by the words of Vedas  
That we have to offer that food to the manes that we usually eat  
And with sorrow after offering these balls, they again took bath,  
Performed the purification ceremony, again took bath,  
Went to the hermitage and all people did not take food that day,  
And when next day morning when the Sun god came out,  
They took bath in Ganges did salutation to the dawn,  
And went back and lived in the hermitage.

## 2.18 Bharatha Raghava Samvadam

[Bharatha and Raghava Discussion]

Then at that time Bharatha went and,  
Saluted Rama and started saying,  
"Hey Rama, Rama, Lord, Rama, great hero,  
Please hear carefully to what I say,  
I have with me materials for the coronation,  
As I have brought them, so now without any delay,  
The coronation has to be performed,  
Rule over the country which is your father's properly,  
You are the eldest brother, because for the,  
Kshatriya's the great dharma is to rule over people,  
Perform several Aswamedhas and spread,  
Your fame all over the world,  
Produce sons and after entrusting,  
The king to the son, then only you have to go to forest,  
And now it is improper for you to go to forest at this time,  
Oh Lord with wonderful valour, agree with me,  
Oh treasure of mercy do not think about the,  
Wrong doing of mother at this time."

He had told this by keeping the lotus feet,  
Of his brother on his head,  
He also saluted him falling on the ground,  
And seeing that lad Bharatha there,  
Sri Rama went near him made him stand,  
And caressed him with joy and told.

"Lad please hear what I have to say,  
Whatever you have said was heard by me as such,  
Father had asked me with love,  
To go to the forest for fourteen years,  
And father gave you the country,  
Because of mother's views,  
When we see properly these are,  
The orders of our father and,  
We have to obey them,  
He who disobeys father,  
And leads a bad life in this world,  
He is dead even when he is alive,  
And after death he would go to hell without any doubt,  
So you depart and look after the country and,  
And I will live in this dandaka forest.

Hearing Rama's words Bharatha told,  
"Our father who is a lover has a foolish mind,  
He is controlled by women, He is mad, Old man,  
Due to his being a king he has Rajasa qualities,  
And so oh greatly intelligent one,  
His words are not acceptable,  
So without hesitation live as a king.

Hearing those words of Bharatha, Sri Rama,  
Again smiled and replied to him,  
"Our father who was the king was not controlled by ladies,  
He was not passionate nor was a foolish soul, hear,  
You should not find fault with anything,  
Done by father, for good people  
Have greatest fear for breaking an oath,  
And about telling a lie and going to hell."  
"Then I would live in the forest,  
And you look after the kingdom without sorrow "  
Hearing these words from his younger brother,  
Raghava told again, "Earlier our honourable father,  
Has told that the kingdom is for you and forest to me,  
And if we change what he wished,  
Definitely we would be going against his oath."  
"Then I would come along with you,  
And be your assistant like Lakshmana,  
And if you do not allow me to come to forest,  
I will take my life and go to the forest."  
Saying this he started permanent fast,  
So that he can give up his soul,  
Spread Dhurbha grass and stood,  
Facing the east in the hot sun.  
Seeing that he is adamant, Rama,  
Made a sign by his eyes to sage Vasishta,  
To advise him, and Vasishta went to son of Kaikeyi,  
And told, "Do not be foolish and hear what I say,  
Which is a very great secret, oh son of the king,  
Sri Rama is the divine Narayana,  
And due to the request of Lord Brahma,  
He was born to the son of a king of Ayodhya,  
In the clan of the Sun, for killing Ravana,  
And to look after the welfare of devas."

Sita is the Goddess Yoga Maya,  
And Lakshmana is the chief of the snakes Anantha,  
Understand the father and mother of the world,

Are Rama and Sita respectively.  
Rama has started to the forest for,  
Killing Ravana for the sake of devas,  
The words of Mandhara and the adamancy,  
Of the mind of Kaikeyi are created by devas.

"Please give up your great desire,  
For the return of God Rama,  
You who are the causal man should immediately,  
Without any hesitation go to your capital,  
Along with ministers, mothers, people,  
And with the endless army immediately,  
And reaching Ayodhya, you should live there.  
Your elder brother along with his younger brother,  
And the Goddess would come back after fourteen years,  
After killing Ravana and his sons.

After hearing this advice from his Guru,  
With a great sense of surprise growing in his mind,  
Went along with great devotion in front Of Rama,  
And after saluting his elder brother told,  
"Give me your slippers, for doing service,  
Oh Lord of lords, till the day you come back,  
I would be praying you always, my God".

After hearing these words of Bharatha,  
Rama gave his slippers which were,  
Embracing his golden feet to Bharatha,  
The younger brother saluted and received it,  
Which was covered with costly gems and,  
Keeping it on his head, with devotion,  
Went round Rama and saluted him,  
Got up and told him with a tottering voice,  
"The first day after this period is completed,  
Suppose you do not come, I would,  
On the next day in the dawn make a big fire,  
And die after jumping in to it."

Hearing that Sri Rama wiped his tears,  
And told Bharatha with great love,  
"Let it be like that, there is no difference on that,  
I would definitely come back on that day."  
Telling this he bid farewell to Bharatha,  
And the blessed Bharatha saluted him,  
And then went round him, and again saluted him,

And slowly Bharatha started to leave.  
The mothers and the great ministers,  
Brother. teacher and the great army,  
Kept God Rama deep in their mind,  
And took him away with them.  
Guha, the king of Srungivera,  
Also told his good wishes.

Guha went in front of them to show the way,  
And behind him the big army marched,  
And Kaikeyi taking the permission of her son,  
Leaving out her sorrow, walked along with her son,.  
After crossing Ganges with the permission of Guha,  
The boys along with the army with its four divisions,  
Went and entered the city of Ayodhya,  
And there they went on daily thinking about Sri Rama,  
With devotion and a very holy thoughts, the citizens,  
Lived all together with daily pleasures.  
Bharatha dressing himself in the garbs of a sage,  
With sorrow along with Shatrugna did penance,  
And went to Nandi Grama with love,  
And thus joy came to all the people of the world.  
They kept the slippers of Rama on the throne,  
Imagined it as the holy feet of Rama,  
And worshipped it with sandal and flowers,  
And nearby they stood serving it.

Being served by various sages,  
That human hero and pretty Raghava,  
Along with Sita and younger brother,  
For some time lived on the Chithrakoota Mountain,  
For Some days with joy in the mind,  
And later Raghava had a thought in his mind,  
"From Ayodhya groups of our friends,  
Would come here often, if we live here,  
And so it is necessary for us to go with joy,  
To the Dandaka forest and,  
This has to be done very urgently."  
Thinking like this along with the daughter of earth,  
And the extremely good natured Lakshmana,  
Sri Rama leaving the Chithrakoota Mountain,  
Started walking further in the forest."

## 2.19 Athri Ashrama Pravesam

[Athri Hermitage Entry]

Entering the hermitage of Athri, Rama,  
Saluted the sage with great devotion and told him,  
"I am Rama, I am blessed, oh great sage,  
In being able to see your holy feet."  
The great sage knowing that he was,  
The real Vishnu, the divine Narayana,  
And the one who can grant salvation,  
Worshipped the lotus eyed one,  
Along his brother as well as wife,  
And offering him water,  
To wash his feet as well as to drink,

That sage told to the sons of the king,  
"Hear that my pretty wife is there,  
And she is very old, greatest,  
Among the women sages, follower of Dharma,  
An expert in penance and she lives,  
Inside this hermitage, Oh daughter of king Janaka,  
Please go and see her."  
After hearing this with the permission of Rama,  
Sita went and saluted the feet of Anasooya."

"Daughter, come near me, Oh daughter of Janaka,  
Please remember that company,  
Of good people in the greatest luck in our life."  
Then she caught hold of her and embraced her  
And that wife of the sage easily understood her character,  
And gave her a silk cloth made by Viswakarma,  
Which was prettiest in the world,  
Ear studs and ornaments for the forehead,  
For dressing herself properly.

"It is great that observing the Dharma of a wife,  
You came along with him over here,  
The shine would never diminish in your case,  
Go along with your peaceful husband,  
And later go along with him to the palace,  
And live happily for a very long time",  
After blessing her like this, with love,  
She told Sita to go near her husband.  
After making all the three eat well,  
That great sage Athri with great joy,



Told Rama, 'I know that you are God Narayana,  
It is definite that Your great illusion would attract,  
All the residents of the three worlds."  
Hearing these words from the great sage,  
Rama lived there for a night.  
And that God told the goddess as follows,  
Said the parrot at that time.

Ithyadhyatma Ramayane Uma Maheswara Samvadhe,  
Ayodhya Kandan Samaptham.

Thus ends the chapter on Ayodhya in the discussion  
Between Shiva and Parvathi,  
Which occurs in Adyathma Ramayana.

### **3. Aranya Kandan**

[Forest Chapter]

Synopsis:

[Aranya Kanda is the story of Ramayana, when Rama, Sita and Lakshmana enter the deep forest. It starts with the salvation of Virada Rakshasa, Sara Bhanga saint, meeting with sages to find out problems, going to hermitage of Suteeshna who is a disciple of Agasthya, visiting hermitage of Agasthya and taking from him, the Kodanda bow left by Indra, the great prayer of Agasthya, going and settling down in Panchavati where he meets Jatayu, clearing the philosophical doubts of Lakshmana (Rama Gita), meeting and teasing Soorpanaka the sister of Ravana, cutting off her nose, ears and breasts by Lakshmana when she tries to harm Sita, Killing of Khara, Dhooshana and Trisiras and their army of 14000 people in one and half hour, Soorpanaka's complaint to Ravana suggesting him to kidnap Sita, his visit to Maricha, Rama telling the real Sita to hide in fire and replace herself with a Maya Sita, Rama running to catch the golden deer, the false alarm given by Maricha, the kidnapping of Sita, Fight of Jatayu with Rama, Jatayu's defeat, Rama doing funeral rites to Jatayu and granting him salvation. The prayer of Jatayu, Rama's giving salvation to Khabanda, Khabanda's great prayer, Rama's meeting with Sabari who gives him hints as to how to proceed further.]

Oh girl, oh parrot which is at the top,  
Who is with good character, who has,  
Attractive character, without hesitation please tell,  
However much we hear the sports of the great God,  
Who resembles the blue rich cloud, who is pure, who is without stains,  
Who has eyes like the petal of blue lotus, who is Narayana,  
Who is served by Lord Shiva, who does not have defects, Who is forever and divine,

Who takes forms according to time and place, who is personification of mercy,  
Who is an expert in looking after and who is the divine soul,  
It will never be sufficient, especially the story of Rama,  
Which is the summary path to salvation, which is the essence,  
Which is very learned and which is known to you well,  
And so please tell it without saying it,  
And hearing that, that great bird told.

One who has an eye on forehead, Lord Shiva, Lord of all beings,  
The god who wears the cool crescent moon, the divine among divines,  
Told to the daughter of the Mountain,  
Oh lady hear, Oh Parvathi who loves her devotees,  
The divine soul called Rama, the form of joy,  
The one who enjoys his own soul, one who cannot be split,  
Who has several forms, Who does not have any stain,  
Who is always pretty after living happily for a day,  
In the hermitage of Athri along with the sage.

### **3.1 Maharanya Pravesam**

[Great Forest Entry]

After getting up at the dawn and performing daily rituals,  
And after saluting the sage, they started their great journey,  
"Oh son of the mind of Brahma, Please bless us to go to  
Dandakaranya forest which is pretty without any troubles,  
Oh great among learned men, Oh treasure of mercy, Oh treasure of penance  
Please show us the proper road to reach there,  
Send with us some of your disciples."

Hearing these words of Rama that great sage,  
Became very happy and immediately told,  
"You please show the proper path to all,  
Now who is ever there to show you the right path,  
But to you who is imitating this world,  
Let there not be problem, my disciples will show you the way,  
And he told his disciples, you please walk first,"  
And that sage also followed them to a great distance,  
And then Rama turned back and told the saint,  
"Where is your honoured self-coming?  
And for us, your disciples are there to show the way,  
Hearing that, that saint blessed them, and slowly and slowly,  
Went and reached his hermitage and sat there,

After that they walked for some more little distance,  
And in front of them they saw the great Ganges river,  
And at that time Rama asked those disciples,  
"What are the methods available to cross this river",  
And hearing this they told, "What is the problem, king,  
Understand that we have very good boats,  
And speedily we will make you cross the river,  
And so do not worry, we do have,  
The knowledge to row the boat and cross the river",  
And without any hesitation they helped them to cross the river,  
And Sri Rama became pleased and told those sagely lads,  
"You can go back" and they went back,  
Saluted the feet of the sage and informed him of news of Rama.

Rama, Sita and the son of Sumithra,  
Entered the great horrible forest,  
Which was filled with the sound of Cricket,  
And various animals like lion, tiger, porcupine,  
Which did not have sun light and was,  
Served by the horrible Rakshasa people,  
And seeing this Sri Rama told.

Hey Lakshmana, always see well on all four sides,  
For the bad Rakshasas are very fond of food.  
You have to also keep the bow ready to shoot,  
And have in your hand one good arrow ready to use.  
First you have to walk, followed by Sita,  
And behind both of you I will walk to protect you both,  
Which is similar to the great illusion walking in between,  
The soul of the body and the great divine soul.  
Sita should walk in between both of us,  
And if this is done there is no reason to fear.

After telling this and following the suggestion,  
When the greatest man walked armed with a bow,  
After passing about three miles,  
On their front they could see a lotus pond,  
Which had water plants, lily, red flowering plant,  
And shining with Opened blue lotus flowers,  
And they drank water there and for taking rest,  
They sat below the shade of a big tree.

### 3.2 Viradha Vadham

[Viradha's Killing]

At that time they saw coming towards them,  
A very tall great being with horrifying sound,  
It was uprooting trees and had a mouth,  
Which was like a horrifying and shining cave,  
Had a very terrible looking red eyes,  
With a trident kept loosely on its left shoulder,  
And it was eating the raw meat of wild,  
Beings such as the very big,  
Panthers, lions, bison, wild pigs, elephants,  
And men which were crying and jumping,  
And that being was wailing and shouting.

Sri Rama got up, along with the arrow and bow,  
And told Lakshmana the following,  
Did you see, a horrifying Rakshasa,  
Is walking towards us swiftly.  
Be prepared along with arrow placed on the bow,  
Stand firm with a firm mind, Oh lad,  
Oh Wife, Oh lass, Oh Sita, do not be afraid,  
I would mangle it in some manner.

After telling this he stood there without moving,  
And that great Rakshasa came near to him,  
That cruel one shouted as if the eight directions,  
Will break and like the sound of thunder,  
And his vision showered burning embers,  
And with great anger he told as if the world will break,  
"Alas you both are standing in this dense forest,  
Which has large number of wild animals,  
Without any fear along with arrow, bow and quiver,  
And wearing matted hair, you have put the guise of sages,  
And along with you, there is a very pretty lady,  
And so oh children you have got lot of inner strength.

"Please tell me how you are travelling,  
Without a trace of fear in this very wild forest."  
Hearing the words of Rakshasa immediately,  
The lord of the Ikshvaku clan told him after a smile,  
"My name is Rama, she is my wife and,  
This fair eyed one is called Sita Devi,  
He is Lakshmana and he is my brother,  
We have entered the forest as per the wish of my father,

We have come here to punish the Rakshasas,  
And save the three worlds from them."

Hearing the words Rama he exulted and shouted,  
And opening his mouth and uprooting a Sala tree and holding it,  
That Rakshasa told with great anger to Rama,  
"Have you not heard the powerful Viradha,  
I understood that you are but a fool,  
As you are only one in the three worlds who is not knowing me.  
All the sages have left this place,  
To a far off place, due to their fear of me.  
If you are having any desire to live,  
Leave this gem of a lady and your weapons here,  
And run away from here, otherwise,  
I would satiate my ebbing hunger by eating you",  
When after telling this, he was seen,  
As moving near to Mythili (Sita) and then Raghava,  
Cut off his hands by the sword that Rakshasa became angry and  
With an open mouth when he approached near, Rama cut off his legs,  
Using the arrows and again when with great anger,  
He neared him, he cut off his head.

His blood spread on the ground and,  
With happiness of the mind, Sita caressed Rama,  
And the Apsara maidens started dancing,  
And devas started playing the Dundhubhi drums loudly,  
And at that time a blessed form was seen to rise,  
From the inside of Virada and was seen in the sky.

Wearing golden ornaments, with luster of the Sun,  
With pretty body, with clean silk cloths, he saluted,  
Raghava, one who destroys sorrows of those who pray,  
One who is merciful, one who has the face like moon,  
One who destroys cycle of death and birth, one who destroys fear,  
The consort of Lakshmi, one who is black like the petals of blue lotus,  
Whose feet is worshipped Indra and the hordes of devas,  
One who is pretty, young, lives in mind of good people,  
Ramachandra, one who is pretty every second in the world,  
And also saluted by falling on the ground and with,  
Great happiness of the mind started praying him.

Hey Sri Rama, Hey Rama, I am a Vidhyadhra,  
Hey merciful one, Lord of Lakshmi, Lord of the earth,  
By the curse of the great sage Durvasa,  
I became a proud Rakshasa,

And by the greatness of your honourable self,  
I became detached and also got salvation, oh my lord.

My mind should think with devotion,  
Your pair of feet with great devotion,  
By my voice I should be able to sing your names,  
By my hands I should be able to offer flowers at your feet,  
By my ears I should be able to hear your stories,  
By my eyes I should be able to see statues of Rama,  
By my head I should be able to bow and salute you,  
And I should become a servant to your true devotees.

"Salutations to god, salutations to the form of wisdom,  
Salutations to Rama, salutations and salutations to him whom souls like,  
Salutations to Rama, salutations to god who is ever pretty to Sita,  
Salutations to Rama, salutations to god who always bewitches the world,  
Please bless me to go back to the world of devas,  
Oh God of gods, I will request for one more thing,  
Let not your great goddess of illusion push me in to ignorance,  
Oh lotus eyed one, I always salute you."  
Being requested like this that God Rama,  
Said let it be like that and gave him boons,  
"I cannot be seen by one who is detached,  
And when you get devotion, you will get detachment."  
That Vidhyadhara took leave from Rama,  
Went to the deva loka for fulfilling his wishes,  
And to the man who tells this story and prays,  
Sins would be removed and he can get salvation.

### **3.3 Sarabhanga Mandhira Pravesam**

[Sarabhanga Auspicious Home Entry]

Then Rama, Lakshmana and Sita,  
Entered in to the auspicious home of Sarabhanga.  
Seeing the real, real god in flesh and bones,  
That great sage worshipped him with great devotion,  
And offered him roots and ripened fruits,  
And with great happiness Sarabhanga told.  
I have been waiting for several number of days,  
With a desire to see you along with Sita.  
With straight thoughts by doing long penance,  
I have earned lot of blessings and I am giving,  
All those to you, who is born as a man,  
And due to this I have merited to get salvation,  
For several years now I have been waiting,

To give all the blessings that I have earned to you,  
And decided not to die before that takes place,  
And today becoming detached I am attaining salvation.

That king of Yoga, Sarabhangha who is a saint,  
Bowed before the feet of Rama, the God of yoga,  
"I have been always and endlessly thinking,  
About the lord of the universe who is,  
Living within all moving and non-moving beings,  
Who is Rama, black like the leaves of durva plant,  
Who is lotus eyed, who wears tree's bark,  
And has a matted hair like a crown and holds a bow,  
Served by Lakshmana and who is with his wife Janaki,  
Who is delightfully pretty and a gem of mercy.

Removing his sorrow, in the presence of,  
Sita and Rama he burnt his body,  
And that great sage reached the place of Brahma,  
The entire sky was filled by aero planes,  
And all the devas rained flowers over there,  
And Indra saluted his lotus like feet,  
And seeing the saintly form of Sita and Lakshmana,  
The son of Kausalya became happy,  
And spending some time over there,  
The Indra and other devas went away.

### **3.4 Muni Mandala Samagamam**

[Sage Group Meeting]

Those groups of sages who lived in,  
Dandakaranya hearing the arrival of Rama,  
Who is born in the clan of the sun god,  
Who is the lord of the universe,  
And the lotus eyed one, came to see him.  
Rama, Lakshmana and sita saluted them,  
Falling on the floor and,  
Those sages blessed all of them,  
And they were drowned in great happiness and told.

We already know about the principle behind you,  
You who normally lie down on the bed of the king of snakes,  
And you were born in the clan of the Sun god,  
Due to the request of Lord Brahma,  
For reducing the burden of goddess earth,  
And Lakshmana is Adhi Sesha, Sita is Goddess Lakshmi,

Bharatha and Shatrugna are the wheel and the conch,  
And we also know about the coronation and its problems,  
For removing our sorrow very quickly,  
You along with Sita and Lakshmana should visit,  
To see the hermitages of the various sages in the forest,  
And we request you to come along with us,  
Because seeing it, you will have mercy in your mind.

With those great sages who told like this,  
They went and saw hermitages of various saints,  
And at that time they saw hill like heaps of,  
Skulls, bones and seeing that Rama asked,  
"Why are men's heads and collection of bones,  
Here? What is the reason for that?

Hearing those words told the sages,  
"Please hear us Rama, It is due to the Rakshasas,  
Mercilessly killing and eating the good saints,  
This state has taken place and it has spread all over, lord.  
And hearing this news that best among men,  
Who has a mind filled with mercy told like this,  
"I will kill the most cruel Rakshasa people,  
Completely and then all the sages,  
Can do what they like and live here doing penance,  
And also happily carry out the fire sacrifices."

The real hero thus took an oath,  
And stayed in hermitages of various sages  
Being worshipped by them daily,  
Along with Sita the daughter of earth,  
And along with his brother with,  
Great happiness arising out of the company,  
And thus thirteen years were over.

### **3.5 Sutheeshna Ashrama Pravesam**

[Sutheeshna Hermitage Entry]

The very famous hermitage of Sutheeshna which is very pretty,  
Which is filled with important sages and their disciples,  
Which is filled with all that is good, which is matchless,  
Where happiness wonderfully rises in all seasons,  
Where all type of trees as well as plants are filled up,  
And which contains all sort of god animals, birds and snakes.



Hearing that Rama along with his brother and Sita Devi,  
Has come the great sage who is the disciple,  
Of Agasthya who was born out of a pot and who pleased him,  
And who is an expert in doing penance using name of "Rama",  
Went with all arrangements and took Rama along with him,  
And worshipped him with water for washing his feet and for drinking,  
And with devotion, eyes filled with tears and a tottering voice,  
Told Rama who was one who loves his devotees,  
"Due to the instruction of my teacher,  
I always chant your name without break,  
When I am falling in the "blind well" of son, wife, wealth and house,  
And getting tied there and getting sunk there, your honoured self,  
Should get me out of there by the use of,  
Your graceful affectionate and merciful look on a devotee,  
And Oh treasure of mercy, you should save me.  
As this body a mixture created of urine, flesh, fat,  
As far as I know is extremely dirty and debasing,  
And please help me to cut off the affection for it,  
And live within me always.

Though you are the only one who lives,  
Within all the beings of this world,  
To those people who like to chant your name  
Your consort the goddess of illusion will not tie them,  
But those people who are not interested in chanting your name,  
Are tied by illusion by your goddess of illusion,  
As you are one who is interested in rewarding the service to you,  
And Oh God, you are like the wish giving tree, salutations.

For doing destruction, creation and upkeep of this universe,  
Using the characters of the illusion who attracts the world,  
You who has the form of divine wisdom,  
Take the forms of Shiva, Brahma and Vishnu,  
And exist in those forms for people bound by illusion.  
Like the sun who appears in very many different forms,  
In this world in the very many water bodies,  
How can I understand your correct form and pray you, Oh treasure of mercy.

Due to the strength of the penance that I did,  
Your lotus like feet which does not have a second, came before me,  
Though you are pure and have the form of divine wisdom,  
You shower your grace on those good souls who chant your name.  
Though your form is beyond the ambit of action,  
And is spread everywhere and is the divine Brahman,  
Due to your own illusion and your divine play,

It has appeared before me in the form of a man,  
Prettier than billions of the forms of god of love,  
And attractive, having an eye filled with mercy,  
Wearing a insurmountable bow and arrow,  
Sweet to think about, wearing a dress of the hide of a deer,  
Along with Sita, with lotus like feet worshipped by Lakshmana,  
With body of the blue colour of the rich cloud,  
Pretty, greatly peaceful, endowed with endless qualities,  
Pretty every moment, pretty to the soul, full of nectar like joy,  
And I request you to live in my mind always,  
I should be chanting your names with mature devotion,  
And I do not need any other boon, salutations.

To the sage who saluted and praised him,  
Along with a smile Sri Rama told,  
"Oh sage I am able to see in you,  
A clean mind which meditates on me daily,  
To those devotees who always surrender to me,  
And meditate on my name without any wants,  
And are satisfied within themselves,  
I can be easily seen by them by mere thought."

The prayer composed by you is liked by me and  
Specially those lucky good men who read it,  
Would be blessed with devotion and would get divine knowledge,  
There is no doubt whatsoever to it.  
Oh great sage, You because of your service to me,  
Would attain my presence after death,  
I have a wish to meet your teacher sage Agasthya,  
For seeing and saluting him, what can I do for it,  
I have a great desire to live there for some time,  
And so I have decided to go there next.

Hearing these words of Rama, Sutheeshna told,  
Let you be joyful, for getting that thought,  
Tomorrow I will come along with you and show you the way,  
Please live here without any problems,  
I have not been able to see my guru for quite some time,  
We will go there with joy and properly see him."  
Like that they happily they spent the night,  
Got up early morning, did salutations to the dawn,  
And speedily and along with the friendly sage,  
Sita and Lakshmana, walking slowly,  
Rama reached near the hermitage of Agasthya in the afternoon.  
Then the disciple of Agasthya treated them with hospitality,

And they took food in the forest there and,  
They all sat there pleasantly talking with each other.

### **3.6 Agasthya Sandarsanam**

[Agasthya's Meeting]

When the Sun rose up after, offering water in prayer,  
They walking slowly and slowly in the forest path,  
And reached a forest blessed with all types, Of fruits, flowers,  
Trees, climbers and which had different types of animals,  
Made extremely pretty by the sound of various birds,  
And full of animals which were not born as enemies of each other,  
Filled with the chanting of Vedas by young people,  
Who were happy and rich and were the sons of sages,  
Filled with great sages who belong to the clan of Brahma sages,  
Filled with homes which were living happily together,  
And crowded with innumerable and endless great scholars.

More and more it is seen the great men knowing Brahman used to tell,  
That even the land of Brahma is not equal to it.  
Seeing all these wonders one by one,  
They reached a comfortable place just outside the hermitage.  
After taking rest for some time Rama,  
Told the very famous Suteeshna as follows,  
"Sir, you please now go and tell sage Agasthya,  
That I have come here along with Sita and Lakshmana,  
And we are at the entrance of the forest, near the hermitage."  
Hearing what was said by Rama, the sage Suteeshna,  
Saying that it is my great luck and went happily,  
To the house of his great teacher with joy,  
Saluted the great teacher Agasthya,  
Who was a great sage, whose penance was the devotion of Rama,  
Who was interested in explaining the meaning of the word, "Rama" to his  
disciples,  
And that great sage with great humility and great devotion.  
Saluted sage Agasthya by falling on the floor.

Oh sea of mercy, Rama the son of Dasaratha,  
Along with his brother and his wife,  
Have already come and are standing outside,  
For saluting your lotus like feet with devotion."  
Though he already knew about it in his mind,  
That Sage born out of the pot without telling that told,  
"Happiness to the lord of Raghu clan, speedily bring,  
Rama who is in my heart, who is the God who likes his devotees,

Whom I have been waiting for a long time to see,  
Whom I have been always praying, meditating on his form,  
And chanting Rama, Rama which is the Rama chant,  
And who is pretty, black like a cloud and having pretty eyes."

Telling this the sage got up very quickly,  
And that expert in Vedas with a mind,  
Full of devotion along with great sages,  
And along with a collection of disciples,  
Went there and after seeing face of Ramachandra told,  
"Let you be joyful, permanently and always,  
This is indeed an unplanned meet between us,  
This great guest whom I like, has come,  
Accidentally due to the acme of my luck,  
It is not that this time is fruitful,  
But my penance also is fruitful, Oh lord of the universe."

After seeing Agasthya, Rama himself,  
His younger brother and Sita along with nervousness,  
Saluted him with devotion and when they saluted him on the floor,  
Sage Agasthya quickly took them and made them to stand,  
And also hugged Rama tightly along with great joy,  
And touched Lakshmana who is the incarnation,  
Of Adhishsha the great snake and shed tears of joy,  
And that great sage who was having a very wet eyes,  
Caught Rama with one hand along with very great joy,  
The lotus like hand of Rama and lead him inside the hermitage,  
And once they went inside, that sage with a joyful soul,  
Offered water to wash his feet and also drinking water,  
As well offered him Madhuparka\* worshipped him,  
And to the lord who was seated comfortably,  
He offered food collected from the forest,  
And that blessed sage told Rama in private.

\* A mixture of curd, ghee, honey etc.

### **3.7 Agasthya Sthuti**

[Agasthya Prayer]

I have been waiting here to see you for a long time,  
You addressing the Devas and Lord Brahma,  
In the banks of the ocean of milk told,  
"I would reduce the burden of the earth,  
By killing the horrible Ravana" and  
Oh Lord who sits on lotus, god of all, treasure of mercy,  
On that same day itself I came and started living here,

For seeing the body of joy personified,  
Along with sages as well as a hoard of my disciples,  
And daily I will meditate on your lotus feet and stay here.

Before the creation of the world, you were alone and joyful,  
You are the cause of the world and free from choices,  
And because your illusion was serving you,  
You made her your strength called the great illusion of nature,  
And she covered you, who had no characteristics,  
And makes you appear with different characteristics,  
And without hesitation the philosophers tell about you,  
That you are the divine entity that cannot be explained by Upanishads.

That Goddess of illusion is called the root of nature,  
And those above illusion call her "domestic life",  
And learned people call her non- knowledge,  
And thus the goddess is called by several names,  
And that from the illusion which has been churned by you,  
It is told was born the great philosophy.

Due to your saying, from the great philosophy,  
Arose again what is called egoism,  
And this great philosophy, egoism and domestic world,  
Are described by those who know Vedas well as three,  
Viz pious, regal and base, characters  
And understand that these three things, have become subject to a study.

From the base quality came sound, touch, form, taste and smell,  
And from them the five boothas ether, wind, fire, water and earth came,  
From the regal quality were born the sense organs,  
And from the pious quality came the mind and the gods which were shining,  
And from all these came the body which is the connecting link,  
And from that collection of forms which are spread everywhere,  
Came out the Godly form (virat Purusha), this is what I hear.

It is that Virat Purusha who became,  
The crowded moving and not moving worlds,  
And devas, men and asuras and very many,  
Immobile beings came fully from them,  
It is depending on your illusory nature,  
That Brahma, Vishnu and Shiva came,  
And for creation Brahma born out of the belly,  
Depended fully on the regal qualities,  
And Lord Vishnu did the job of upkeep using pious qualities,  
And Lord Shiva using the base qualities destroyed.

The three division of activities came from the brain,  
And daily they were divided as wakefulness, dream and sleep,  
And you the divine spirit was the witness to these all,  
And are you not Oh lord enclosed in yourself, one who is forever,  
And one who takes various forms,  
When you decided to undertake creation,  
Then with joy you accepted the services of illusion,  
And due to that you appeared as if you had several characters,  
And your great illusion did come in two different forms.

Due to the difference between knowledge and illusion,  
The knowledge came, say those who are not attached,  
And the only difference is that those people who live as the slaves of illusion,  
Are termed as those who are busy with acts for an aim,  
And those who understand the words of philosophy,  
And have devotion to your feet are termed as knowledgeable,  
And those under the control of illusion continue as perennial family men,  
And this is being permanently told by philosophers.

Those people who are interested only in gaining knowledge,  
Are termed as those who are free forever, say the philosophers,  
And to those devotees who are practicing meditation of your name,  
The clean gain of knowledge would automatically happen,  
And to other fools the knowledge will never come  
Even if they are born hundred thousand times,  
So those who are blessed with devotion to you,  
Are not those who get salvation alone,  
And to all those who do not have the nectar of your devotion,  
Even in their dreams they will not get salvation.

Oh Rama, Oh lord of Raghu clan, Oh lord who has only wisdom,  
Oh Ramana, Oh Rama who is the soul, oh ocean of nectar of mercy,  
Why should I keep on telling like this,  
Oh king, if we think there is very little to tell as the meaning,  
The learned people who have mastered Vedas,  
Are telling that the company of good people is the cause of salvation,  
And the good people are those who have a balanced mind,  
And they teach the science of soul to the devotees,  
They are without jealousy and desire,  
They are your devotees and are the people who have killed all desires,  
They look at things that they like and do not like in the same way,  
They are those who have come out of attachments,  
They are those who perform actions without attachment,  
They have a contented mind and would be only interested in Brahman,  
They are the ones who are interested only in good things,

And daily for doing Yoga they practice Ahimsa and truth and  
Also practice absolute control of their senses,  
They also know how to control passion and anger and control sense organs,  
And when you get company of good people who are like this,  
Your mind would get interested in hearing the stories of God,  
And by hearing stories about you, their devotion will increase,  
And when their devotion increases, they will know scientific thought,  
And by knowledge of scientific thought and divine knowledge, they will get  
salvation,  
And all that is to be known should be learned from a Guru,  
And Oh Rama, oh treasure of mercy, because of this, I should always have,  
Great devotion to you as well as love towards you.

My mind should always be completely filled,  
With devotion to your lotus like feet and on your devotees,  
Today my birth has assumed a good meaning,  
Today the fire sacrifices done by me assumed a good meaning,  
Today all the penance that I did assumed good meaning,  
Today my eyes have assumed a good meaning,  
Along with Sita, please always live in my mind,  
Oh consort of Sita, Oh lord of universe, Oh son of Dasaratha.

"While I am walking, While I am sitting or lying down,  
In a place, while I am eating and not only that,  
When I am engaged in various activities,  
Your form should always come in mind, Oh ocean of mercy",  
After praying like this with great devotion, sage Agasthya,  
Gave Rama the bow which has been deposited by Indra with him,  
As well as arrows and quivers as well as sword,  
And after drowning in joy again told.

"Ok king without further delay the clan of Rakshasas,  
Who have become a great burden to earth,  
Should be completely destroyed by you,  
Because you who are the real Lord Vishnu along with your illusion,  
Have taken birth as a man to kill the Rakshasas  
About five miles from here, there is a sacred place called Panchavati,  
Which is in the banks of river Gowthami,  
You please build a good heritage there,  
And live the rest of your period there with Sita,  
And living there you have to quickly,  
Complete all the jobs of devas"  
Saying this the sage bid farewell to Rama,

Hearing the good words of Agasthya, which was,  
A concise meaningful prayer, and was blessed,  
With philosophical thoughts, the honourable Rama,  
Kept the bow, arrow and quiver there,  
And saluted the lotus like feet of Agasthya,  
And he was sent on his journey along with,  
The son of Sumithra as well as the adorable Sita.

### **3.8 Jatayu Sangamam**

[Jatayu Meeting]

Seeing the good Bird Jatayu who was old,  
Rama thought that it was a peak blocking his way,  
And was completely bewildered and,  
With increasing anger told the son of Sumithra.

"Oh friend, Did you not see a great Rakshasa,  
Who is the eater of sages lying there?  
Give me the bow and do not get afraid,  
I would kill him without much delay."

Hearing what was told by Rama to Lakshmana,  
That great bird became scared and told,  
"I am not a killer, please know that at young age,  
I am an extremely close friend of your father.  
I will do only things liked by you to you,  
And I am not to be killed, for I am Jatayu, your devotee."  
Hearing this The lord with great love,  
Hugged him and gave him his blessings,  
"If so please live in a place near to my residence,  
And by any reason there will not be sorrow to you,  
Alas, alas I had doubts about you,  
Please live with me as one who helps me.

### **3.9 Panchavati Pravesa**

[Panchavati Entry]

After telling this he went to live in Panchavati,  
Along with Sita and Lakshmana.  
Lakshmana built a pretty hermitage there,  
And made a bed using leaves and flowers.  
Rama the great man was living with Sita,  
To the north of the divine river Ganga.  
In the forest full of Banana jack and mango trees,  
Which was completely empty of people,



Which was completely safe, Rama entertained his wife,  
And lived there as he was wont to live in the city of Ayodhya.  
Daily Lakshmana would bring fruits as well as roots,  
With great love and armed with bow and arrow,  
Would stand around with devotion for their safety.

Keeping Sita In between them all the three of them,  
They Would go to the Gowthami river, take bath and do water offerings,  
And while coming Lakshmana would bring water to drink,  
And when they were living like this for some time.

### **3.10 Lakshmanopadesam**

[Teaching to Lakshmana (also known as Rama Gita)]

One day Lakshmana alone with God Rama,  
Saluting his feet told with great humility.

"Please tell me about the way to salvation,  
In such a way that the ignorance of this devotee goes away,  
Please tell me about the signs of divine wisdom, scientific knowledge,  
Devotion and detachment so that my mind would be happy,  
For in this earth there is no one except you,  
Who can tell me with authority about this."

Hearing this Sri Rama with a rising sensation of joy,  
Told Lakshmana in a proper manner.  
Please hear this teaching which is a great secret,  
As you hear your confusion about changes will vanish,  
First I will tell you about the form of illusion,  
And later I would tell you about consequences of divine wisdom,  
And later I will tell you about wisdom with scientific thought,  
And I will also tell you how to understand the form of the soul,  
And when you understand the concept of the divine soul,  
The fear about illusion would go away from you.

The belief in all the three worlds that,  
The parts of the body which are not the soul,  
Are the soul is most definitely because of illusion,  
And because of this the life becomes related to the body,  
And further there is the concept of "wrong understanding" and "the hiding screen",  
Which are the two forms of illusion, you understand this Lakshmana,  
And the first among these makes the world appear as true,  
Along with the very many gross and micro differences,  
And it is spread as the form of negative wisdom,

Which is spread from the body to the Brahman,  
And is the reason for the problems such as great desire.

The learning which has the form of divine wisdom,  
Which is the second one, is the cause for getting joy,  
And the world is being imagined as a part of the divine soul.  
It is the illusion that makes world appear to be true,  
Similar to one seeing a serpent in a piece of rope,  
But if we properly think nothing of these is there.  
All that which are seen or heard and,  
Imagined which is in the mind by man,  
Are like a dream, if you properly think about it,  
Throw away this disturbance and do not have wrong understanding.

The root of the tree of birth and domestic life is the body.  
And due to that arises the relation between son and the wife,  
And that body is only a collection of the five elements,  
And if we think about the relation with the body is the greatness of illusion,  
And if we think correctly, the ten organs (five mental and five physical),  
The pride, the intelligence, mind, brain and the basic traits,  
Together is being termed as the body.  
This body has another name, "field" (temple?),  
And the one which is from all this is the soul,  
And definitely the divine soul is stable and one without properties,  
And Oh Lakshmana, please hear from me about that,  
Which helps us to understand the form of the soul.

If we think about the soul of the being and the divine soul,  
Please understand that they are only alternate words,  
They do not have any difference and both are same,  
And those who tell that there is difference are ignorant people,  
Forsaking egoism, pride, causing sorrow to others,  
Wrong thoughts, passion and anger completely from the mind,  
Living with contentment always, tolerating jibes from other sources,  
With tolerance, throw away the comparison with others,  
Daily having devotion to god, serving one's guru,  
Doing real cleanliness of our mind and body,  
Without discontinuing hospitality to others,  
Depending only on truth, becoming personification of joy,  
Controlling the mind, the body and the words,  
Never thinking in the mind body pleasures,  
Thinking about birth death and old age,  
Without pride in the mind, with equal treatment of others,  
With a mind firmly placed in me, who is the universal soul,  
With always engaged in chanting the name of Rama, Rama

With no particular attachment to son and the wife,  
Without particular attachment to anything,  
With always having same emotions to get things which we like or dislike,  
And with contentment we should live in a lonely, clean place.

We should never live with vulgar people,  
We have to live alone with interest in getting divine wisdom,  
And read and understand the meaning of words of philosophy,  
And dedicate all priestly rituals to the soul,  
Then divine wisdom will get firm in our mind,  
And there would not be any confusion in the mind.

Now here about what is the soul,  
It is not me, nor my body, nor my soul,  
Nor my wisdom, nor my pride, nor my mind,  
And is something about all these,  
And is very different from the measure less divine soul,  
I who am pure, not comprehensible and who knows all  
Am standing here is the divine soul,  
And your soul using your assets can understand,  
Me by use of divine wisdom by trials for,  
Wisdom is certainly the thing that shows me.

Divine wisdom comes through scientific enquiry,  
And so it leads you to the conclusion,  
That I am that, which is the complete soul,  
One with divine joy, one who is within all beings,  
And one who cannot be understood as this or that.

One who is alone, one who does not have two,  
One who is divine, one who does not change, one who is everywhere,  
The God of Yoga, one who was not born,  
One who carries everything, One who does not carry anything,  
One who can be recognized by perennial true wisdom,  
One who is the soul of Brahman, one who is separate,  
From the instruments like intelligence,  
One who is pervaded by illusion,  
One who can be understood by divine knowledge,  
One who can be understood by yogis who have merged their soul,  
When the knowledge churned out from wisdom of Gurus and Sasthras,  
Which tells about the unity of the soul and the divine soul reaches you,  
Then the basic primeval knowledge that is within you merges,  
With the action and cause and becomes one with the Divine soul,  
And this state of merging is known as salvation,  
And that which stands out of this merger is the soul only.

The form of salvation which is a divine joy,  
Exists along with divine wisdom, scientific enquiry and detachment,  
It can be only told as such because there are,  
None in the world who can understand or tell about it.  
Please hear, salvation is very difficult to attain by those who do not have  
devotion to me,  
And definitely salvation will come through devotion to me,  
When it is dark at night, even if you have eyes,  
You will not be able to see and need a light for it,  
And like this, people cannot know the straight path to salvation,  
And can see it only if they have devotion to Rama.

Always the soul of a devotee shines well,  
And please hear from me the reason for devotion,  
The daily interaction with my devotees,  
And serving my devotees with tender emotion,  
And observing penances like Ekadasi,  
Which are to be again and again observed without sorrow,  
And Worship or salutation or meditation or service,  
Or Giving good food to those Brahmins who worship the fire,  
Or reading and or hearing my stories,  
Or praising me by telling my good names,  
And those people who do all these things,  
Will have incomparable devotion towards me.  
If devotion increases there is no need for any other thing,  
For they are best among the good people.  
To those having devotion, though, they would go through,  
Divine wisdom scientific temper and detachment,  
They would also attain salvation,  
The way to salvation in answer to your question,  
You would get it through me, understand this.  
What I told should not be told to others and is also a secret,  
And it should not be told to any one except my devotees.  
Though a devotee does not ask this,  
It has been told because of my faith in him,  
To that man who reads this daily with devotion, faith and interest,  
The lack of wisdom will completely go away from him,  
And to the king of Yogis who are blessed with devotion,  
Salvation will definitely be within their reach.

### **3.11 Soorpanakha Agamanam**

[Soorpanakha's Arrival]

After telling like this to Lakshmana,  
In the very pretty Panchavati, situated

In great forest in the banks of river Gowthami,  
One pretty Rakshasi traveler, living in Janasthana,  
Who can take any form she likes.  
Saw the footprint of a feet in which,  
There were marks of lotus, flag, Vajrayudha,  
Goad and seeing the prettiness of that feet,  
Entered the hermitage of Rama out of curiosity.

Seeing Lord Rama who was shining like one thousand suns  
Who belonged to the clan of Sun, who destroys karma as well as sin,  
Who is divine, valorous man, bewitcher of mind, Who is full of illusion,  
Who is equal to the moon, who is Madhava and who is the killer of Madhu,  
Living happily with Janaki, she was afflicted by the arrow of god of love,  
And took the form of a pretty lady and raining a pretty smile,  
Slowly told the consort of Goddess Lakshmi,  
"Sir, who are you? Please tell me whose son you are?  
What is the reason for you for coming here?  
What is the reason for the matted hair and dressing with bark?  
Why have you dressed yourself as a sage?  
I would tell the truth about me to you earlier,  
Since you would definitely ask about it to me latter,  
I am the sister of the Rakshasa king Ravana,  
My name being Soorpanakha and I can assume any form that I want,  
I am living in Janasthana near my brothers Khara, Dhooshana and Trisara,  
And since I am not able to understand who you are,  
Oh, treasure of mercy please tell me all the truth.

"Pretty lady please hear, I am the son of,  
Dasaratha the king of Ayodhya, my name is Rama,  
She is my wife and she is Sita the daughter of Janaka,  
Blessed one, This is Lakshmana my brother,  
Oh Pretty lady, what can I do for you?  
Without hesitation tell me the thoughts of your mind".  
Once she heard this that Rakshasi told,  
"You have to come with me and make love to me,  
I do not have sufficient strength to go away from you,  
Without hesitation you should get married to me."  
Looking at Sita with a broad smile,  
That human hero told that lady,  
"I am dressed as a sage and move about,  
In different forests all the time.  
She who is Janaki is my wedded wife,  
And when I think about it I should not forsake her for any reason,  
The sorrow caused by a co wife is very troublesome,  
And You would not be able to bear that pain."

Lakshmana is my brother, he is pretty and steals the mind,  
And you by all means is comparable to goddess Lakshmi,  
And oh mind stealer, it is definite that you both match well,  
And the desire will increase for you more, if it is him,  
He is good natured, and has is suitable match to you,  
And so without any delay go and tell him."  
As soon as she heard this, she went near Lakshmana,  
And requested him to become her husband.

To her who proposed to him, he laughingly replied,  
"I will tell you the truth about myself,  
Rama is a king and I am but his slave,  
Blessed one, you are not suitable to become a slave,  
You go and tell Rama who is the lord of the universe,  
About your family and their clannish habits,  
As soon as hears them he would accept you",  
Hearing this that sister of Ravana,  
Again approached Sri Rama and told,  
"You please marry me, due to that,  
You will never have any problems whatsoever,  
King, We will wander over hills, forests and villages,  
And wandering like that enjoy all pleasures together."  
Hearing these words, Rama replied to her,  
"If there is one man, there should be,  
Some lady to look after him well,  
And I have someone to do that now,  
And he also needs a woman and is in the job,  
Of searching for her and he has found you,  
And just as he desires god has sent one,  
And so without wasting time,  
Go and hold his hand immediately."  
Hearing the words of Raghava, that sister of Ravana,  
Went again to the other lad and requested and he replied  
"Do not tell something for nothing to me,  
Understand that I do not have any desire to you,  
Please go and tell this to king Rama."

Again hearing that she went near Rama,  
And with desire requested him several times,  
And due to non fulfillment of her passion,  
And getting angry due to her great love,  
That Rakshasi got very tired and gave up her,  
Form of illusion and she made her body,  
Like a Mountain of black stone with horrible teeth,  
And with madness when she went to catch Sita,

And When Rama was trying to stop her with worry,  
That boy jumped speedily went near her,  
Took out his sword and cut of her ears, nose and breasts,  
And when he cut off those she shouted and wailed,  
And that sound echoed all over the world,  
Like a river flowing in four or five streams,  
Jumping out of a very deep blue Mountain,  
Blood started flowing from her and that Rakshasi,  
Who was like a dark night started walking fast.  
And that Lord of lords told that,  
Ravana would come here now.

### **3.12 Khara Vadam**

[Khara's Killing]

In front of the Khara who was a Rakshasa noble,  
When she fell like a Mountain loosing his wings,  
And seeing his true sister\* crying,  
That Khara told, "please tell me,  
About who has entered the mouth of death,  
So fast, Please tell me, as fast as possible."

\* Soorpanakha is daughter of mother's sister of Khara.

Puffed and puffed up and shaking with anger.  
With a broken voice, with great desire and with fear, she told,  
"Both of them are men and sons of Dasaratha,  
They are having good character and great fame,  
And they are called Rama and Lakshmana,  
And they have a lover and she is called Sita,  
Due to the orders of the elder one,  
The younger one cut off my breasts and other organs using a sword,  
You being valorous, go and kill them,  
And give me their blood so that, I can quench my thirst,  
I have got a desire now to eat their uncooked flesh and drink their blood,  
Please know that "As soon as he heard this Khara told with anger,  
We have to kill those bad mannered worst men,  
And give them as food to my sister,  
For that speedily fourteen of you go,  
And you please go along with them,  
And show them to these men, So that these people,  
Will kill all of them without any hesitation.

Along with her he sent fourteen,  
Rakshasas who were extremely powerful,  
Armed with weapons like, trident, thorn mace,

Steel pestle, Sword, bow, arrows and sling,  
And they were furious and shouted loudly,  
And when they reached prepared for the battle,  
And with great enmity all the fourteen of them,  
Sent all the weapons by surrounding Rama.

That Rama who was greater than the greatest,  
Born in the clan of Sun God, when the arrows,  
Sent by the enemies came towards him,  
Sent arrows against each of them and cut them,  
And also killed all the enemies one by one,  
Seeing that Soorpanakha was scared and ran,  
And with flowing tears, she went and fell,  
Before Khara and started shouting at him, He asked,  
"Please tell me where the fourteen people,  
Whom I sent along with you have gone?"

"At the time when we reached there, Rama using his arrows,  
Send all of them to the southern side, so that they will never come back."  
Told Soorpanakha and hearing that, due to the great anger, Khara told,  
"Let all the fourteen thousand Rakshasas come out,  
Let Dhooshana and my brother Trishirass also come."  
And as soon as that horrible Khara told like that,  
The very valorous Trishiras and the army started to the battle,  
The valorous Dhooshana as well as Khara started walking,  
For doing the battle with great courage.  
As soon as the great and deafening sound of the Rakshasa army was heard,  
Rama told his brother Lakshmana,  
"What is that sound which makes the universe shiver?  
Possibly it is created by the Rakshasa army that is coming to fight with us,  
There would be a very terrible war now,  
With courage you have to do one thing,  
You should take Sita in to a cave,  
And guard her without any fear.  
I would be sufficient to kill all these in a war,  
Do not have any doubt about it in your mind,  
And so he ordered and said that he has nothing to add.  
But "please protect Sita with extreme care".  
Saying so be it, Lakshmana took Goddess Lakshmi,  
Saluted Rama and entered in to a cave with her.

Taking his bow and arrow Rama dressed himself,  
For the battle and was ready with great joy,  
And at that time all the Rakshasas,  
All together sent their weapons at him.



They threw trees and big stones speedily,  
On the body of the lotus eyed one,  
Immediately Rama sent arrows and cut them all,  
And also sent rain of arrows at the Rakshasas,  
And killed the Rakshasa army which had  
Come near him with the highly stimulated arrows,  
And then their powerful commander- in- chief Dhooshana,  
Came to fight with Rama, who is equal to Lord Shiva.  
And sent very many arrows and Rama easily,  
Made all of them in to dust by his arrows,  
And he sent four arrows and killed,  
All his four horses along with their driver.

When he cut his bow and cut off his ensign,  
Dhooshana with great anger jumped on the floor,  
And later holding the very powerful discuss,  
Made of hundred measures of steel, he came,  
And Rama cut off his hand and dashed him,  
With the same discuss broke his head,  
And Dhooshana entered the city of God of death.

When Dhooshana fell, the heroic Trisirass,  
With great anger sent three arrows at Rama,  
Rama cut those three and sent another three,  
Trisirass sent three arrows and cut those three arrows,  
Then Rama sent hundred arrows at Trisirass,  
He cut them and sent thousand arrows at Rama,  
Rama cut those thousand and the king  
sent ten thousand arrows at him,  
And that hero cut them all.

Using an arrow with a crescent shaped tip,  
Rama cut off his three heads and plated ball with them,  
And at that time Khara riding on a chariot shining like sun,  
Came over there and twanged his bow,  
And showered several arrows at Rama.,  
And he cut them off one by one by his arrows,  
And by the arrows of Rama as well as those of Khara,  
The entire sky and earth was covered from proper vision,  
Khara then cut off the horrible bow of Rama,  
And sending arrows at his wrist Khara,  
Wounded the body of Rama and cut it in various places,  
The Good people, sages and devas,  
With great sorrow said alas, alas and,

Wished and prayed for victory to Rama.  
With great fear the sages and devas repeated the same.

Then immediately that bow which was deposited,  
Earlier by Indra with sage Agasthya,  
Wonder of wonders was seen in the hand of Rama.  
When he was holding that chief bow of Lord Vishnu,  
Ramachandra filled all the directions with the power of Vishnu.  
He then cut the bow and armour of Khara,  
And his ear studs, necklaces as well as his crown in half a second,  
He killed his driver of the chariot, horses and powdered his chariot,  
And when the primeval lord was approaching him,  
Khara got in to another chariot immediately,  
And Rama destroyed that also with his arrows.  
And again Khara took a mace and neared Rama,  
Rama made that in to pieces by his arrows;  
Then Khara with great anger got in to another chariot,  
And started sending arrows at Rama.  
Rama sent the the terrible arrow of fire,  
And his effort was stopped by arrow of Varuna by Khara,  
Then he send arrow of Khubera which was,  
Stopped by arrow of Indra by Rama,  
And seeing that his arrow was stopped by the king,  
That Rakshasa hero send the arrow of Niriyathi,  
And when that was stopped by arrow of Yama by the valorous Rama,  
He sent the arrow of wind which was stopped by arrow of Indra by Rama,  
Then that Rakshasa hero sent arrow of Gandharwa which was,  
Made peaceful by the arrow of Gowhyaka by Rama,  
And with great anger he sent the arrow of asuras,  
And this was stopped by the auspicious arrow of Gods by Rama,  
And then Khara sent the very sharp arrow of Isheeka,  
Which was destroyed by the arrow of Vishnu by Rama,  
And that arrow killed the driver of the chariot of Khara as well as the horses,  
And seeing that his chariot also was made in to powder,  
The Commander of the Rakshasa approached Rama,  
Very angrily holding a trident and when he came near,  
Rama sent the arrow of Indra deiva,  
And that lord of the earth cut off the head of Khara.

That head fell in the northern gate of the city of Lanka,  
And after that that arrow went back to the quiver of Rama,  
Seeing that head all the Rakshasa of Lanka,  
With stupid look started discussing with each other.

Seeing the death of the chiefs Khara, Dhooshana and Trisirass,  
As well as the fourteen thousand other asuras,  
Within one and half hours by the valour of Rama,  
The sister of Ravana fell on the earth.  
The dead fourteen thousand Rakshasa,  
Assumed an auspicious form at that time,  
And getting wisdom from Rama,  
Mentally went round Rama and saluted him.  
And with great joy started praising Rama several times.

Salutations to your lotus like feet, Oh Rama,  
Oh God who is attractive to all the world,  
One who destroys all sins, one who fulfills desires of those who worship him,  
OH God of all, Oh ocean of mercy, Oh Lord of Raghu clan,  
Let our mind get entertained in you, Oh consort of Lakshmi,  
The saints meditate daily on your lotus like feet,  
And remove their sorrow of birth and death,  
Once we did penance to the great god,  
Made him happy and when he came before us,  
We requested, "Remove the restlessness of differentiation,  
And you please become an axe which cuts the root of domestic life"  
To the great God and due to that That great God told us.

"Now you go and be born as Rakshasas,  
I would be born as Rama in the earth,  
And I will kill you, who are in the body of Rakshasas,  
And on that day give you salvation, there is no doubt about it"  
So said Lord Parameswara on that day and because of that,  
It is definite that you who are the lord of Raghu clan in Parameswara,  
And so please teach us divine knowledge and give us salvation,  
Oh Lord who is the form of real divine joy."  
And at that time when they requested him like this, Lord Rama,  
Sporting a slow smile, with great joy told,  
"To the body, the senses, mind, soul and pride,  
The witness is the divine God,  
Above the differing states of wakefulness and dream,  
Is the witness who is the only true divine joy called the divine Brahman,  
It stands as a witness to the ever changing states like childhood, youth etc,  
And above time difference like morning noon and evening.  
The great God is the soul of the divine Brahman,  
And once you meditate on that you will get salvation."

After teaching them like this, and granting them salvation,  
The god of gods, the cause of the universe, the son of Dasaratha,  
Raghava after killing fourteen thousand Rakshasas,

In one and half hours And Lakshmana along with Sita,  
Came there and saluted him and seeing the wounded body of her husband,  
With eyes raining tears the daughter of Videha slowly and slowly,  
Caressed the wounds so that the pains would get reduced,  
And also slowly made even the scars disappear.

Seeing the Rakshasa heroes lying dead,  
Lakshmana in his heart, became really surprised,  
And the Lord of lords at that time told,  
"Ravana will come now" and then he,  
Soon sent Lakshmana by telling him,  
You go and tell all the sages,  
About the war that we fought and the death,  
Of Khara, Dhooshana and Trisira along with other fourteen thousand.  
You please tell this to them and come back."  
And after the destroyer of the sins told like this and sent Lakshmana,  
Lakshmana went and told the sages,  
About the news of the death oh Khara.

The sages were convinced that the time,  
Of the enemies of men would come to an end eventually,  
And after great thought together they made,  
Things that would be antidote for the magic of Rakshasas,  
For all the three a ring, a hair brooch and an armour  
And gave it to Lakshmana and bid him farewell,  
Lakshmana brought all the three and kept them,  
At the feet of Rama and saluted him with devotion,  
That lotus eyed one took the ring for himself and wore it,  
Gave the hair brooch to Sita and gave the armour,  
And asked him to wear it,

### **3.13 Soorpanakha Vilapam**

[Soorpanakha's Lamentation]

The sister of Ravana cried and then afterwards,  
Went to go and complain to Ravana,  
And Soorpanakha who was like a Mountain of black stone,  
Fell before the king of Rakshasa and complained.  
To his sister who did not have nose, ear and breasts,  
And was full of blood, he told,  
"Why dear, Tell me the truth,  
What is the reason for this disfigurement?"

Is it Indra, Yama, Varuna or Khubera,  
Whoever has done this bad thing, I will subdue him,

Please tell the truth" and at that time she told,  
"You are a great fool, drunkard who never get satisfied by drinks,  
One who is under control of women, greatly adamant, and what do you know?

Why are they calling you king, unnecessarily?  
Do you not get any news from your spies?  
Are you not always lying down serving women?  
Have you not heard that Khara, Dhooshana and Trisirass,  
Along with fourteen thousand people have died?  
Rama sending his arrows beat and killed them,  
Within a period of one and half hours, Bad if we think?

Hearing that the ten faced one asked,  
"Please tell me who is this Rama,  
What is the reason for his killing,  
I will give him to the God of death now."  
The sister then told Ravana,  
"Lord of the Rakshasa clan, please hear the truth,  
One day I was happily wandering in Janasthana,  
And when I was travelling from there,  
Through the forest, I reached the bank of Gowthami river,  
And when I was happily staring at Panchavati,  
I saw Rama on whom the world depends in a hermitage,  
Along with matted hair and dressed in wooden bark,  
And also shining carrying his bow and arrows,  
He was in the garb of a sage along with his wedded wife,  
And with his younger brother Lakshmana,  
And at that time I went near them.'

If one sees the lady who is living with Rama,  
There are no other ladies in the world like her,  
And even among ladies of Deva, Gandarwa, Naga and men,  
One cannot see one like her, one cannot hear also.  
Even the wife of Indra and other lady celestial dancers,  
Would hide themselves with shyness, if they see her,  
And for seeing even for god of love, she is a goddess,  
And would say that the man who marries her,  
Would be the lord of earth and now there is no problem for that,  
And deciding that she is suitable to become your wife,  
I tried to bring her with me.

Lakshmana with great anger then cut my nose,  
Ears and breasts then as per the orders of Rama,  
I went and told about what happened to Khara,  
And he along with big army of Rakshasas,

With great fury fought with Rama,  
Who completely destroyed them within one and half hours,  
That Rama if he is displeased would make the universe in to ash in a second,  
And when we think of his valour, it is greatly wonderful.

If that Janaki who has fish like eyes becomes,  
Your wife now, you will get the great success in life,  
If you make efforts to quickly make her,  
Near yourself it would be really great,  
Oh enemy of devas, all your abilities,  
Would increase if you start living with her.  
You do not have sufficient ability to fight Rama,  
For even Lord Shiva would not be able to fight with him,  
So using some trick you attract those boys,  
And then you can bring the pretty bodied one.

After hearing the words of his sister like this,  
With kind words he consoled her and speedily,  
He went to his private room of sleep,  
Due to thoughts in his mind, he did not get sleep,  
"As far as I think this is wonder of wonders,  
How can a mere man within one and half hours,  
Kill the powerful Rakshasa lord Khara,  
And his two brothers who were expert in war,  
Along with fourteen thousand members of an army.  
It is definite that Rama is not a human being,  
The lotus eyed god who loves his devotees,  
Who is the god who grants salvation and Mukunda who is loved by his  
devotees,  
Due to the prayer of Brahma which was done earlier,  
Has been born as human being in the earth, in the clan of Raghu,  
And if he comes prepared to kill me,  
I can go to Vaikunta and look after that place,  
Otherwise I can live here ruling the Rakshasa kingdom,  
When I think there is no reason for a worry as of now,  
And I need not have any hesitation,  
To fight with Rama who blesses with auspiciousness.

After thinking like this and taking a decision, that lord of Rakshasas,  
Along with philosophical thought, became divinely happy,  
Once I know that Rama is really Lord Narayana,  
That lord of Rakshasas remembered the old story,  
"With a mind that hates him, you can easily reach Rama,  
And just by devotion he would not be happy with you."

### 3.14 Ravana Maricha Samvadam

[Ravana and Maricha Discussion]

By this type of thought, the night got over,  
And the wonderful sun came at the top of sky,  
And that enemy of all devas got in to the chariot,  
And speedily reached the hermitage of Maricha  
On the other shore of the sea,  
That ten faced one with all seriousness.

Becoming silent wearing matted hair and cloth made of bark,  
Meditating on Rama the soul of joy in his mind,  
Keeping on Chanting Rama, Rama and assuming Samadhi,  
And living with great happiness was Maricha,  
Seeing Ravana who is one who troubles the world,  
And who has come to see him on a social visit,  
Got up suddenly and nervously,  
Embraced Ravana on his chest with tears of joy,  
And The ten necked one worshipped Maricha according to rules,  
And after meeting with each other's mind, Maricha asked.

"Why this visit all alone, by seeing you,  
It appears that you have some worry in mind,  
Tell me if it is not secret for,  
Among your well wishers I am also one of the first,  
If it is just and does not involve any bad acts,  
I do not have any problem to do it without magic."

Hearing the words of Maricha, Ravana told,  
"when I have problem, there is none for me like you,  
Dasaratha the king of the city of Saketha,  
Is the king of the world and he has,  
Two sons called Rama and Lakshmana,  
And at present Rama and Lakshmana,  
Along with a gem of a very pretty lady,  
Are living in the Dandakaranya forest,  
They forcefully cut the nose, ear and breasts,  
Of my sister and hearing this when Khara and others,  
Went along with an army of fourteen thousand people,  
Rama stood alone and fought with them singly,  
And within one and half hour he killed all of them.  
I want to bring here immediately his wife Janaki,  
And you please assume the form of a golden deer,  
In the forest and attract that lady sita.

And you should lead Rama and Lakshmana to a distance,  
So that I would take away that lady from there,  
If you help me like this, there is no doubt,  
That my wish would be fulfilled.

Hearing the words of the ten headed one,  
Maricha thought with fear for a while and told,  
"Who advised you this which will destroy your roots,  
And whoever told you this is definitely your enemy,  
He is your enemy who is waiting for an opportunity,  
To completely destroy you,  
I will tell you what is good for you, if you hear me,  
This is definitely not good for you and everything else is,  
For due to the great fear of this Ramachandra,  
I have forsaken gems, kingdom chariots and so on,  
And as soon as I hear his name I am terribly scared,  
And so you better look after the clan of Rakshasas.

The divine soul Narayana himself is Rama,  
I came to know of the truth of that, please hear,  
From what the great sages like Narada told me,  
I happen to hear several such news, Lord who is son of Pulasthya,  
Once when Lord Brahma prayed the Lord,  
Who has lotus like eyes told him with affection,  
"What is needed of me, please tell", and hearing that,  
The creator thought and told, Treasure of mercy,  
Your honoured self should assume the human form,  
And kill the ten headed one without hesitation..  
And the lord told him "let it be like that,  
For bringing auspiciousness to all sages and devas."

Rama is not man but the real Lord Vishnu,  
Understand this and serve him with devotion,  
If at all you go, go to your city and live there comfortably,  
And daily serve that man who is illusion,  
For he is greatly merciful, The lord of the universe,  
Lover of his devotees, one who should be sung about, the god and the lord."

Hearing the words of Maricha, Ravana told,  
"What you told is true as you are a pure soul.  
The God Narayana is divine, the divine soul,  
And he had promised Brahma, the God born out of lotus,  
That he would be born as a man and would kill me,  
And since he is a God who is bound by truth,  
Will anything happen contrary to what he said?



Your wisdom is good and I never thought it would be like that,  
Whatever may be, I will never go down to any one,  
And I have to go and bring Sita here,  
Great man get up, go as a golden deer,  
And remove Rama and Lakshmana from there,  
And I that time I will bring her here in my chariot,  
And afterwards you can comfortably live as before,  
And suppose you tell no to this once more,  
You would definitely become food to my sword."

Hearing this Maricha thought,  
"Death by a weapon of a bad man is not good,  
For I would definitely go to hell and lie there,  
But I would become free by accumulation of good deeds,  
If I die by an arrow of Rama" thinking like that,  
He became happy and told, let us start,  
"Oh king of Rakshasa, If you order me,  
Then Sri Rama would look after me, salutations."  
Telling like this he took the form of a,  
Golden deer with peculiar shape."

At That time Ravana got in to his chariot,  
The God of love also got into his chariot at the same time,  
And Thinking in his mind the very pretty and lovely Sita,  
The ten headed one became blind.  
Maricha became a very pretty golden deer,  
With pretty dots, both eyes made of silver,  
Along with a blue stone and happily,  
He showed several sports and plays, went inside the forest,  
And latter ran fast from there, jumped with a spring,  
Went far away and looked like one in love,  
And when he was travelling like this near hermitage of Rama,  
Sita with a full moon face became attracted and surprised.

The son of the Raghu clan understanding the activities of Ravana,  
Told the Goddess when they were alone, Hear me my wife,  
The Lord of the Rakshasas will come hear to kidnap you,  
In the form of a beggar, Oh daughter of Janaka,  
So you have to do one thing, Without hesitating for that,  
You should leave the Sita of illusion in the hermitage,  
And you have to live hiding yourself in fire,  
Oh blessed one, after Ravana is killed we will meet."

You have to be in the fire for one year,  
One who is depended by all the universe,

Oh Sita, Oh darling, from protecting dhara,  
Sita as soon as she heard what Rama said,  
Made the very pretty Sita of illusion,  
To live in the hermitage, and she who is illusion of Vishnu,  
Went and sat in the middle of a fire.

### **3.15 Maricha Nigraham**

[Maricha's Destruction]

Seeing the golden deer made by magic,  
That Sita of illusion told Ramachandra,  
"Husband, Are you not seeing a golden deer,  
Which is wonder of wonders, It is covered with gems,  
It does not seem to have any fear as it comes very near us,  
It looks like that it is tamed and it would,  
Be a great pleasure playing with it,  
Let us call it, possibly it may come,  
Go and without delay catch and bring it,  
Do not hesitate my husband, Oh lord of universe.

Hearing the words of Sita, Sri Rama told,  
His brother, "you have to properly guard,  
Sita so that she does not get any fear,  
For Rakshasas are everywhere in the forest",  
Saying this, he took his bow and arrows,  
And that Lord of the universe went to catch the deer,  
When he reaches near, it will run away fast,  
And when he feels it is difficult to approach, slowly and slowly,  
It would come near him and when he tries to catch,  
With energy it would jump and run away,  
And went on taking him to far away distance,  
Rama lost the desire to catch it as it had great speed,  
And took an arrow, and sent it aimed at the deer,  
And when the golden deer fell on the ground,  
It assumed the form of a big Mountain like Rakshasa,  
And Rama remembered Lakshmana's words,  
That this is definitely Maricha,  
And when Maricha fell on the ground after being hit by an arrow,  
With terrible pain The poor one cried,  
"Ha, Ha, Lakshmana, my brother, brother,  
Ha, ha This is the strength of fate, My treasure of mercy".

Hearing the voice of pain, Sita told Lakshmana,  
"Hey son of Sumithra, you go there without delay,  
Did you not hear the cries of your elder brother,

Go without hesitation, Oh Lakshmana and save him  
Before the powerful Rakshasas kill him,  
Alas if the Rakshasa heroes are killing him now."

Hearing that Lakshmana told Sita,  
"Do not be sad lady, You please hear my words,  
It is Maricha who came here as the golden deer,  
He is a great thief and it is he who did cry,  
If blindly I hear that and go there,  
You can be easily kidnapped,  
This is the trick of Ravana to do that,  
And you have told without knowing this, not only that,  
Please know that there is no body,  
Living on earth who can win over Rama,  
My elder brother will never cry in pain,  
Know that this is the magic of Rakshasas,  
If the lord of the universe gets angry, within half a second,  
He is capable of destroying the entire world, know this,  
Oh Lady how can a sound of agony,  
Come out from the lotus face of such a Rama."

Hearing that shedding copious tears, Sita,  
Along with the sorrow and anger that grew in her mind,  
At that time, addressing Lakshmana told,  
"It is better that you are also in the clan of Rakshasas,  
Oh bad soul, in your mind you are aiming at destruction of your brother,  
How is it that I did not think about it?  
Bharatha who desires the destruction of his brother,  
For fulfilling his desire, has sent you,  
And that is why you came with us, for If Rama dies,  
You can secretly take me and go back home,  
Please understand that you will never get me,  
And that I would be taking away my life today,  
And you who are desirous of stealing a wife,  
Has not been understood by Rama as you are his brother,  
On the oath of Rama's feet, I will never even touch,  
Any other Man except Rama."  
Hearing these type of words, Lakshmana,  
Immediately shut both his ears and again told her,  
"Destruction is very near you and unfortunately,  
Even if I want, I will not be in a position stop it,  
Oh angry woman, what made you tell this type of words?  
All over all directions ladies have a hard heart,  
Oh Gods of the forest, please look after,  
The wife of a prince of Manu's clan, properly,"

Thus he entrusted Sita to the Gods of forest,  
And started walking to see his elder brother.

### **3.16 Sita Apaharanam**

[Sita Abduction]

Seeing the chance Ravana, took birth,  
In this world as a love blind man,  
Kept tuft, wore wooden bark, and as a Sanyasi,  
Entered the hermitage and stood there..  
Seeing that Rakshasa who had dressed as a beggar,  
Immediately that Sita of illusion became very humble,  
Saluted and worshipped him and with devotion offered fruits and roots,  
Uttered some words of hospitality and further said,  
"Please eat these roots and fruits,  
And spend some time, Oh treasure of penance,  
My husband will come back now and will do all your wishes,  
And put an end to your hunger and thirst,  
And so sir, please do take some rest."

After hearing this enjoyable and happy words from her,  
Immediately that one in the garb of a beggar,  
Asked her, very smilingly, "Lotus eyed one,  
Lady with a very pretty body, who are you?  
Pure one, please tell, who is your husband?  
Why are you who is lady living here alone,  
In this forest frequented by Rakshasas,  
And other cruel beings as well as wild animals?  
I do not find any armed man to guard you,  
If You tell me all the truth about you,  
I also will tell you all the truth about me"

Hearing that, the daughter of earth said,  
"One of the great kings is the lord of Ayodhya,  
And he is known as the tireless king Dasaratha,  
And his first son is the great hero Rama,  
And along with me who is his wife and also daughter of Janaka,  
And the very blessed younger brother called Lakshmana,  
And we three due to the order of the father,  
Have come here, the Dandaka forest to do penance.  
We have to be here for a period of fourteen years,  
And we are waiting it to be over, this is the truth,  
I do not know who you are, and why,  
Have you come here, Please tell me the truth.

Then please hear, oh lady with auspicious character, Oh young one,  
Oh Lady with lotus like eyes in whom the god of love with five arrows lives,  
I am the Rakshasa king who is the son of sage Pulasthya,  
Is there anyone in the three worlds who does not know me?  
Oh pure one I started suffering from great passion because of you,  
And for that you have to come along with me,  
To Lanka which is prettier than the place of devas,  
And world's prettiest, I would become your slave there,.

What is the use of Rama who has put on the garb of a sage,  
Please do not live in this forest with great suffering,  
You please accept me who has surrendered to you,  
Oh lady who carries red colour, Enjoy the great pleasures.

Hearing the words of Ravana, becoming greatly scared,  
With complete change of her mood, Sita told slowly,  
"Now the death has approached very near you,  
Can you tell like this to Sri Rama along,  
With his brother Lakshmana. Soon they will come,  
My husband is the king called Ramachandra,  
Can a rabbit touch the wife of a lion?  
Hey bad soul, do not tell bad words like this,  
Because of this, your chest would be,  
Split by the arrows of Rama and you would fall on the ground.

Hearing these words of Sita, Ravana got,  
Huge anger which was ebbing out,  
And at that time when he lost himself,  
He showed his real form which was,  
Like a great Mountain, with ten faces,  
Twenty great hands, resembling a black Mountain,  
And seeing him like that the forest gods got scared.

Carrying Sita and placing her on the chariot,  
That ten headed one speedily travelled through the sky,  
"Ha, Ha, Raghava, Oh Rama, Oh Lakshmana, Oh ocean of mercy,  
Oh Lord of my soul, Please save me who is greatly scared."  
This cry of Sita was heard by the king of the birds,  
And immediately Jatayu got up and reached there and told,  
"Stop, stop, Hey foolish soul, where are you going,  
Stealing the wife of my Lord,  
Like a fox trying to steal the great pure offering,  
Using chants from the place of fire offering."

On the way with very great intelligence,  
That king of birds, like a great Mountain,  
Within built wings and with enmity,  
With great anger went near and started the battle,  
And the world also shook, by the wind from his wings,  
And even the Mountains started shaking.

He powdered the arrows of Ravana by the nails of his feet,  
And his face was greatly wounded and he became depressed,  
And with his sharp beak he destroyed the chariot,  
And within half a second he killed and felled the horses,  
And hit Ravana by his very sharp wings,  
The Lord of the Rakshasas was upset.

My journey has been stopped and my fame also has come to an end,  
Thinking and worrying like that, that king of Rakshasa,  
Left the daughter of earth on floor, and suddenly recollecting,  
Took and shook his sword called Chandrahasa and easily,  
When he cut off the wings of that king of the birds,  
Being not able to do anything that bird king fell on the earth.  
Then that lord of the Rakshasa took the goddess Lakshmi,  
And with a wounded pride started travelling towards the south,  
In another chariot and proceeded very fast.  
Realising that there is no other friend to save her,  
With tears flowing drop by drop from her eyes,  
Janaki who was a lady with a pretty hair, gave a boon  
"Let not your soul depart till you see my husband,  
And tell him all the news" to the king of birds,  
And leaving the earth, went through the sky.

Alas, Oh Rama, Oh Lord of the universe, Oh treasure of mercy,  
Why did you forsake me, my husband, Oh lord,  
This lord of Rakshasa is taking me away,  
Alas, there is no one to protect me, alas,  
Oh Lakshmana, Did I not tell demeaning words to you,  
Please protect me, Oh brother in law, Oh treasure of mercy.

Oh Rama, Oh Rama, Oh bewitcher of soul.  
Oh bewitcher of the world, Oh Rama,  
This time even the goddess earth was not there with me,  
Oh darling, please save me, Oh lord of universe,  
Before the king of Rakshasa eats me away,  
Come quickly and please look after me,  
Oh good minded one, Oh great ocean of good, Oh lord.

When she was crying like that, with a worry,  
That Rama may return early, that Rakshasa,  
Was going at the speed of mind, and at that time,  
On the edge of the lord of Mountains Sita saw five monkeys,  
And immediately she removed the collection of her ornaments,  
Tied them with half portion of her shoulder cloth,  
And thinking that, it would be seen by Rama,  
Put that bundle down and that,  
Exuberant Rakshasa did not know about it then.  
After crossing the sea, going speedily to his city,  
In the middle of his private quarters, in a forest of Asoka trees,  
In a clean earth, below the shade of a Simsupa\* tree,  
Ordering some friendly Rakshasis,  
Please look after her daily, Ravana reached,  
His house and lived there.

\* Iruul in Malayalam (iron wood)

The better than the best that Goddess Janaki devi,  
Observing a life of Pathivruthya lived at that time,  
With her hair and cloth very unclean,  
With head bent, with a mind full of sorrow,  
Chanting always the name of Rama,  
In the middle of very many Rakshasa ladies,  
Suffering the problems due to snow, cold, sun and wind,  
Without taking any food and she lived in Lanka,  
With great deal of suffering and sorrow  
Who in the world does not have a sorrow,  
In this world, which never goes away.

### **3.17 Seethanveshanam**

[Sita Search]

Rama after attempting to trace and investigate the deer of illusion,  
And after killing the Rakshasa Maricha  
Who can take any form that he likes,  
Started to walk speedily towards his hermitage,  
And when that foundation of Vedas Rama,  
After travelling some distance saw from afar,  
The coming of his brother and that Rama,  
Started thinking as to what he should do.

Lakshmana does not know any truth,  
And so it is only proper to deceive him also,  
The Lord of the Rakshasas has only taken the Sita of illusion,  
Would anybody be able to get Goddess Lakshmi?

The real Sita is within the fire,  
And if Lakshmana knows this, other aspects will not work,  
And so I will also become sad like the ordinary people,  
And I can speedily start the search for the lady with collyrium eyes,  
And reach the country of the Lord of Rakshasas,  
And once there, I can kill Ravana with his entire clan,  
And putting the blame on truth, I can get Sita back from the fire,  
And taking her, I can go to Ayodhya,  
And then with never fading Dharma I can rule the country,  
I can for some time live on this earth.

Due to the prayer of Lord Brahma,  
I took birth in the clan of the sun god,  
And there is no doubt that those devotees,  
Who read or hear the history,  
And greatness of me as the man of illusion,  
Through the path of devotion,  
Without any great effort would get salvation,  
And so I will deceive him and make him sad,  
And like an ordinary man, Deciding like this,  
He told his younger brother,  
"Who is there to help Sita in the hermitage?"

"Why did you come here, why did you forsake,  
Janaki alone there? Rakshasas may take her away,  
They may kill her and eat her too,  
To those cruel castes, there is nothing  
If we properly think, that which should not be done?"  
Hearing the words of elder brother, Lakshmana stood near,  
And again and again saluted him, with great sorrow,  
And with broken voice, and shedding copious tears,  
Told about the hard words told by the Goddess,  
"Ho, ho Lalkshmana, please save me son of Sumithra,  
Ho, ho The Rakshasa will kill me now."  
Hearing such wailings from the Rakshasas,  
That feeble one told that is your voice  
And with greatly pitiable manner cried,  
And told me to go immediately and save you.

"This is not my brother's voice,  
Do not get confused, what I say is true,  
This is definitely the magical voice of the Rakshasa,  
Please wait for quarter of a second, I told her,  
And hearing that she again told me,  
Several things and at present,



I feel bad to tell all those before you,  
And with great sorrow, closing my ears,  
Thinking of the gods and praying them to look after her,  
I took leave so that I can salute your sacred fet."

"In spite of that, you did a mistake Lakshmana,  
How can you have doubt, when you here bad words,  
For, do you not know that, that the man who thinks  
The words of ladies are true, is a fool.  
I do not know whether she has been taken away by Rakshasas,  
Or whether they have eaten her."  
Thinking like this he searched for her,  
At all places inside the hermitage and,  
When she was not found. Rama became worried,  
And assuming sorrow, he wailed and cried,  
That innocent one, one attractive to all souls,  
One who does not have any characters,  
And one who is extremely happy within himself.

"Ho, Ho my wife, Sita, Ho, ho, Maithili, wife,  
Ho ho Goddess Janaki, Ho ho, the goddess of my soul,  
Are you hiding somewhere to attract me,  
Oh blessed one Please come out without hesitation,  
Telling like this, he walked over the forests,  
Enquired and getting worried and when he,  
Was not able to find her and becoming broken,  
"Gods of forests, did you see her  
The sita who has eyes like lotus flower, please tell the truth,  
Oh groups of deer, Did you see her,  
The doe eyed daughter of Janaka, please tell me the truth,  
Oh groups of birds, did you see her,  
The wide eyed one, please tell me the truth,  
Oh groups of trees, did you see her,  
The lotus eyed one, please tell me the truth,  
Like this telling so many things, sorrow increasing that much,  
He went on searching everywhere, but could not find her.

The God of all who sees everywhere, the one who knows everything,  
The one who is the soul of all, The one who is the universal cause,  
One who is many, one who does not move, one who is complete,  
One who is pure, one who does not have a form, one who does not have  
pride,  
One who is forever, one who is divine and limitless, one whose soul is divine  
joy,  
One who is all over universe, assuming the illusory human form became sad,

That causal man to satisfy idiotic beings who do not understand,  
That those having divine knowledge would not feel in their mind,  
Differences between pleasure and sorrow as they do not have wisdom.

### **3.18 Jatayu Gathi**

[Jatayu's Fate]

When God Rama was searching like this,  
In the forest he saw a dismembered and broken chariot,  
Along with weapons and bow and arrows,  
And this they could see near by in the middle of their way.  
Then Rama told Lakshmana as follows,  
"Lad please see a chariot which is broken,  
Possibly when one Rakshasa was taking pretty Sita,  
He must have fought with another Rakshasa,  
And the chariot which got broken then is lying her  
We do not know whether they killed or ate her."

After a walk of a little distance, after telling this  
They saw a horrible form lying there which was fearful,  
"Do you not see a Rakshasa who is,  
Lying there contended after eating Janaki?  
I would kill him soon; give me my bows and arrows."  
And when he heard this, that king of birds,  
Who was lying there became scared and told,  
"I am not a killer, I am a slave who is your devotee,  
And I am specially a great friend of your father,  
And I am a friendly bird called Jatayu."

When the bad Ravana was taking away your wife,  
Through the sky, I became aware of it,  
Immediately I went and stopped him and fought with him,  
When I dashed his chariot and broke his bow,  
He cut me by his sword called Chandrahasa,  
And I fell down on the earth with great pain,  
And I got a boon from that Goddess Lakshmi,  
That I should not die till I meet with you  
Oh treasure of mercy please see me,  
And let your holy feet live in mind forever.

That Lord hearing these types word from Jatayu,  
With mind filled with mercy sat near him,  
And patted all over his body with his holy hands,  
And Ramachandra with tear filled eyes due to his sorrow,  
Told, "Please tell the entire story of my wife"

And hearing this Jatayu told,  
"The Lord of Rakshasas Ravana took the lady,  
To the southern direction, please know that.  
I do not have strength to tell due to the death struggle,  
And Please bless me so that good will come to me."

When you are seeing me, I got,  
The good chance of cutting off all attachments and dying,  
And this chance came to me because of my being,  
Able to get your grace, Oh holy person, Oh best among men,  
Oh treasure of mercy. You are the real Maha Vishnu,  
The divine joyful soul, divine soul, A man because of illusion,  
And you should always live inside me,  
And your body is dark black and attractive every second,  
And because I was able to see you at the time of my death,  
I would cut off all attachments and would definitely attain salvation.  
You who have made me your slave with love from a friend,  
Please use your hands which are like the flowers of Bandhuka,\*  
Oh lover of friends, slowly touch and pat me, so that,  
I would be able to join your lotus like feet.

\* Anthimalari poo in Malayalam, noon flower in English.

The husband of Lakshmi hearing that, patted him,  
Slowly and slowly so that he will get full divine joy of the soul,  
And at that time Jatayu breathed his last,  
And he fell on the earth, that blessing of Raghu clan,  
Shed tears and becoming emotional due to love of his devotee,  
That lotus eyed one took the head of the king of birds,  
Who was a friend of his father and kept it on his lap,  
And told his brother for the sake of after death rites.  
"You have to make a good funeral pyre using fallen wood,  
Without delay for the ritual of cremation by fire."  
Hearing that Lakshmana built a funeral pyre,  
Immediately after taking bath, Rama completed,  
The cremation, again took bath, finished,  
The rituals associated with cremation,  
Then killed a deer in the forest and offered,  
A piece of its meat and water kept on the grass,  
And prayed that he should get a blessed life as mane.

Let all birds eat all this offerings and be happy,  
Let the king of birds be satisfied because of that,  
And that body of mercy, the lotus eyed one, enemy of Madhu,  
Told that please attain salvation.  
At that time Jatayu appeared like shining like sun, and,

Having a divine form, riding on a air plane,  
And taking a form with conch, wheel mace and lotus flower,  
And dressed in the yellow silk, being worshipped,  
By the servants of Lord Vishnu, being praised by sages,  
And with a great shine which spread in all directions  
And with ready body, he raised his hands and saluted Rama,  
And with great devotion prayed to him.

### **3.19 Jatayu Sthuti**

[Jatayu's Prayer]

I always salute that Rama who blesses,  
Who has countless good qualities, who is first,  
Who is non-decaying, who in unfathomable,  
Who is the root of the creation, upkeep and destruction of the world,  
Who is divine. Who is divine joy and the divine soul.

I always salute that Rama, who has a pretty hand,  
Who throws esteemed vision and purifies the devas,  
Whose happy stay with the pretty Lakshmi is not limited,  
Who is black and shines in a tufted crown and holds a bow and arrow.

I always salute that Rama, who is served by Groups of devas,  
Who has the form which is prettiest in the world,  
Who shines like one hundred suns, who is like,  
The root of the wish giving tree of devas to those who surrender to him.

I always salute that Rama, who is the human form of Vishnu,  
Whose name is the fire that eats away the forest of birth and death,  
Who is the God to Lord Brahma as well as Lord Shiva,  
And who is the one who kills billions of Asura lords.

I always salute that Rama, who destroys sins,  
Who destroys those caught in the net of sins,  
Who has a form of the god, who keeps away the fear of sins,  
Who is the divine one served by sages,  
And who is the daily boat that helps us cross the sea of life.

I always salute that Rama, who is like the gem of devas,  
Who lives in the lotus heart of Shiva and Parvathi,  
Who lifts the lord of the Mountains, who is served by Indra,  
And whose divine feet is worshipped both by devas and asuras.

I always salute that Rama, who is full of divine joy,  
Who is one who does not desire the wealth and wife of others,

Who is extremely happy due to good character of people,  
Who is always interested in doing good to others.

I always salute Rama, who is the consort of daughter of earth,  
Who has smiling pretty face which is like a fully open lotus flower,  
Who can be seen by Vedas, who has a body like a dark lotus,  
Who has pretty eyes like a white lotus, and is the blessing to clan of Raghus.

I always salute Rama. who is the greatest and divine among divines,  
Who like the Sun living in every water pot,  
Lives in all moving and non moving beings,  
Who is the complete soul,  
who does not have a second  
and is non decaying and lonely.

I always salute that Rama, who is the pretty one to the daughter of earth,  
Who by taking the forms of Brahma, Vishnu and Shiva,  
Divides characteristics in to three, who shines alone,  
Who is being prayed by thirty saints, Who is not clear and who is not born.

I always salute that Rama, who is detached and pretty to all souls,  
Who has a body like hundred billion gods of love,  
Who does not have birth or death, Who is fully divine, who occupies the  
whole world,  
Who is pure, who is the basis of duties according to Dharma, and is the basis  
of water.

Hearing this prayer, Ramachandra became happy,  
And sweetly told that king of birds,  
"Let good happen to you, please go safely to land of Vishnu,  
He who writes, reads and hears this prayer,  
If he is devoted, he would come to my presence,  
Oh king of birds, If he has great devotion like you.

The great bird who heard these words of Rama,  
It seems became one with Vishnu,  
He also attained the state where Brahma worshipped his feet,  
Like any other person telling the pure name of Rama.

### **3.20 Kabandha Gathi**

[Kabandha's Fate]

Afterwards Rama along with the son of Sumithra,  
With sorrow reached inside the forest, and  
Enquired in all directions but not finding Sita,

With diminished courage, when they were travelling in the forest,  
They saw a huge being who had the form of a Rakshasa,  
And then immediately Rama told,

"He has face on the chest, and hands a yojana (two miles) long,  
He does not have eyes and other organs, what type of being is this?  
Lakshmana, did you see, As we see there is lot of fear,  
He will now eat, both of us, know about this.  
He is neither a bird nor animal, wonder of wonders,  
He has face on the chest, he does not have legs or head,  
Before this being eats us both,  
I am not finding a way to save ourselves,  
As we are both in the middle of his hands, Oh lad,  
Whatever that Brahma thinks, that will happen."

After Rama told like this,  
Without any worry Lakshmana told,  
"What is the need for worry like this,  
Let each of us cut one hand each of his,"  
And immediately Rama cut his right hand,  
And Lakshmana cut his left hand,  
That valorous Rakshasa became wonderstruck,  
And with fear asked Rama and Lakshmana,  
"Before this, there was no one in the world,  
Strong enough to cut my hands,  
Who are you two who are wonderful people,  
I assume that you both are very good people,  
What is the reason for coming in this forest,  
Be pleased to tell me the truth.

After hearing these words of Khabanda,  
That best among men smiled and immediately answered,  
"Hear, I am the eldest son of Dasaratha, the king of Ayodhya,  
My name is Rama, he is my brother and his name is Lakshmana,  
There is one lady called Sita, who is my wife,  
We had both gone to hunt and at that time,  
A great magician, a rakshasa stole her away,  
And when we were searching for her in forests after forests,  
We saw you, and with great and horrifying speed,  
We came in between your hands,  
And for saving our lives, I cut your hands,  
Who are you who has a very horrifying form,  
Please tell directly" and when Rama asked like this,  
Kabhandha replied with a very pleased soul,  
"If you are indeed Sri Rama,

I have become blessed and if you are,  
In front of me I have been lucky to see you."

I am a holy and divine Gandharwa, and becoming,  
Proud of my beauty and youth, when I was travelling,  
Stealing the courage of pretty women,  
And when I was pretty and playfully walking,  
I saw Ashta Vakra and made fun of him,  
And that sage became very angry and cursed me,  
"Let you become a Rakshasa,"  
And later when he got calmed down,  
He gave me a blessing to end my curse.  
"The real God Narayana who can grant salvation,  
In the Tretha Age would be born to Dasaratha,  
And when he cuts away your hands,  
You would be able to get rid of this curse."

When I who have become a Rakshasa due to the curse of a sage,  
Was walking with pain one day, the Devendra  
One day rushed towards me with anger,  
And he cut off my head with the Vajrayudha,  
But my death did not come due to Vajrayudha,  
Due to a boon given to me by Brahma.

Due to the fact that I cannot be killed,  
For carrying out my activities to live, Devendra,  
Made my head in to my stomach,  
And after my head and legs were transferred to my belly,  
He also extended my hands to two miles distance,  
For satisfying my hunger, as per orders of Indra,  
I eat whatever food that I get within the reach of my hands,  
Oh better than the best, Oh Lord of Raghu clan, Oh treasure of mercy,  
If you light a fire and burn my body in it,  
I would tell you the method to search for your wife."

Lakshmana dug the earth, put fuel in it,  
And lit the fire in it and when body of,  
Kabanda was burnt in it, from that body,  
Rose a divine form which was similar to god of love,  
Wearing all sorts of ornaments and he,  
With devotion went round Sri Rama and  
With devotion saluted him by falling on the floor,  
Three hundred times, saluted him again by hands,  
And that honorable Gandarwa became very happy,  
And started praying him using very pretty words.

### 3.21 Kabandha Stuthi

[Kabandha's Prayer]

Though I am the one who does not know,  
Your philosophy in spite of my thinking,  
I feel like praying your honourable self,  
What a wish due to permanent blindness?  
You are the divine Brahman without beginning or end,  
And we have to realize it in our soul and live,  
The darkness should go away joy should rise up,  
And after detachment, you should grant me salvation.

Not clear, extremely difficult to see is your form,  
And when it is seen in a clear form different from the corpus and micro forms,  
As a form of wisdom which is one, you realise all other forms are without soul,  
Since it is difficult to see and is the not the soul,  
How can the ignorant people understand it as some thing different from mind,  
And realize that the divine joy is one which never fades

The soul is the mixture of brain and the feeling of the soul  
And the divine power is only a witness to the activities of brain,  
And the Brahman without any sensations, which has filled the entire world,  
Is thought as the subject less world by the ignorant due to illusion,  
But that insinuated shine of the micro body is nothing but the Hiranya Garbha,  
And that is the macro man which is extremely huge,  
And this has become the matter of thought to the great yogis,  
For within it any one can see all the universe.

Whether it is past, present or future,  
Great sages are able to see it all as a part of the macro entity,  
Of the Brahmda Kosa of the Virat Purusha.  
The fourteen worlds are a part of him who is occupying every where,  
And are the body parts of the famous Virat Purusha who is yourself,  
The Patala is the underneath of the feet, Mahatala are the heels,  
Oh Lord your ankle is the Rasathala, Thalathala is your pretty knee,  
Oh Lord of Raghu clan, Suthala are your thighs, Vimalamatala,  
Is the front of your hip, Mahithala is your navel,  
The chest of Raghu Nadha is the place of devas,  
Mahar Loka is your neck, please know this,  
That the Jnana Loka is your face.

Your forehead is the Tapoloka and above that,  
Is the Sathyaloka which is the residence of Brahma,  
Which is your head, Oh greatest among men, Oh lord of universe,  
Oh Lord who is only truth, Your hair is the collection of clouds,



The guardians of directions like Indra are your arms,  
Directions are your ears, Asvini kumaras are your nose,  
Your mouth is the fire, Your eyes are the Sun God,  
And greatly wonderful, moon is your mind,  
Time are your eye brows, goddess Saraswathi is your brain,  
The reason for anger is pride and that is Rudra,  
All your words are meters, teeth are Yama the god of death,  
The rows of stars are your row of teeth,  
Your smile is the great Maya (illusion) that attracts,  
Creation which is your habit is your invitation by the corner of the eye

Dharma is your front side and Adharma is your back side,  
Enthusiasm and depression are days and nights to you,  
The seven seas are the parts of your abdomen,  
All the rivers are your nerves, Mountains are your bones,  
Trees and medicinal herbs are the hairs of your body,  
Lord Shiva is your heart, The success is your semen,  
Oh great king, the simple power of divine wisdom,  
Is the macro form of yours which is called Virat Purusha,  
And he who daily meditates you in the morning will get salvation,  
For there is no other thing in the world except you,  
And I always think of this form of yours and salute it,  
Let the form of yours which is more important,  
Than this should always appear before me.

I am searching for a place in mind to install,  
The god who was born in the clan of the Sun god,  
Who has Saintly form, and is consort of earth, having a form of peace,  
Holding bow in his hands, decorated with matted hair and wooden bark,  
Who searches for Janaki along with Lakshmana,  
Who is a Great human being, sweet to the mind  
and equal to God of love,  
Salutations and salutations to him.

The all knowing one, the great god, Lord Shiva, the Mahadeva,  
Sarva, the non decaying one along with Goddess Parvathi,  
Meditating on your name is living in Benares,  
And always living there, they daily tell for the sake of salvation,  
To those people who are interested in salvation,  
The Tharaka Manthra of "Rama, Rama" so that they will know,  
The essence Of God as a result of that teaching,  
And that Lord Shiva lives there always.

You are the divine soul and the greatest god,  
And Lord Shiva knowing this does this,

How can fools understand your principle,  
For it is covered by the darkness of great illusion,  
Salutation and salutation to great god and Ramabhadra,  
Salutation and salutation to Ramachandra, the witness of the world,  
Please save me lord of universe, Please save me treasure of mercy,  
Let your goddess of great illusion does not bewilder me,  
Oh God with lotus like eyes, My salutations always to you.

To the Gandharwa who told like this and prayed to him,  
That God who was a man with good qualities told,  
"By your prayer and great devotion I have become happy,  
Oh great Gandharwa, Please attain my world,  
Which is a primeval position where great yogis want to go,  
And go there with great joy due to my grace,  
Not only that I also want to bless again,  
Those devotees who are going to chant this prayer,  
That without any doubt they will get salvation,  
And to you my devotee, there is no downward trend."

After getting such a boon that great Gandharwa,  
And after saluting told like this with aim to bring auspiciousness,  
"In front of you in the forest is the hermitage of Matanga,  
There now lives Sabari who is a lady sage,  
And she is pure, due to great devotion to your lotus feet,  
And she spends all her time thinking about you and has got rid of  
attachments,  
If you go and see her she will tell you the story,  
Which will lead to the finding of Sita Devi."

### **3.22 Sabari Ashrama Pravesam**

[Sabari Hermitage Entry]

After the disappearance of Gandharwa after this talk,  
Rama and Lakshmana were pleased,  
Went through the very thick horrifying forest slowly,  
And entered the very pretty hermitage of Sabari,  
That lady saint who was a devotee got up with excitement,  
And washed both the lotus feet of Rama,  
And with eyes full of tears of joy, she,  
Offered seat, water for drinking and washing,  
And gave him fruits and roots for his food.

After accepting the worship, very happily,  
Those lotus eyed ones who were the sons of the king,  
And they were saluted with devotion and she told,

"Due to my past good deeds I am indeed blessed today,  
The great saints who were my teachers,  
Lived for thousand years worshipping you,  
And at that time I was nursing them with care,  
And later they reached the world of Brahma."

They told me, "Do not ever feel sorry,  
Blessed one, you continue to live here daily,  
The divine one who sleeps on a snake,  
The great male, the divine soul,  
Has taken an incarnation to kill the Rakshasas,  
Now to take care of us as well as the Dharma,  
And that pure one has come to Chithrakoota,  
That Rama would come here and you,  
Breath your last after seeing him.  
If you do so you will also get salvation definitely."  
It has exactly happened that way, for the words of Guru are the truth.

Waiting and waiting for your arrival,  
I was living here meditating always on you,  
Even for the great sages who were my gurus,  
There was no chance to see your feet and salute it.  
I am an ignorant fool, born in a very low caste,  
And I am sure I do not merit this.

Your form is not the subject of words and mind,  
And my being able to see it is due to great luck,  
Oh treasure of mercy, this lowly mind,  
Does not even know how to salute your holy feet.

Hearing that Sri Rama told Sabari,  
"Without sorrow, please hear what I say,  
It is not either man or woman nor the state of life,  
That is the reason for praying to me in the three worlds,  
Except for devotion, there is no other reason for it,  
And for getting salvation also there is no other way,  
Acts such as bathing in sacred waters, penance, charity or learning of Vedas  
Or temples, starving, fire sacrifices and such acts,  
Would not make any one able to see me,  
Except devotion to me, except which there are no methods.

I will tell you in brief the material path of devotion,  
Oh holy one, please hear, for getting salvation,  
The most important thing is company of good people,  
The second thing is telling and hearing of my story,

Third one is singing of good qualities and the fourth,  
In interpretation of my words, the fifth one is,  
Serving the great teachers who are born out of me,  
The sixth one is doing good deeds and worshipping,  
Me without break following all rituals and methods,  
Seventh is practicing my chant and eighth,  
Oh lady of auspicious character, you have to hear and understand,  
Is to see me in everything and having great respect to my devotees,  
And also detachment and understanding that all souls are myself,  
And ninth is thinking about my philosophy oh lady,  
And basis of having a pure mind is the faith in primeval god.

This is the proper methods of devotion, nine in number  
Oh good one, If we think who has devotion daily,  
Whether it is for birds and animals or foolish,  
Ladies or men, when the real devotion comes to them,  
Oh Lady, they would start understanding my philosophy,  
And once they become an expert in this, they will get salvation,  
Oh great lady of penance, among these man is blessed,  
And so the reason for salvation is definitely devotion,  
Oh Devoted lady who is dear to the gods and sages.

Due to your devotion you were able to see me,  
And oh lady sage, your salvation also is very near,  
If you know, the path that Sita has taken, please tell me,  
Who has taken the very pretty Sita who is dear to me?  
Sabari after hearing the words of Rama,.  
Told as follows so that their worry would be lessened,  
"Your glorious self knows everything as you are know all,  
And in spite of that for satisfying the world you are asking me,  
Since you have asked, I have to tell.  
Sita is living with great sorrow in Lanka,  
And please know that she has been taken there by the ten necked one,  
And I have seen the daughter of the lotus by my divine sight,  
Suppose you travel to some distance slightly to the south,  
You would be able to see the Pamba lake and in front of it,  
You would be able to see the Rishya Mooka Mountains,  
And there lives a monkey noble called Sugreeva,  
Along with his four ministers. He is the son of the Sun,  
And he is living there being scared of Bali,  
For Bali cannot go there being afraid of a sage's curse,  
As time progresses, you please kill him.

You enter into a treaty with Sugreeva, and if you do,  
All your sorrows will get over and your job will succeed.

And so let me enter in to the fire and merge with,  
Your lotus like feet and this is beginning,  
Please wait for a little time and by that time,  
I have to cut off this tie which is an illusion, Oh treasure of mercy,  
And saying like this with devotion, she gave up her body,  
And at that time Sabari got salvation.

If that God who loves his devotees showers his grace,  
Salvation would reach every one, though they belong to a low caste.  
If the lotus eyed one is happy with any being,  
There is nothing which is difficult to achieve for them,  
Salvation can be got through devotion to Rama,  
Daily serve the holy lotus like feet of Rama,  
Throw away the rituals using mantra, tantra and dhyana,  
And following the teaching of the Guru daily,  
Meditate on Rama and always chant the name of Rama,  
Hear and tell the stories of Rama,  
Worship the devotees of Rama,  
And when we know that all over the world only Rama is there,  
You can get merged with Rama,  
So always chant "Rama, Rama",  
Oh pretty woman, Oh gentle lady, Oh Parvathi, oh lotus eyed one.

Like this when Lord Shiva told the story of Rama,  
To Parvathi, Parvathi became completely ruled by devotion to Rama,  
And fixed her mind there and merged with the devotion,  
And the parrot also became greatly joyous,  
And told, "Let there be victory to Lord Shiva".

Iti Adhyathma Ramayane Uma Maheswara samvadhe,  
Aaranya Kandam samaptham.

Thus ends the chapter on forests which occurs amidst,  
the discussion between Shiva and Parvathi in Adyathma Ramayana.

#### **4. Kishkinda Kandam**

[Kishkinda Chapter]

Synopsis:

[After Sabari told him to meet Sugreeva, Rama went in search of Sugreeva and reached the Rushya Mooka Mountains. He meets Hanuman there, signs a treaty with Sugreeva with fire as witness to help each other. He kills Vali and rests in a Mountain top during the 4 month rainy season. Sugreeva sends his army of monkeys to search Sita. The monkeys going for search to the southern side are led by Angadha. After lot of search, they meet a hawk

called Sampathi who is the elder brother of Jatayu. He is able to see Lanka and tells them that they have to jump 100 yojana distance to reach Lanka. Jambhavan tells Hanuman that he only can do it. Hanuman climbs on the Mahendra Mountain to jump to Lanka.]

Oh child of a parrot, good natured one, please come,  
Oh dear one, please tell the story from then on,  
I will tell but I will tell the way,  
It was told by Lord Shiva to his wife.  
The good natured one, the son of Dasaratha,  
The son of Kausalya, along with his younger brother,  
Reached the banks of the lake Pampa,  
Which was prettiest in the world,  
And become greatly surprised and said,  
Just broad enough so that sound can be carried to the end,  
With clear water which would take the pains away,  
Full of animals, with fully open lotus flowers,  
Water lily and full of blue lotus flowers,  
Filled with swan, water fowl, several hens and nightingales,  
Served by snakes lion, tiger, wild pigs,  
Surrounded by flowering climbers and trees,  
Which yield fruits which gives rise to satisfaction,  
And seeing all this he became happy, drank water,  
Became little recouped and started walking slowly.

#### **4.1. Hanuman Samagamam**

[Hanuman Meeting]

In the spring season, in the good cold earth,  
When the two sons of the king, after resting,  
Near the Rishya Mooka Mountain,  
Breathed well and with tears,  
And crying due to parting with Sita,  
And prattling due to non-fulfillment of passion,  
Were walking along with great mental pain,  
Sugreeva, the son of Sun God became scared.

He jumped immediately and with the ministers,  
And rushed and climbed up to the tip of the Mountain,  
And with fear and told to Hanuman,  
"Who are these two people who are coming prepared?  
You go and find out and come back quickly,  
From looks they appear to be courageous people,  
Are they being sent by my elder brother,  
To eradicate me, here?

They appear to be valorous and are sparkling,  
For you see all the directions are alight because of them,  
Though they have dressed in the form of sages,  
They are armed with bow, arrow, sword and other weapons.

You please dress yourself as a Brahmin,  
Oh son of wind and go and enquire and know,  
And try to understand their thoughts,  
By their face, eyes and talk and expression,  
And inform us by showing your hand,  
Whether they are our enemies, and by,  
Happy face and smile tell us,  
Whether they are friendly to us.

As soon as he heard the words of Son of Sun god,  
He dressed himself as a bachelor Brahmin,  
And that son of Anjana with pleasing manners  
Went and saluted the lotus like feet of those masters.

Saluting those blue eyed human,  
Elephants and with great humility,  
"I desire to know about you both,  
Who have the luster greater than god of love,  
And are seen in this fashion here,  
And so please tell it directly to me."

Because of your souls all directions are shining,  
And I think you are the sun and the moon,  
Looking at your face I think that you are,  
The elements which make the three worlds work,  
Are you the aswini devas who are,  
Most valorous of the world,  
You both are the supreme form of gods,  
Who are the cause of this universe,  
And definitely you are chief purushas  
Who for the sake of humanity are travelling with illusion,  
Who as if it is a sport would reduce,  
The burden of this earth and to,  
Look after your devotees.

The blessed men are born in a royal family,  
And they are people of fully good character,  
Who are engaged in ruling and punishing in the world,  
And engaged in sports they are always independent,  
And in my mind I feel that they are,

The Nara and Narayana who grant salvation,  
And seeing that devotee who told like this,  
And was standing saluting him, Rama told.

Look friend, Oh one in the Brahmachari's form and oh Lakshmana,  
He has studied the science of grammar thoroughly,  
In the entire talk there is no bad word anywhere,  
This Brahmachari is definitely a grammarian",  
And that human hero then told,  
Addressing that great monkey in a proper manner.

"My name is Rama, and I am the son,  
Of the great king Dasaratha, he is,  
Lakshmana who is my brother, please hear,  
The truth with attention and a pleased mind, Oh intelligent one,  
There is a Sita who is also called Janaki,  
Who is my respectful wife, with us,  
We were sent by our father to the forest,  
To do penance after becoming saintly persons,  
When we were living in Dandakaranya forest,  
One very bad and angry Rakshasa came,  
And kidnapped the lady Janaki.  
We are searching for in this forest,  
And till now we were not able to find her anywhere,  
But we found you, who are you my friend,  
Please tell" Hanuman who heard this,  
Happily saluted them and told.

Oh lord of Raghu clan, Sugreeva the monkey,  
King is living on the top of this Mountain,  
And with him we four ministers are also there,  
And we always live without forsaking each other,  
His elder brother Bali, who is the monkey king,  
Who is terrible one drove his younger brother out,  
And he also kept as wife, the wife of his brother,  
Rushya Mooka Mountain became his residence,  
Where the son of Sun God could live with faith,  
I am the servant of Sugreeva,  
And the son of the wind god.

My name is Hanuman, son of Anjana,  
Please end my sorrow and protect me,  
If you have a treaty with Sugreeva,  
Both of you can kill your enemies,  
For that purpose I would do maximum possible work,



And oh God, I will not do any delay,  
If you agree to this, please get up,  
And oh treasure of mercy, all the,  
Sorrow in your mind will go away.

After telling this he assumed his real form,  
And before them stood that Hanuman,  
"Let us go, you please climb on my shoulders,  
Throw away the look of worry,  
And then that lotus eyed one,  
Thought of the words of Sabari and gave permission.

## **4.2 Sugreeva Sakhyam**

[Sugreeva Companionship]

Taking Sri Rama and Lakshmana on his neck,  
That Hanuman walked very easily further,  
And took them before Sugreeva,  
"Throw away that restlessness, Oh son of Sun god,  
Luck, great luck more than what we wished has come,  
These are Rama and his younger brother Lakshmana,  
Who belong to the clan of Sun God and,  
Have come here to fulfill desire of you."

He told like this to Sugreeva,  
On the top of the Mountain,  
And below the shade of a very big tree,  
And those lads who are lords of the earth,  
Stood relieved and not tired,  
And that son of wind god becoming extremely happy,  
Told the son of Sun God with great justice.

"Throw away your fear, this Rama,  
And Lakshmana are the kings of yoga,  
Born in the clan of Sun god, since,  
They have come, you need not be afraid of any one,  
Go speedily salute them and sign a treaty,  
And live as one very dear to the God."

Sugreeva who was greatly pleased,  
Got up respectfully and quickly,  
Broke soft tender leaves and spread,  
Them along with tender grass so that.  
The lord of earth can take his seat,  
And all people happily sat on them,  
And their crowd of sorrows vanished.

Lakshmana then told the son of Sun God,  
All the stories of Rama at that time,  
And that brave son of Sun god told happily,  
"I will definitely seek and find out,  
That gem of a lady Goddess Janaki,  
And get her back to you,  
Under your orders I will work as your friend,  
For exterminating the enemy completely,  
And so do not think about it and be sad,  
I will definitely remove all your worries,  
After killing Ravana along with his clan,  
I would definitely bring back the lady."

Oh valorous man, one day I saw an incident,  
Please listen carefully, When once Me and my  
Four ministers were living on the top of the Mountain,  
One Rakshasa lord was taking a lotus eyed lady,  
Through the way of the sky and at that time,  
That pretty one, broken down, since there was,  
No one to save her, was chanting "Rama, Rama"  
And I am sure that she is your wife only.

"That virtuous lady seeing us at the top of the Mountain,  
Being subdued, tied all her ornaments in her upper cloth,  
Put all of them on the top of the Mountain,  
And I saw that and took them and kept safely,  
And if you want to see them, you can see them now,  
Oh valorous man, if they are ornaments,  
Of Lady Janaki, you may be able to identify them."  
Saying this he brought them from some place,  
And kept them all in front of the king.

When the lotus eyed took them and saw,  
His tears were the ones which enquired the welfare,  
"Did you also part like me from her,  
Who is the slender limbed Vaidehi, alas,  
Hey Sita, Hey daughter of Janaka, Hey my wife,  
Hey darling, Hey lady with eyes like lotus petals,  
Crying like this with great sorrow he,  
Took the packet of ornaments and pressed it against his chest,  
And like the very ordinary men,  
That Lord of all world started crying,  
Lakshmana told that Rama,  
Who had fainted with great sorrow.

"Do not be sad, along with the help of,  
The chief of monkeys without delay,  
We will kill Ravana, and take back,  
The lotus eyed Sita, Please My Lord, Hare",  
Sugreeva also told hearing that,  
"Do not be restless, I would give back Sita,  
After killing Ravana and so take,  
Courage, Oh King of the land, Oh Lord."

Hearing the words of Lakshmana and Sugreeva,  
That son of Dasaratha, reduced his sorrow a lot,  
And at that time Hanuman the monkey chief,  
Made fire there and seeing an auspicious,  
Lagna, the treaty was made between,  
Sugreeva and Rama with fire as the witness,  
After signing the treaty and having got hope,  
That both their aims would be achieved,  
They left their intense sorrow,  
And stayed at the top of that tall Mountain.  
Sugreeva at that time told the reason,  
For the quarrel to develop between him and Bali.

#### **4.3. Bali Sugreeva Kalaha Kadha**

[Bali and Sugreeva Quarrel Story]

In olden times there was a Rakshasa called Mayavi,  
He was the son of the asura architect Maya,  
When he was getting bored due to the fact,  
That there was no one to fight with him,  
And when he was wandering with exuberance,  
He entered the city of Kishkinda and he called,  
Bali who was the king of monkeys to a fight,  
And hearing that he was being called to fight,  
The very angry Bali started immediately,  
And hit that asura using his two fists,  
And that bad Rakshasa got scared and ran,  
And the chief of monkeys ran behind him,  
And seeing that I also went behind him  
And that Rakshasa, went and hid himself in a cave,  
And the chief of monkey told as follows.

"I am going inside to subdue one who has gone inside,  
You please stand without fear in the opening of the cave,  
If milk comes out of it assume that the Rakshasa died,  
But if blood comes out of it, close it, go and live".

Telling like this Bali entered the cave,  
And I stood waiting near the mouth of the cave.

"One month went by and still,  
The god of the monkeys did not come out,  
And then blood came out of the mouth of the cave,  
And within me came great pity,  
And deciding that my elder brother,  
Was killed by the great Asura called Mayavi,  
I went back with sorrow to Kishkinda,  
And all monkey heroes became very sad,  
And the chiefs of monkeys performed,  
Coronation ceremony to me as their king."

Some more time went by speedily,  
One day the very strong Bali came out,  
Bali got angry with me thinking that,  
I closed the cave by a stone to kill him,  
And came to kill me and I with fear,  
Fled to all the places all round,  
And for a lot of time I walked here and there,  
I came to know that Bali will not come to Rushya Mooka,  
Due to a curse and I came and started living here,  
I lived with great faith, oh lord of universe, Oh Lord,  
And that foolish Bali took for himself  
With love my wife, I am sad because,  
I have lost my country, my city, my wife and my home.

Due to the reason of being able to touch your lotus feet,  
Now I am having a happy pleasant time.  
Hearing the words of the son of Sun god, later,  
Being sad due to the sorrow of his friend, Rama,  
Told along with mind drenched in mercy,  
"I will kill your enemy and see to it that,  
Your wife, country and wealth are returned to you,  
This is an oath and this is the oath of Rama."

Hearing the words of the king among men,  
Becoming clear that son of Sun told like this,  
"To kill Bali who is the son of Devendra,  
There is lot of difficulty involved,  
No one has as much strength as him,  
And I will tell you about the strength of Bali."

Once a great Rakshasa called Dundubhi came,  
To the gate of Kishkinda in the form of a buffalo,  
And when he called Bali for a war,  
Bali became greatly angry, went there,  
And catching hold of his horns, made him fall on earth,  
And broke his body and pulled out his horns,  
And threw his head after rotating it,  
And the blood from that fell in the hermitage of Mathanga.

If that Bali who has spoiled the sanctity of the hermitage,  
Ever comes to the Rushya Mooka Mountain,  
His head will break in to pieces,  
And he go the place of God of death,  
Due to the power of my words,  
So cursed the sage and the king of monkeys,  
From that day onwards never comes here.

Because of that I am living here,  
Permanently without fear of the mind,  
You please see the head of Dundhubi lying here,  
It is lying like a huge Mountain,  
The person who can take this and throw it,  
Would definitely be able to kill that great monkey.  
Hearing that, the great one of Raghu clan laughed,  
And using the thumb of his holy feet,  
He lifted it and threw it up in the sky,  
And it went and fell down about twenty miles from there,  
Seeing this Sugreeva became more clear,  
And all his ministers were filled with wonder,  
And They praised and praised "Good, Very good",  
And all of them again and again saluted Rama.

And again the son of Sun God told,  
King, these are the seven sala trees,  
Please know that these are the trees meant,  
To be wrestled by Bali, when the son of,  
Indra shakes them; the leaves of all seven trees will fall,  
If by sending one arrow you are able,  
To break them, which are standing in a circle,  
You definitely can kill Bali.

Hearing the words of the son of the Sun god,  
Rama who is the descendent of the Sun God,  
Twanged his bow and send a shining arrow,  
Which drilled through all the seven sala trees,

And went further pierced the earth and Mountain,  
And arrow came back shiningly and,  
Went inside its own quiver with love,  
And the son of the Sun god,  
Who was surprised smilingly,  
Saluted Rama and told.

It is definite that you are real lord of universe,  
The divine god and the witness to all happenings.  
I have the luck to see you, possibly because,  
Of some good deed that I might have done earlier.  
The pure ones sing about your feet,  
And when I have got you who grants salvation,  
I would not ask you anything except salvation,  
The son, the wife, the wealth and the country  
Are all useless since they have been created by your illusion,  
So my great god, the God of the devas,  
I do not have any other desire, Lord of earth, please be kind to me.

I have reached you who is fully divine joy,  
Due to the rise of luck in my life,  
Oh Lord of Raghu clan, like getting a treasure,  
When one digs the earth to get some mud.

By following dharma, charity, penance,  
Bathing in sacred waters, meditation,  
Completion of rituals and fire sacrifice,  
Do not lead to destruction of birth death chain,  
Without devotion to your feet, which,  
Would lead to seeing of your lotus like feet,  
My getting you at this time is due to strength of your grace,  
And he whose mind does not waver,  
From the thought of your lotus like feet,  
Even for quarter of a second, would,  
Easily get rid of his ignorance.

Even if mind does not get firm on you, if,  
With great devotion if we chant Rama, Rama,  
All sufferings will be uprooted to the one who chants,  
And he would become a good man and become pure.

Whether he is a drunkard or a great saint,  
He would get freedom by chanting your name,  
I do not have any desire in my mind for victory over an enemy,  
Or the pleasure that is got through a wife

And I do not want anything except devotion,  
For getting salvation, Oh Mukunda, Oh treasure of mercy.

Oh lord of the three worlds, please destroy,  
All my sins by teaching me the way to your devotion,  
The illusion of differences between the enemy,  
Friend and one in the middle has gone away from my mind, Oh king,  
By the serving of your lotus like feet,  
I have now developed sufficient wisdom,  
And Oh lord of the universe the connection,  
Of son and wife is due to the power of your illusion.

Oh consort of Lakshmi, your lotus like feet,  
Should firmly get established in my mind,  
My tongue, should shamelessly,  
Become in love with chanting of your names,  
My hands should always be able,  
To offer flowers at your lotus like feet,  
My eyes should be always be in a position,  
To be able to see your very pretty form,  
And my ears should always be able to hear,  
Your pretty history, Oh lord of mercy.

My pair of feet should always travel, Oh Lord of Raghu Clan,  
To the temples of Lord Vishnu, always,  
Oh lord of universe, let the water washing your feet,  
Be always be sprinkled on all my body parts,  
And I should be able to again and again salute,  
With my head and with devotion, your great self.

Rama with a very satisfied and happy mind,  
Hugged and caressed Sugreeva who praised him like this,  
And to that auspicious Sugreeva who has completely lost,  
All the dirt in his mind due to the touch of his body,  
That treasure of mercy again made him one with desire,  
For the sake of success in his aim.

#### **4.4 Bali Sugreeva Yudham**

[Bali and Sugreeva Fight]

That personification of truth told with a smile,  
"My friend, all that you told is true.  
You please go and challenge Bali for a fight,  
Without any further delay, please,  
I will kill Bali and crown you as a king,  
And look after you definitely.

As soon he heard that Sugreeva walked,  
Towards the town of Kishkinda without any confusion,  
Rama who was born in the family of Sun God,  
The heroic Lakshmana as well as the four ministers,  
Went along with Sugreeva to the town of Kishkinda,  
Where he called Bali for a war,  
And Rama and others hid behind a tree in a friendly manner.

The very angry Bali came shouting,  
And son of sun God hit him on the chest,  
And the son of Indra gave the son of Sun God.  
A Hit fiercer by ten or even hundred times,  
And due the enmity between them,  
The was became extremely fearsome,  
And both of them drenched in blood looked alike,  
And when they were fighting with each other with great strength,  
It was not possible for anyone to identify,  
Which was the son of Indra and which the son of Sun God.

Rama with a doubt of his destroying his friend by mistake,  
At that time did not send an arrow,  
And with hit of fist by the son of Devendra,  
The son of Sun god vomited blood and ran,  
Immediately with great pain,  
And the son of Devendra went back to his house,  
The son of Sun god who came greatly fear stuck,  
Addressing Rama who wonderfully follows his friend,  
Told some very unkind words with great pain.

I am not knowing whether in your mind,  
You are thinking of getting me killed by enemy,  
And If you think, I should die, you could have,  
Killed me by your arrows, yourself,  
I thought that truth is for sure, and,  
In that I did great mistake, Oh treasure of mercy,  
I thought that you are the guardian of truth,  
And that became useless, Oh lover of those who surrender.

Hearing this type of painful reply from son of a Sun God,  
Lord Rama replied after hugging him with a tear,  
Filled eyes, "My friend, do not get scared in the mind,  
In the middle of very fast fight with great emotions,  
I was not able to identify you both, and,  
Due to fear of killing a friend, understand, I did not send an arrow."



For avoiding confusion of mind, Oh son of Sun god,  
I shall make an identification on you,  
And you go immediately and invite for fight,  
Your enemy, the son of Devendra.your elder brother,  
And you get confirmed that he would be dead,  
This is my vow, if I am Rama,  
What I say should not become an imagination.

After consoling the son of Sun God like this,  
Rama told the son of Sumithra,  
"You put a flower garland on the neck,  
Of the son of Sun god and send him to fight",  
The elder brother of Shathrugna tied a garland,  
And sent the son of Sun god to the temple of joy.

#### **4.5 Bali Vadham**

[Bali Killing]

Again the son of Sun God called,  
The son of Devendra to a fight,  
With great anger and standing at,  
The gate of the town of Kishkinda,  
And he also shouted like a lion.  
Hearing that call which was with great anger,  
Bali who was greatly surprised,  
Wearing the battle cloth, immediately,  
With great enmity started for the war,  
And at that time there went Thara,  
With eyes full of tears and stopping him told.

How come you have started without any doubt,  
I have a suspicion, please hear that,  
What is the reason for Sugreeva,  
Who was defeated in the fight to come back,  
And it is definite that he has the great support,  
Of a friend who has very great valour."

Bali then told Thara,  
"Young lady, there is no need to get any doubt,  
Please allow me to go, because it should not be late,  
Dear, You have to understand one aspect,  
Who is there who is a friend to Sugreeva,  
And as for me no one has enmity with me.

Suppose he has many friends and is with many,  
He definitely is one who should be killed,  
And when the enemy comes to our house,  
And when one hears his calling him for a war,  
Will a valorous man simply keep quiet,  
Will he remain shut as a coward, please tell,  
I will kill the enemy soon and come back,  
Oh wife, wait with braveness.

Hearing that Thara told him,  
"Oh head gem of valour, If so hear what I say,  
When my son Angadha went for hunting,  
He heard a story which he told me,  
Hear that and do what you think is proper,  
Dasaratha is a king of Ayodhya,  
He has a son called Rama,  
And he along with his brother and,  
His wife Sita who is equal to goddess Lakshmi,  
Came to the Dandaka forest,  
And living there he was doing penance.

The Rakshasa Ravana who is very bad,  
Has stolen his wife, and searching for her with Lakshmana,  
He has come now to the Rushya Mooka Mountain.  
There he has seen the son of Sun God,  
And they have signed a treaty with fire as witness,  
That they will live together as friends,  
And for achieving the removal of sorrow,  
Rama has taken an oath, "Oh son of Sun God,  
I will kill the son of Indra and make you,  
Who is the son of Sun God as a king there"  
And immediately at that time, the son of Sun God,  
Also took an oath as reciprocation that  
"I will search and find out Sita Devi and find her out",  
And that is the reason why he has come,  
And so forsake all enmity towards Sugreeva,  
And live by making him the junior king  
And you go and speedily surrender to Rama,  
So that you can save Angadha, our kingdom and clan."

Telling like this crying and holding his feet,  
And when Thara was saluting him,  
Without sorrow hugging and hugging her,  
Bali told her with great deal of love,  
"The habit of women is to get scared,

But hear me wife, there is n need for fear,  
If Sri Rama and Lakshmana have come here,  
It is definite that they will join with me,  
For nobody has love to him as much as I have,  
And Rama is the real great Lord Vishnu,  
And he has taken an incarnation in earth,  
To lighten the burden of mother earth,  
This is what I hear".

God does not have favoritism  
He is one without properties, lonely,  
One who entertains the soul and God,  
I would fall at his feet and salute him,  
And with his consent I will bring him here,  
For the help that I can provide him,  
Is more than what Sugreeva can, remember this,  
And God does not have the habit of,  
Praying the one who is praising him,  
For hey wife, God is one who recognizes devotion,  
And considering devotion, no one has it as much as I have,  
And so live in home after removing this sorrow,  
Oh lady with lotus eyes, Oh a full lake of good qualities.

Consoling her like this that son of Devendra,  
Immediately angrily dressed for a battle,  
And left home to do the war,  
So that he can kill Sugreeva angrily,  
And Thara shedding and shedding drops of tears,  
And with increasing sorrow went inside.

Bali biting his teeth and shouting,  
Rushed saying stop, stop and at that time,  
Sugreeva hit Bali by his fist and the exuberant,  
Bali did the same to Sugreeva,  
When he beat him with his closed fists,  
They caught each other, hit each others,  
Legs and arms, hit each other by their,  
Knees as well as their head, caught each other,  
Bit each other, fell down, rolled in the mud,  
Angrily hurt with their nails,  
Jumped on them, jumped together,  
Hit and defended it, gave more hits than the other,  
Chased each other and faded with sweat,  
Called each other names, neared each other with anger,  
Sweat covering the body, with nerves expanding,

And those who saw this great fist fight,  
Enjoyed it and praised both of them,  
And it is definite that the war between Shiva and the God of death,  
Was in no way equal to war between Bali and Sugreeva.  
It was like two oceans fighting with each other,  
It was like two Mountains fighting with each other,  
And those who saw shouted as well as praised them,  
And no tiredness was seen in case of both,  
And Bali was wearing the garland given by his father,  
And Sugreeva was wearing one given by Lord Rama,  
And though there was no difference between them,  
The body of the son of Sun God had grievous wounds.

Sugreeva became more tired,  
And saw with sorrow Sri Rama,  
For getting hit by the fist of his elder brother,  
Sugreeva had become extremely weak,  
And seeing this with mercy and great speed,  
The One living in Vaikunta and the son of Daratha,  
Hiding behind a tree and Aiming at the chest of Bali,  
Placed the Mahendra arrow on the bow, pulling it well,  
And sent speedily and that went and hit Bali's chest,  
And he fell down with a great shout and when he slightly fainted,  
And that son of wind god saluted Rama and prayed.

For a little time he got fainted and then,  
He became conscious and Bali saw,  
Rama at a little distance before him,  
Holding the arrow on his right hand.  
And holding the bow in the other hand,  
Wearing a dress of tree bark, having a quiver,  
And a soft smiling face, With a tuft worn like a crown,  
Wearing a forest garland on his chest,  
With pretty and very long hands,  
With a body of the colour of leaves of Doorva grass,  
Being served on both sides,  
By both Lakshmana and Sugreeva,  
And understanding who it is and with,  
Anger tinged with sorrow and pain Bali told.

"What mistake have I done to you,  
Why did you murder me unnecessarily,  
How come you did not follow the king's dharma,  
And have adopted the Dharma of the thief,  
What fame have you got because of this,

Think about it, are you nor born in a royal family?  
If you are following the Dharma of a hero,  
And were doing it for getting fame,  
You should have fought directly with me and won,  
What is that which Sugreeva has done to you,  
Which one I could not have done?  
Because the great Rakshasa kidnapped your wife,  
You came and surrendered with son of Sun God,  
And though you have killed me now,  
Have you not heard about my prowess.  
Who is there in the three worlds,  
Who do not know my strength as a hero?  
Within ten minutes and without any doubt,  
I would have brought the town of Lanka,  
With its three Mountains as well as,  
The arrested Ravana in front of you,  
And would have saluted you, with respect.  
Oh Lord of Raghu clan, good people,  
Of the world claim that you defend Dharma?  
What Dharma did you get out of,  
Killing like a hunter a monkey,  
By deceiving him and killing him,  
What respect did you get, please tell,  
Oh king why did the thought,  
Of eating the meat of monkey come in your mind?

To the Bali who talked too much,  
That Sri Rama gave the following answer,  
"Without any competition I am walking everywhere,  
Along with weapons to protect Dharma.  
You being a sinner going against the cannons of Dharma,  
I wanted to remove that sin and establish Dharma,  
And that is why I killed you, though you were passionate,  
You yourself do not know about yourself,  
According to Vedas, daughter, sister,  
The wife of the brother, wife of the son,  
And mother are treated to be in same way.  
If one takes any of them as wife due to passion,  
He is the greatest sinner among all the sinners,  
And so because of that they will get suffering.

The valorous kings kill,  
Those who do not follow the propriety of conduct,  
And would bring back the rule of law in this world,  
You are a pure soul, think about this,

For cleaning up this world,  
The kings who look after it would wander at all places,  
And so do not unnecessarily talk any further,  
And if you do your sins will further increase.

Hearing all that was told by Sri Rama,  
The mind of the king of monkeys was cleansed,  
And he understood that Rama is Narayana himself,  
And when the base quality disappeared, with nervousness,  
He told, "Please pardon my mistake,  
Oh Sri Rama, Oh Rama, Oh great soul, Oh Raghava,  
It is definite that you are Lord Narayana,  
Whatever I have told without proper thought,  
May please be pardoned by you with great mercy.

When you are witnessing and seeing,  
The end came by the arrow of yours,  
And the luck to leave my body like that,  
Is indeed a great luck, every one will tell.  
And this is difficult to get even by great sages,  
Oh consort of Lakshmi, Just seeing you is salvation,  
And to the man who with self mortification,  
Tells your name when he is about to die,  
Will always definitely get salvation.  
To be able to see you god who lives in the town,  
And getting the luck of dying by your arrow,  
With love and great love to you,  
Is indeed my great luck, Who will ever get this.

You who are Lord Vishnu, and Lady Janaki,  
Is the mother of earth, Lakshmi Bhagawathi,  
And as per the request Of Lord Brahma,  
You were born as the son of Dasaratha,  
To kill the ten headed Ravana,  
And this is known to me, Oh lotus eyed one.

Oh god please give your blessings to me,  
Who is on the way to your place,  
Please take special care of Angadadha,  
My son who is equal in my strength,  
And please accept the son of Sun God,  
And Angadha for my sake,  
Please remove the arrow and with your holy hand,  
Pat me slowly and with great love.

Hearing that Sri Rama took out the arrow,  
And patted him slowly with great love,  
And seeing the lotus like face of the human hero,  
Bali left the body of the monkey,  
And went to the world, which is,  
Difficult to achieve to even groups of great sages.

When Bali entered the feet of Rama,  
Through Rama who is the divine god,  
The collection of monkeys ran very fast due to fear,  
And entered in side the city of Kishkinda,  
And those monkeys told to Thara,  
Our king of monkeys has gone to heaven,  
Due to the arrow of Rama during the war.  
Oh Thara, without delay make your son as the king,  
And shut all the four entrances to the city,  
And make the town of Kishkinda impenetrable,  
And give orders to the ministers that,  
Our enemies should not be allowed inside."

Hearing the death of Bali, Thara,  
With tears dripping drop by drop for her eyes,  
Which hit on her chest again and again,  
And with stuttering voice said several times,  
"What is the need of son and country to me,  
What is the need of this purpose less life,  
Without any hesitation I would also,  
Enter the land of dead along with my husband."

Like that crying and crying and seeing,  
Her husband's body decorated by blood and mud,  
She fainted and wanting to embrace death,  
That Thara fell at the feet of her husband,  
And started crying and wailing in several ways,  
"Shoot and kill me also now, because,  
I cannot tolerate to live without my husband,  
And if you send me along with my husband,  
Then you will get the effect of giving in charity a maid,  
And as a gentleman Oh, Lord of Raghu clan,  
Already are you not aware of the sorrow,  
Of parting with your wife, and Oh Sugreeva,  
Now after getting over your sorrow,  
You live with Ruma and enjoy,  
Pleasures of the position of a king.

To Thara who told like this and was crying,  
The chief of Raghu clan told as answer,  
Merciful words as a philosophical teaching,  
So that her sorrow of parting with her husband will reduce.

#### **4.6 Tharopadesam**

[Thara Advice]

Why this is unnecessary sorrow? Please hear,  
Oh pretty one, there is no relation to it,  
But was your husband his soul or his body?  
Oh blessed one tell the truth to me,  
The five elements make the body, but this corpse,  
Is only a collection of skin, flesh, blood and bone, is it not?

Remember the body is equal to an immobile piece of wood,  
And it is definite that the being is soul,  
There is no birth nor death for it,  
And so do not get worried thinking about it,  
It will not stand nor walk, here,  
And it is not matter of sorrow, definitely,  
It does not have the state of man or woman or eunuch,  
And know that it also does not feel hot or cold,  
Knowing all the soul is alone, divine, without a second,  
Non changing, similar to the sky, without any name,  
Always pure, lives forever and is the philosophical,  
Principle of illusion, What is the need for sorrow.  
Hearing the nectar like words of Rama,  
She again asked the following to Rama,  
"When the body is equal to immobile piece of wood,  
And the soul is the divine soul which is forever,  
Please tell me, who among these has,  
Connection with sorrow and pleasure,  
Please tell this, Oh treasure of mercy.

Hearing that, the blessed Raghava told,  
"Blessed one, please hear this which is kept as secret,  
Till the day that the body has a relation,  
Caused by differences in body, sense organs  
And pride with the soul, It will have,  
Touch with domestic life till then.

When we think about it the domestic life.  
Which is a body of imagination,  
Would never change by itself,



And be pleased to hear about the man  
Who keeps on thinking about many things,  
The domestic life is only just like,  
The happenings of a dream.  
Please now hear what is truth.

Definitely due to the primeval relation of Negative knowledge,  
The egoism mixed with pride for that purpose,  
Creates the domestic life, which is meaningless,  
Because domestic life is mixed with passion and anger,  
Mind builds a relation with domestic life,  
And because soul and mind are on equal footing,  
The soul also builds a similar relation.

By coming in to contact with red blood,  
A pure crystal also appears to be red,  
But if you see in reality, it has not taken that colour,  
Think about this in your mind and conclude properly,  
The soul appears to have a relation with domestic life,  
Only due to its being influenced by intelligence and senses.

The soul uses the mind which is its creation,  
And embraces it with great interest,  
And serves the desire which is a character of the mind,  
Attached by its own properties like Satwa, rajas and Thamas,  
And due to it becomes greatly weakened,  
And as a result of this undergoes suffering in domestic life.

Initially the mind creates these characters,  
And observes the various rituals indicated by Vedas,  
Which are a mixture of White (Sathwa), Red (Rajasa),  
And Black (Thamasa), and while doing most of these Karmas,  
This soul due to the actions of these,  
Continues to live till the deluge, When all the bodies perish.

Then at the time of death of all, the soul,  
Getting tangled with primeval negative knowledge,  
Due to the memories left in there, and again,  
At the time of creation, along with the,  
Memories of the past, takes birth,  
Like a time machine with embedded memories,  
And who can prevent this rotation of time?

At that time by the effect of good deeds that one does,  
When his mind gets company of holy people.

To the peaceful soul who is devoted to me,  
His mind firmly gets attached to me,  
He gets interested in hearing my stories,  
And when in his mind the pure knowledge of soul enters,  
Then by the grace of a good Guru,  
He would start realizing the chief sayings of Vedas.

Understand definitely that the soul is different,  
From body, organs, mind and life and is,  
Truth, joyful, alone, divine, one without second,  
Forever, matchless, stain less and character less.  
As soon as you understand this you get free immediately,  
What I say is truth, what I say is truth,  
And to the one who thinks like this,  
There is no sorrow due to life in his mind.

Please remember what I have told you, become pure,  
And leave out the stupor created by illusion, Oh pretty one,  
Get detached from the ties of Karma, immediately,  
Please get merged in the very pure Brahman,  
Due to the great devotion that you had in last birth to me,  
I showed my real form to you,  
Throw away the sorrow, completely from your mind,  
And if you meditate on my form that you see,  
And remember the words that I just told you,  
You would definitely get salvation,  
And what I told you is not falsehood.

After joyfully hearing the words of Rama,  
Thara was wonderstruck and saluted him,  
Her mind awoke from the stupor,  
And she lost all sorrow emanating from the body,  
And becoming contented due to realization of soul,  
Due to the teaching, she attained salvation,  
Even when she was alive.

Thara with the company of Rama who can grant salvation,  
For such a short time, became ripened in her devotion,  
And got detached from the primeval relations,  
And got salvation, and though she was a lady,  
All her perplexity vanished and her mind became clear,  
And Sugreeva after hearing all these,  
Lost all his ignorance, became happy,  
And got contentment by divine knowledge.

## 4.7 Sugreeva Rajyabhishekam

[Sugreeva's Crowning]

Then later Rama told Sugreeva,  
"Please perform the death rites of your brother,  
Making Angadha taking the lead,  
Till the purification period comes again,"  
Sugreeva understanding Rama's order,  
Started making preparations for the rites.  
The very peaceful Thara, her son,  
Brahmins, the important ministers,  
And the citizens, in a way suitable to the king,  
Along with playing of drums and other musical instruments,  
Completed the rituals as per Sastras,  
And after taking bath He appeared before Rama.

That monkey chief along with the ministers,  
Saluted the lotus feet of Rama and with joy told,  
"Your honorable self has to look,  
After and protect the kingdom now,  
I being your lowly slave would,  
Always obey your commands,  
Oh God of gods, I would serve,  
Your lotus like feet like Lakshmana.

As soon as he heard the words of Sugreeva like this,  
That great one of Raghu clan smiled in front and told,  
"You are myself, there is no doubt about that,  
As per my order, you go back pleased,  
Because I have given the kingship to you,  
And now go and get the crowning done."

I will not definitely enter a town,  
For fourteen long years.  
And so Lakshmana will do the crowning,  
Also please crown the intelligent boy,  
As the junior king, Oh lord,  
And friend, the entire kingdom is under your control,  
And now look after it exactly as Bali did,  
And also look after the boy very well.  
I would live on the top of the Mountain,  
Because of the starting of four months penance,  
And after the rains are over,  
You make efforts to enquire, and once you,  
Find out the place where the pretty lady is staying,

You have to come and tell me, my friend,  
Till that time you live in the town,  
With daily pleasures along with wife and son.

After getting the blessings of Sri Rama,  
Sugreeva went speedily along with Lakshmana,  
Went inside the town and got crowned.  
Then son of Sumithra came back to Rama,  
Rama along with his brother,  
Went to the to live on the Pravarshana Mountain,

After entering the top peak of the Mountain,  
When they stood they saw one cave,  
And that cave had the light of a crystal,  
And was a golden place studded with gems.  
And was not affected by wind, rain, and cold,  
And was full of trees which had fruits and roots,  
And since they liked living there,  
Rama and Lakshmana continued to live there.

The Sidhas, great yogis as well as devotes.  
Took the form of birds and animals,  
And seeing Lord Narayana in human form,  
Started singing about the one with bird on his flag,  
And all the moving and not moving beings,  
Also became very happy to be seeing the God.

Once when Rama had come out of the Samadhi,  
And was living in a place of solitude,  
Lakshmana saluted him with love and asked,  
"I have the wish to ask you to tell, the method of worship,  
Which leads to salvation, Oh lord of the three worlds,  
It seems it is the method of salvation for the householder,  
Kindly tell about in detail to me."

Sages like Narada and Vyasa and God Brahma,  
Through daily worship of Narayana always,  
Achieve Dharama, wealth, desire and salvation,  
Say the great sages with great devotion, that is what I hear,  
Please tell me who is your devotee and slave,  
The way to salvation, Oh Lord of the world,  
And if you tell it, it would also become useful to the world,  
And when Lakshmana made this request,  
Immediately The God Rama told him as follows.

## 4.8 Kriya Margopadesam

[Worship Method Teaching]

Then hear the method of my worship,  
Which really does not have an end,  
Still I will tell you with a lot of summarization,  
Due to the maturing of great affection towards you,  
When each and every one follows his own secret method,  
In the earth these methods multiplied to more than two,  
So you have to ask your Guru about the proper chant,  
And have to worship me in front of your Guru.

It can be done in the our lotus heart,  
Or can be done before the fire god,  
Or important idols or in place of worship,  
Or in water or in leveled seat of worship,  
Or to the suitable Salagrama\* stone,  
Which is the most appropriate.

\* Stones from Gandagi river, Nepal.

Using the chants or tantric rites said in the Vedas,  
Using the rites of cleaning with mud,  
After taking bath in the morning for cleanliness of the body,  
Understanding the correct root chant,  
After performing the rituals of dawn,  
After performing the daily rituals,  
Do the meditation to clean your actions,  
And then assuming that I am your teacher,  
Worship daily with great devotion.

Give bath to the statue for its auspiciousness,  
Then it has to be cleaned and dried, and to the one  
Who later worships using sandal and flowers,  
All his desires would be fulfilled, please know this,  
Decoration of the main statue,  
Gives me lot of joy, please know this.

With respect we have to offer Havis (cooked food) to the fire,  
Or if it is the leveled place outside, it should be offered to the Sun,  
It is necessary that before we start, all the necessary material  
For worship should be collected earlier.  
Even water offered to me with attention,  
If given by a devotee is greatly liked by me  
I shall be more pleased, if I am offered sandal,  
Flowers, sacred rice, and eatables are offered.

Seat made of cloth, deer skin or grass,  
Are good and holy and should be used,  
You have to go with peace before God,  
And do the ritual chanting with lips along with joy,  
And then do the spiritual rituals,  
And due the fivefold ritual of the cage to my statue,  
And this has to be followed by ritual chants,  
Keep in front of you, on the left a water pot,  
And on the right side flowers and other materials,  
And you have to collect all these with complete devotion.

The fruits and flowers for Arghya, water as Padhya,  
Madhuparka,\* water for inner cleansing, are,  
The four vessels that should be kept before us.  
Without any other thought in the mind,  
You have to meditate on my crescent which is symbol of life,  
Which shines like lightning, firmly.

\* Mixture of curd, ghee, water, honey and sugar.

Then we should firmly believe that you are,  
Completely spread all over my body, without any doubt,  
And then bring in to the statue my crescent,  
And meditate it as the form of God,  
Afterwards, Arghya, Padhya and Madhu parka,  
Should be offered, followed by,  
Offering of bath and cloth and other decorations,  
The amount of respect and hospitality that is offered to me,  
I would be satisfied to that extent.

As per the instruction of Vedas, offer lighted camphor,  
Incense, light and food offering in a detailed manner,  
And If these are offered with sincerity and faith,  
Know that I also accept them with sincerity,  
And lad you remember me by chanting the root chant,  
Or chant Purusha Sooktha with great devotion,  
In the fire sacrifice done in the fire,  
Lighted according to specification of sage Agasthya.

In the fire of Oupasana\* offer rice cooked with butter and milk,  
As the sacred offering and this way you do the fire sacrifice,  
The knowing one during the fire sacrifice meditates,  
Me as situated in the middle of the fire,  
Which shines equal to the molten gold,  
As one who is decorated by divine ornaments.

\* The sacred fire maintained by the householder.

Then offer sacrifice to those devas who are present there,  
And bring to an end the fire sacrifice,  
Chant with devotion the manthra in silence,  
Give betel leaf and other material which brings scent to the mouth,  
And later in front of me offer dance, music, and chanting of prayers,  
Fixing me in their mind, wear the prasada\* which is given by me,  
On the head and with great happiness pray,  
"Please protect me from the horrible life of birth and death".  
And after this offer salutation by falling on the ground,  
Bring to an auspicious end the Kriya yoga,  
And you have to do this daily, my friend.  
\* The offering made to God.

The man who is blessed with devotion, if,  
He happily observes this Kriya Yoga daily,  
On his death, he would merge with me,  
And also when he is alive, he would get pleasures of the world.  
If this Kriya Yoga which has been told by me,  
Is daily read or heard along with devotion,  
He would get the effect of daily worship."  
Said the God who loves his devotees, at that time.

After telling like this in great detail,  
To Lakshmana who is born with the power of Adhi Sesha,  
That divine Narayana, who is filled with illusion,  
Assumed the illusion and started feeling sad,  
"Hey daughter of Janaka, Hey Sita, Hey pretty one,  
Hey bewitcher of the world. Hey dear, Hey my darling,"  
Like this he was wailing and  
Sleep did not come to that god of gods at that time.  
And Lakshmana using his nectar like words,  
For some time consoled him to become peaceful.

#### **4.9 Hanuman Sugreeva Samvadam**

[Hanuman and Sugreeva Dialogue]

While they were living like this one day,  
In Kishkinda town, Hanuman stood near,  
And saluted Sugreeva, when they were alone and told,  
" Please hear me king of monkeys, I am telling,  
These words which are meant for your good.  
The best among Raghu clan completed your job,  
Earlier as he is a follower of truth and the best among men,  
But after that I feel, you have not given  
Any thought in your mind, it seems."

Bali was greatly strong, the best among monkeys,  
One recognized by all three worlds,  
The son of Devendra, died because of you,  
Your wants have been fulfilled earlier,  
You have been crowned and you,  
Are staying here along with Thara, worshipped by all,  
You have to think in your mind,  
As to how many days you can prolong like this,  
There is no doubt that death can come today.  
Or tomorrow or any other day,  
And the man who forgets gratitude,  
Is equal to a dead body, even when he is alive.  
On the top of the Mountain along with his brother,  
The god of the land is living pathetically,  
Waiting for you, as the time agreed to has come,  
But you have not understood this,  
Like a monkey attracted by your wife,  
Drinking alcohol, you have forgotten everything,  
And are living without understanding the march of day and night,  
And you are feeling that everything is great.  
Like your elder brother who was son of Devendra,  
It is definite that you also would be killed.

Hearing the words of the son of Anjana,  
Sugreeva who was greatly terrified,  
Told this as an answer to him,  
"Whatever you have told is the truth,  
When one has a minister who tells like this,  
The king will never get in to danger."

You please send messengers to all ten directions,  
Along with my order, that the chiefs of monkeys,  
In the seven islands should come here immediately,  
Send ten thousand monkeys with,  
This message from me immediately.

The monkey chiefs should come within fifteen days,  
And if they come after the end of fifteen days,  
There is no doubt that he would be killed,  
When I tell the truth, it will never get changed."  
Telling like this to Hanuman, Sugreeva,  
Went inside his very pretty house.  
As per the orders of his boss, the son,  
Of wind God send the monkey soldiers,  
To all the ten directions along with,



The orders communicated by the king.  
They went with the speed of wind,  
To summon the chief of the monkeys,  
With great satisfaction, out of pay and respects to them,  
Speedily for doing the work of the illusory man.

#### **4.10 Sri Ramande Viraha Thapam**

[Sri Rama's Separation Affliction]

Rama leading a life separated from his wife,  
On the top of the Mountain was sorrowful,  
And with great pain told Lakshmana,  
"Poor one, alas, See mine oh lad,  
Has the lady Sita died perhaps,  
Or is she living with great pain in mind,  
We do not know about the thing that we decided,  
Suppose they tell me that she is,  
Living with mental satisfaction,  
He would become very dear to me,  
And suppose they see she is living somewhere,  
I will definitely go and bring her here."

If I see that thief who stole the lady Janaki,  
Due to anger in my mind, I will kill him,  
I would completely destroy his clan,  
There is no doubt about this definitely,  
When I would be able to see you, who is,  
Sorrowful as, you are not able to see me, Oh darling,  
Oh lady with a moon like face, because of parting with you,  
Even the moon is burning me like the sun,  
Oh moon, Along with your cooling rays, go there,  
Slowly pat her, caress her and then,  
Come here to caress me, after all does she,  
Not belong to your clan.

Sugreeva appears to be greatly merciless,  
For has he not forgotten me who is sad?  
When he got the kingdom without enemies,  
He is a lover who spends day and night,  
With pretty ladies along with his desire for alcohol,  
Oh Lakshmana, it is clear that he is ungrateful,  
And in spite of his knowing that the spring has arrived,  
He has not come as earlier promised, my friend,  
It is definite that he leads the list of ungrateful people,  
Because he has forgotten to search for Sita,

And locate her and tell me about it,  
In spite of the help rendered by me earlier.

Remember that Sugreeva leads the bad people,  
Who forget those people who love them,  
I will kill that monkey chief along with,  
Kishkinda and along with his relations,  
There is no doubt that Sugreeva,  
Has to go in the path of his elder brother.

Addressing Sri Rama who told like this,  
The very angry son of Sumithra told,  
"Speedily give me orders to kill and bid farewell,  
To Sugreeva, who has to be killed",  
So said the very wise son of Sumithra."

Taking bow, arrows, quiver and sword,  
When his angry brother was about to go,  
Sri Rama again told him,  
"I have one thing more to tell you,  
Sugreeva is not one to be killed, my friend,  
But you come back, after definitely scaring him,  
"Understand that you would soon,  
Go to the city of death like Bali",  
If you tell like this to him,  
And hear what he has to say,  
And come back very speedily,  
And depending on that,  
We would take decision,  
As to what should be done.

#### **4.11 Lakshmanande Purappadu**

[Lakshmana's Starting]

As per the orders of his elder brother, the son of Sumithra,  
Started walking towards the kingdom of Sugreeva,  
And it appeared as if that Kishkinda would be burnt,  
Along with the entire clan of monkeys,  
And that personification of divine wisdom,  
Who knows everything and who is drowned in divine joy,  
Walked like an ignorant man who tries to destroy his sorrow,  
For the purpose of world getting rid of bad ones and turn peaceful.

Due to the effect of penance done earlier by Dasaratha,  
And for bringing his divine power to the world,

And for removing the sorrow that,  
Occurred to Brahma and other devas and save them,  
That divine among divines, that personification of joy,  
The God who pervades in the universe, thinking,  
About how ordinary people who desire due to illusion,  
Who get their mind completely filled with ignorance  
Would attain salvation, that real god Vishnu,  
Ordered that the divine story, which,  
Would destroy the illusion filling the world,  
Should be made famous, where in,  
Rama was born in the form of a human being,  
And lived as detailed in Ramayana, which brings joy,  
And that Man of joy who wanted that this good story,  
Would be made famous all over the world,  
Assumed in his mind, anger, attachment, passion, melody,  
Sorrow and all for completing the actions of the world,  
And did all those as per the needs of time and place,  
It appears that, that man without any properties,  
Is interested in properties like Satva habit,  
That divine one is who is a witness, has a soul with divine joy,  
One who is really powerful, one who is not clear, one who has no two,  
One who is touched by desires, one without any relation,  
One who is spread like sky, one who is endless, one who does not have any  
stain,  
Some sages like Sanaka understand that one whose soul is everywhere.

It is told that, to the devotees who have a pure soul,  
He will appear as true form and,  
That giver of salvation, that one saluted by sages  
And that honoured one is born as per the wish of the devotees.

Lakshmana reached the city of Kishkinda,  
And made a small twang with his bow,  
And the monkeys got scared on seeing him,  
And due to fear they made a sound "Kila, Kila".  
All the stones and trees flew above the walls,  
And those who were holding it due to surprise,  
Went to pee and pooh and started jumping here and there.

That son of Sumitra who had come ready,  
To completely suppress the monkey herd,  
Twanged his bow fiercely and pulled the thread,  
And the group of monkeys were greatly perplexed,  
And as soon as he knew that Lakshmana has come,  
Immediately Angadha came running there.

After driving away those animals on tree branch,  
Angadha went alone and saluted Lakshmana,  
And Lakshmana with love hugged him and told,  
"Please go lad, meet the brother of your father,  
The job that you have done has erred greatly,  
If you deceive one who fulfilled your wishes,  
Then the wealth would get delayed,  
My ferocious elder brother told me,  
"I would kill Sugreeva in a second,  
If In Sugreeva's mind there is desire,  
To go I n the same path as his brother,  
Then that would be realized"  
Go and tell this to Sugreeva,  
Hearing what was told, the son of Bali,  
With great fear accumulating in his mind,  
Went and saluted Sugreeva and told.

"A very angry Lakshmana has come and,  
Standing near the city gate, outside the city,  
Now leave out your monkey nature,  
And go and salute him, otherwise,  
Great danger would definitely come."  
The fear stuck Sugreeva, hearing that told,  
After great thought to Hanuman,  
Who was his chief minister and Angada,  
"You both go together and satisfy,  
Lakshmana and bring here,  
The peaceful Lakshmana."  
After sending Hanuman,  
The son of the sun God told Thara,  
"Oh moon faced one, you have to go urgently,  
Oh Thara, Oh pretty one, go near,  
Lakshmana and reduce his anger,  
Using intelligent and sweet words,  
And after wards, quickly bring him here,  
And showing me and also reduce his foul mood.

As soon she heard these words from son of Sun god,  
She entered the intermediate chamber and stood there,  
The son of Thara and Hanuman together,  
Went and saluted the brother of Rama,  
After enquiring about his welfare with devotion,  
Hanuman told the son of Sumithra as follows.

"Why are you standing out side,  
Please come inside the private chambers and see,  
Wives of kings and splendour of the town,  
And if you see Sugreeva and salute him  
And talk to him with tenderness everything will be achieved soon."  
Saying this holding Lakshmana's hands, slowly,  
And slowly they walked in to the city,  
Seeing the gem studded palaces of the nobles,  
And after seeing the splendour of the town,  
Happily they entered the intermediate chamber,  
And there the lady who has a face like the moon,  
Thara, beauty of the world, pretty one,  
Was standing equal to goddess Lakshmi,  
And she humbly saluted Lakshmana,  
And with a pleasing smile told him,  
"Did you not know that this is your home?"

Suppose you get angry at the king of monkeys.  
Who is your devotee as well as servant,  
What refuge is there for him?  
Please remember these groups are fickle by nature,  
And this monkey hero for a very long time,  
Was suffering only sorrow being pitiable.  
And due to your grace, for the present time,  
Since he is being protected, he is living,  
Mixing it with pleasure and please do not make it negative,  
Oh treasure of mercy, Oh Saviour of devotees.

He had sent ten thousand messengers to the ten directions,  
To get Monkeys living in places in various directions,  
And you can see the monkey nobles,  
From all the directions have come and assembled here,  
And so now there is definitely no problems,  
All these monkey lords are sufficiently strong,  
To control different clans of Rakshasas,  
Having seen your servant Sugreeva along with,  
His sons, wives and friends and,  
Having saluted the lotus like feet of Rama,  
Please understand that we would be able to do our work.  
Though he heard the words of Thara,  
Lakshmana also went and saw Sugreeva,  
And he was ashamed and afraid,  
Became emotional and was with a red eyes full of fear,  
And seeing that monkey lord, Lakshmana with,

Anger asked the son of Sun God,  
"How did you forget about the great one of Raghu clan?"

Remember that the arrow that killed son of Devendra  
Is still in the possession of that gentleman,  
And the Lord told, it looks like that,  
Sugreeva also wants to go in the same path as his brother."  
Hearing these words of the son of Sumithra,  
As an answer the son of wind god told.

"What is the reason for telling like this,  
The monkey chief is a great devotee of the great Purusha,  
And when we think as much as the son of Sumithra,  
And the god of monkeys will not break promises,  
And he is awake to the needs of Rama.  
Without any delay and he definitely has not forgotten,  
And Sir did not see during the wonderful journey.  
The valorous monkeys who have come speedily,  
From different directions which are far away,  
Our monkey chief, would without any trouble,  
Achieve the work needed by Rama."

During the time when Lakshmana was standing with increasing shame,  
Hearing the words of Maruthi Sugreeva offered,  
Water to drink and wash and also offered worship,  
To Lakshmana and saluted him by falling at his feet.

I am the slave of Rama and I have  
Been protected by a little of Rama's mercy,  
And I know that Rama within half a second,  
Can win over all the three worlds,  
And the service that we do to him,  
Is only obeying his commands.  
Hearing the words of son of Sun God,  
Opening his heart told,  
"Since you are very great, please pardon,  
The bad words told by me when sad,  
I told these out of great sorrow,  
Because I like you a lot,  
Without delay, let us go to the forest,  
Because Sri Rama is there alone.

#### **4.12 Sugreevan Rama Sannidhiyil**

[Sugreeva in Rama's Presence]

"Suppose we have to start, we will not wait"  
Said Sugreeva and got in to the chariot,  
Along with Lakshmana, and along with,  
Hanuman, Neela, Angadha and other monkey chiefs,  
And also along with the army of monkeys,  
With white fans, Chowrie and other decorative items,  
Similar looking like Devendra's army of devas,  
The monkey chief started to see Rama with joy."

Rama who was living in a cave on a stone bench,  
With a disturbed mind, wearing cloths of wooden bark,  
Black in colour, with crown made of tufted hair, human in nature,  
With broad eyes travelling hither and thither,  
Peaceful, With Lotus like face carrying a pretty smile,  
Suffering from parting of his pretty wife,  
Who is a dear one served by animals and birds,  
And who has controlled his senses,  
Was seen from a distance by the monkey chief,  
And he got down from the chariot,  
Along with the valorous Lakshmana.

He saluted along with joy and devotion,  
By falling at the lotus feet of Rama,  
And that God Rama along with mercy,  
Embraced the monkey hero and enquired,  
"Are you fine, Sir", and with a feeling of unity,  
Caught and made him sit and also,  
Did the worship that was due to a guest,  
And son of Sun God was pleased with it.

#### **4.13 Sita Anveshana Udyogam**

[Sita Search Endeavour]

Sugreeva who was ruled by great devotion  
At that time informed the lover of devotion,  
"Please with interest see the,  
Members of monkey clan who are here,  
All those whom you see are valorous monkeys,  
Who are prepared to work under your feet.  
They are of various clans living in various Mountains,  
They are those living near various rivers, islands and Mountains,  
And all of them are having bodies similar to Mountains,

Oh king, all of them can assume any form they like,  
They are capable of destroying the bad valour,  
Of all the very proud Rakshasas,  
And since they are all born from devas,  
They would now suppress the enemies of devas.  
There are some here who are as strong as an elephant,  
There are some who are as strong as ten elephants,  
Some of them are very greatly valorous,  
Please know that some of them are equal to lions,  
Some of them are like stones of Mountains,  
Some of them have a golden coloured body,  
Some of them have blood red colour eyes,  
Some of them have very long tails,  
Some of them are of the colour of pure crystal,  
Nobody has ability for warfare like them.

There are innumerable monkey soldiers here,  
Who have complete faith in your lotus feet,  
They eat roots, fruits, leaves and ripened fruits,  
And they are monkeys of very good character,  
And they are sure to obey your orders,  
Oh god of gods, Of chief of Raghu clan.

This Jambhavan is the chief of the clan of bears,  
And is the son of God who is lotus born,  
He is the chief of hundred million bears,  
This sharp intellect Hanuman, is,  
The chief of ministers and he is greatly valorous,  
He is the son of wind god who carries perfumes.

Neela, Gaja Gavaya, Gavaksha, Deerga,  
Who has a long tail, Mainda, Vividha,  
Kesari who is the father of Hanuman, Mahabali,  
Veera, Pramadhi, Sarabha, Sushena,  
Soora, Sumukha, Dadhimukha, Durmukha,  
Swetha, Valeemukha, Gandamadhama,  
Thara, Vrushabha, Nala, Vinatha,  
My Angadha who is son of Thara,  
Are some of the important kings of monkeys,  
And there are many more who are not that important,  
Please tell them what you need and want,  
And they would get it done if you want it

After hearing these words of Sugreeva,  
Rama embraced Sugreeva and with,



Lotus Eyes full of tears of joy told as follows,  
"The importance of my work rests on you,  
Please think and do take up the following action,  
Please depute for searching Sita,  
The monkey warriors in all directions."

Hearing the nectar like words of Rama,  
He sent Monkey warriors to all four sides,  
"Let hundred thousand monkey warriors,  
Go in each direction along with commanders,  
And specially to the southern direction,  
Many very top people should go,  
Angadha, Jambhavan, Mainda, Vividha,  
Thunga, Nala, Sarabha, Sushena,  
And Hanuman the son of wind God,  
And as soon as they do the job,  
They should all come back."

The lady with a wonderful form should be searched,  
Within thirty days and they all should return back,  
He who comes after thirty days,  
Without seeing the Lady with eyes like lotus leaf,  
Would suffer the death penalty,  
And this is an oath taken on Lord Shiva.

Thus after entrusting the work with four groups,  
He exhorted them to go early,  
And saluted Raghava and that great devotee,  
Sugreeva went and sat near him,  
And at this time when the monkeys were starting,  
The son of wind God saluted Rama with devotion,  
And at that time That wonderful hero Rama,  
Called him separately and told him.

"For developing confidence to her mind,  
Oh friend give this to Janaki and gave,  
The ring in which name of Rama is written.  
For removing suspicion in her mind.  
As far as my job is concerned,  
You are most important,  
And except you no one is there."

Then the king told words for recognition also,  
And told them, please go and he bid them farewell,  
The monkey collection left towards the south,

Where the great Rakshasa who took away,  
Sita who is the real Goddess Lakshmi,  
Who had eyes like leaf of a lotus, lived,  
And the son of the son of enemy of Vruthra,  
The son of Brahma, Neela, and the disciple,  
Of the friend of one born out of lotus,  
And the other monkey commanders,  
Speedily searched and searched,  
Over different Mountains, towns and villages,  
And in forest countries and towns,  
And while they were walking in this search,  
Hanuman and other monkey chiefs,  
Entered the forests of Vindhya Mountains,  
They saw a very cruel Rakshasa hero,  
Who was killing and eating wild animals,  
And they speedily approached him,  
And thinking that it is the ten headed Ravana,  
The great monkeys killed that bad one, using.  
Very severe hits by the fist, and understanding,  
In their mind that it is not Ravana, they speedily went further.

#### **4.14 Swayam Prabha Gathi**

[Swayam Prabha's Way]

They entered then a very dark dense forest,  
And when their thirst increased,  
And with their dry neck, throat and little tongue,  
While those monkey heroes were walking,  
With a dry tongue by the turn of fate,  
There they saw a cave.

In that place covered by climbers and grass,  
When they were all standing,  
Thinking that there would not be any water  
Some swans and Krouncha birds with,  
Wet feathers flew out of that place,  
And out of their feathers few drops,  
Of water fell on the monkeys and they told.

"It is definite that good water is there in it,  
Let all of us get in to it."  
And when all of them told like this,  
Hanuman go in to it first and other ones,  
Got in to it behind him and when they were walking,  
Since there was so much darkness that they were not able to see,

They all walked together holding hands,  
And with difficulty when they were walking,  
And after they travelled a long distance,  
They saw in front of them a blessed place.

Golden, attractive to the mind, divinely joyful,  
To the eyes of those who see them,  
There were wells, gem studded lakes,  
Which are full of very sweet water,  
Trees similar to the wish giving tree of devas,  
Which are bent due to the weight of ripened fruits,  
Drinks which are like nectar along with honey,  
Along with various tasty food articles,  
And there, many palaces also were there,  
Which were decorated with cloth and gems.

That divine place was magical and pretty,  
Bereft of any humans, similar to residence of devas,  
And in that home, on a golden gem studded seat,  
They saw a lady who was wonderful,  
Who was performing Yoga, dressed in bark and with a tufted hair,  
And that practitioner of Yoga was immobile and busy in meditation,  
And that holy very pure great lady,  
Was having the dazzle of a pure fire.

Immediately with a mind full of joy,  
Along with devotion and fear they saluted her,  
That yogini seeing animals that live on a tree,  
Became joyous and told them,  
"Please tell me who you are?  
Please tell me why you have come here?  
How did you find out the way to this place?  
And also tell me how you will go from here?"

Hearing that, the son of wind god,  
Saluted her nicely and told with humility,  
"Please hear the entire story,  
And I would tell truth and only truth,  
In the earth there is a city called Ayodhya,  
IN the Uthara Kosala region which is very good.  
There lived a king called Dasaratha,  
And he had four sons,  
Of them the eldest is Rama,  
Who is equal to Lord Narayana himself,  
And as per the orders of their father,

He came to live In the forest along,  
With his brother and his wife Sita,  
Who is the daughter of Janaka,  
And there when they were living in a lonely place,  
The evil minded Rakshasa called Ten headed one,  
Stole and went away with his wife.

Rama as well his younger brother Lakshmana,  
Met Sugreeva the son of Sun God,  
When they were wandering in search of Rama's wife,  
And they signed a treaty for each other's benefit.  
And for that purpose Rama killed his elder brother,  
Bali and also gave the kingdom to Sugreeva.  
And as a return help to Rama, the monkey chief Sugreeva,  
Has sent monkeys in all directions,  
To search and find out Sita,  
To enquire in the southern direction,  
Hundred thousand monkeys were sent.  
We who became thirsty, searching for water,  
Without knowing entered this cave,  
As per the will of the great god.  
To be able to see you lady is our great luck,  
And we do not know who you are,  
And oh holy one, please tell us straight about it.  
Hearing that the Yogini told them,  
Speedily with a great smile,  
"Eat the ripened fruits and roots,  
Get satisfied by drinking the nectar,  
And come with a clear head to me,  
And then I will tell you about my history."  
And hearing that they ate well,  
The fruits and roots and drank honey,  
And with a clear mind, they went near the lady,  
And stood there saluting her  
And that Yogini with a pretty smile,  
Started telling her story to Hanuman.

Hema the daughter of Viswa Karma was,  
A prettiest of the universe by her dance,  
Pleased Lord Shiva and due to that that god,  
Gave her this divine city and she,  
Lived like a celebration here for ten crore divine years,  
And I am her friend called Swayam Prabha,  
And I am the daughter of a Gandarwa,  
A devotee of Vishnu, who always sought for salvation.

After some time Hema entered the world of Brahma,  
And she told me who was having a pure body,  
You keep always doing meditation here,  
For not many animals come over here.  
In the Tretha Yuga Narayana who is lord Vishnu,  
Would be born as the son of Dasaratha,  
For lessening the burden of earth,  
And when that king is travelling,  
The wife of Rama would be stolen by,  
The very cruel Ravana, at that time.

For searching of that lady Janaki,  
Monkeys will come inside this cave,  
You treat them hospitably with love,  
And also help those monkeys and then,  
You go and salute God Rama,  
For that Lord of Raghu clan is himself Narayana,  
And if you pray to that divine one with devotion,  
You would get salvation, which is primeval and got by yogis.

So now I am speedily going to see God Rama,  
And before that I have to show you the proper way,  
And so all of you please close your eyes,  
And with a clear mind, all of them closed their eyes,  
And immediately they all reached to the forest,  
From where they had entered the cave, Wonder of wonders,  
They thought and started walking by the path.

#### **4.15 Swayam Prabha Sthuti**

[Swayam Prabha Prayer]

The Yogini left off living in the cave,  
And very fast reached in front of God of Yoga,  
Who was being served by Lakshmana and Sugreeva,  
And seeing the Lord of Lakshmi and after going round him,  
With great devotion, with a breaking voice and horripilation,  
Again and again saluted him and offered various types of prayers.

I am your slave, Oh Lord of Raghu clan, Oh great king,  
Oh Vasudeva, Oh Lord, Oh Rama, Oh treasure of mercy,  
I have come here to see you,  
Oh Lord who does not have an equal, Oh Lord of Lakshmi,  
I did penance for several thousands of years,  
By meditating on you for seeing you,  
The effect of my penance bore fruit today, Oh treasure of penance.

I salute you who is primeval,  
It is definite that nobody can understand you,  
Though you stay in and out of every being,  
You are divine and are not visible to any one,  
For you are living inside the screen of illusion,  
You are pervaded with illusion and have a human form,  
And you are one who cannot be understood by the ignorant,  
For you are the form of great wisdom.

You cannot be seen by those who are afraid of birth and death,  
You show the good way, you show the way of Vedanta,  
Those men who suffer due to the attachment,  
To son, wife, friend, wealth never chant your name Rama, Rama,  
Oh God make me chant your name "Rama, Rama"

The soul of Veda, The god who can have any desired form,  
Who does not have beginning or end, Who always,  
Acts in a similar way, the divine Purusha,  
Who else but you fully know about you?  
Your sports is to imitate human beings,  
And by thinking who can know about you,

Due to your illusion the ordinary people see you.  
Who has a divine form in various other forms,  
You who do not have even little birth or duty,  
Who is the pure entity due to circumstances,  
Are born as a deva, animal or man,  
Carry out the duty of that form,  
Who can understand your great deeds of illusion,  
Oh God without defects, treasure of mercy, oh Lord.

You are the one born in this earth with peculiar,  
Form and also doing duties,  
Some people say that this is for the sake,  
Of your devotees so that they can hear,  
Daily your nectar like stories and get benefit,  
Some other people are saying that it,  
Is because of the great penance,  
Which was done by the king of Kosala,  
Some say it is due to great prayer of Kousalya,  
Some say it is for the sake of Sita's luck,  
Some say that it is due to the request of Lord Brahma,  
For destroying the clans of the bad Rakshasas,  
That you were born as a human being,  
Definitely in this world, some say,

That you were born as a son to the king,  
For reducing the burden of this earth,  
But the holy sages say that,  
You are born to protect the Dharma,  
And to destroy Adharma, in the clan,  
Of Lord Sun and also to kill all the enemies of devas,  
And to protect the devas and I do,  
Not know which of these is correct.

He who tells your story and  
He who hears it with respect,  
Definitely will cross the sea of birth and death,  
And he would be able to see your lotus feet,  
Since my nature is tied up by your great illusion,  
In what way will I be able to understand,  
Your divine form, and what words,  
Should I use to pray you?

Black, pretty holding a bow and arrow,  
Is Rama who is served by his brother,  
Is served by Sugreeva and other monkey chiefs,  
Is standing before me and I salute him now  
"Salutations to Rama who is Rama Bhadra",  
Telling like this Swayam Prabha fell,  
At his feet telling auspicious greetings.  
Rama who can grant salvation was pleased,  
And told "I have become happy due to your devotion,  
Please tell what you desire in your mind."  
And hearing this she told,  
"Today I have realized all my desires."

Wherever I live and whatever period I live,  
My devotion to you should be firm,  
And I should have good relations always,  
With all those who are devoted to your feet,  
And if by chance I happen to be in the company of vulgar people,  
I should chant "Rama, Rama", in my mind,  
And my mind should get pleased with feet of Rama.

Let my mind be occupied always with,  
Raghava along with Sita and son of Sumithra,  
Wearing yellow cloth, holding bow and arrows,  
Wearing pretty crown, bangles, waist belt,  
Garland, gem studded fish like ear stud,  
Anklet and other ornaments of gold,

Who has a shining form and,  
I do not want any other boon,  
And also let me not fall in bad company.

Hearing that, that God Rama with a pretty smile,  
Told her, oh great lady, let that happen to you,  
Lady, you please go to Badri Ashram,  
And there daily meditate on me,  
Leave out this body made of five elements,  
And you will definitely join with God,  
And that will bring to an end your sorrow of birth and death",  
Hearing these nectar like words of Rama,  
She immediately went to Badari Ashram,  
And when she meditated there on god Rama,  
She joined the perennial feet of Narayana

#### **4.16 Angadhadhikalude Samsayam**

[Angadha and others Doubt]

When that group of monkeys were,  
Living in dense tree forest in search of Sita,  
Though many days had been past,  
Since they were not able to find the princess,  
Angadha after serious thought and sorrow,  
Told to those who were his friends.

"Since we went down inside the patala,  
We did not realize how many days went by,  
And it is definite that the month is approaching fast,  
And so far we have not been able to find Sita,  
And suppose without following the orders of the king.  
We return to the palace, then we,  
Would be killed, without any doubt.  
For orders of Sugreeva should not go waste.

Then without any doubt, he would kill me,  
Specially because I am the son of his enemy.  
What special affection he has in me.  
And I was initially saved by Rama,  
And when I return without doing Rama's work,  
He also will not save my soul.  
That lord of monkeys has without shame,  
Living with his brother's wife,  
Who is equivalent to his own mother,  
And so I would not go anywhere near him,  
And now I will die in this place.



Somehow all of you go" he said,  
And when he was crying the other monkeys,  
Who had equal sorrow, wiped their tears  
And immediately told in a friendly manner,  
"Nobody should become as sad as you,  
Please know that we are there to protect you,  
We will go in to that cave that we visited today,  
And happily let all of us live there for long,  
For that is a town blessed with all types of luck,  
Which is a divine city equal to city of devas,  
And friend, there is no fear from anybody there,  
Son of Thara, we would go there without any delay."

Hearing the words of the chiefs of monkeys,  
To Angadha, the diplomat, one who is an expert,  
In methodology and the son of wind god,  
Hugged Angadha and told him,  
"What a bad thought, this is not suitable,  
All of you please do not think of the black side,  
You are most dear to Rama, and he always,  
Thinks you in his mind as, my son of Thara,  
And there is great growing affection for you in his mind,  
And this is not known to anyone except me,  
And you are dearer than Lakshmana to him,  
And your ability is very much in his mind."

There is no change ever in love,  
Would the colour of the gold change,  
Oh friend, therefore do not have at any time,  
Fear towards Rama, and the king of monkeys, Sugreeva,  
Is also a very good soul who does not have enmity towards any one,  
And so you should not have sorrow in your mind,  
Oh son of the son of Devendra, please hear.  
I am also interested greatly in your welfare,  
Do not get influenced by the words of ignorant people,  
Tell me, did not the monkey group tell you,  
That to avoid problems, you have to live in a cave,  
Remember that there is nothing in the three worlds,  
That cannot be broken by the arrow of Rama,  
And so hearing the advice of ignorant people,  
You should not get in to wrong results.

When dangers come near us,  
The words of good people does not appear to shine.  
The belief in the bad people,

The enmity towards good people,  
The hatred of devas, Brahmins, and duty our clan,  
The enmity that we keep on our relatives,  
Would increase and increase and would lead to destruction of the clan,  
And the responsibility would come on us.

I will tell you about the history,  
Which is kept hidden and is a very great secret,  
Remember that Lord Rama is not a human being,  
And is Lord Narayana the divine soul spread all over the world,  
The Goddess of illusion is the real wife of lord Vishnu.  
The one who attracts all the world and is Sita,  
Lakshmana is the serpent god who carries,  
The world on his head and is Adhi Sesha,  
Who has a universal form and these,  
Were born in their human form in Ayodhya.

For destroying the Rakshasas and to,  
Protect all the three worlds, once Lord Brahma,  
Prayed and hence he was born as,  
A son of a king in the clan of the Sun God,  
That one served by Lord Shiva, Janardhana, Madhava,  
The liver of Vaikunta, Mukunda, the divine merciful one,  
Took an incarnation as a human being,  
And we are the servants to help and serve him,  
And have taken the form of monkeys due to His order,  
And have taken birth in this world,  
Once we did great penance to the God,  
And saw and saluted and got the grace of Madhava,  
And he gave us the post of his assistants  
For us to serve him now and go and live in Vaikunta,  
And so understand that nothing needs to be delayed.

Hanuman told several auspicious,  
Words to Angadha like this,  
And consoled him and they immediately,  
Entered the Vindhya Mountains,  
In search of Sita very speedily,  
They reached the banks of the southern sea,  
Which is very pretty and joyfully,  
Reached the Mahendra Mountains.

Difficult to cross, very deep, fearsome,  
Difficult to reach for all the monkey group,  
And the son of the son of Indra and all others,

Being afraid, became sad and sat there,  
And started thinking and thinking and murmured,  
To each other "What can be done by us now, let us think"

After going to the cave, becoming very nervous,  
And getting afraid, one month passed by,  
We were not been able to see Sita,  
We were also not been able to,  
Find out the ten headed one any where,  
Sugreeva is a king who gives severe,  
Punishment and he would surely kill us,  
Compared to being killed by angry Sugreeva,  
Dying by ritual fast daily, is a way to salvation."  
Deciding like this the monkey group,  
Spread Durba grass and all of them,  
Laid themselves on it thinking,  
That this is what has been decided by god.

#### **4.17 Sampathi Vakhyam**

[Sampathi's Speech]

At that time from a cave in Mahendra Mountain,  
One hawk slowly started to go outside,  
And that very old chief of hawks,  
With a shape similar to the great Mountain,  
Saw the monkeys who were lying down,  
And happily told that chief of the clan of hawks,  
"To me who does not have wings,  
God has given me lot of food and this indeed is lucky,  
I would eat the one who dies earlier and the next one and so on,  
And happily get contended myself."

Hearing the words of the Hawk, the monkeys,  
Became scared and told among themselves.  
"This hawk king who is like a Mountain,  
Would immediately eat all of us,  
We are going die for no purpose,  
We do not think that any of us can prevent this,  
We were not able to do anything useful,  
The only reason appears to be our fate,  
We were not able to do any job of Rama,  
And we were not able to help our master also,  
We must be very great sinners,  
To be without any use being killed by him."

"The greatness of the very pure soul of Dharma, Jatayu,  
Cannot be described and told by us,  
To describe him is difficult, if we,  
See his blessings, who else can get them?  
He died for the sake of Rama's work,  
And easily managed to merge with lotus feet of Rama,  
And though he is a bird, he got salvation,  
The blessing of he who rides the king of birds is wonderful."  
Sampathi hearing the words of monkeys,  
Asked them with a mind filled with joy,  
"Who has told these nectar to the ear,  
Like words mentioning name of Jatayu,  
Who are you all, what are you talking with each other,  
Come near me and do not be afraid of me."

The grand son of Devendra heard that with love,  
And went before Sampathi and prayed,  
The lotus like feet of the lotus eyed one,  
And with great happiness told,  
"The son of Dasaratha belonging to the clan of the sun,  
The Lord Vishnu, Narayana, the lotus eyed Rama,  
Along with his brother Lakshmana,  
And Janaki who was really Lakshmi,  
Went inside forest for meditation,  
As per the order of his father.

The ten faced one who is a very bad one,  
Stole Sita and parting her from Lakshmana,  
And Rama, when the daughter of earth,  
Appealed for help, and then immediately,  
Jatayu stopped and fought with that Rakshasa,  
And troubled by that chief of birds,  
That Rakshasa using the real sword called Chandrahasta,  
Cut off his wings and at that time,  
The king of birds fell down on the floor.

That daughter of earth blessed him,  
That he would die only after seeing Rama,  
And then informing him and because of her grace,  
That king of the birds met Rama and told all news,  
And the lucky one got salvation at Rama's feet.

Rama who belonged the clan of Sun God,  
Signed a treaty with son of Sun god,  
With fire as witness and killed Bali,

And gave the kingdom to Sugreeva,  
And Sugreeva the king of all monkeys,  
Has send hundred thousand monkeys,  
On all four directions for searching,  
And finding out Lady Janaki.

We came towards the southern side,  
And we were not able to see the Rakshasa anywhere,  
If we do not return by thirty days,  
The monkey Lord will kill us instantly,  
Entering below the earth and searching,  
We are not able to know the time and hence,  
We decided that we would die lying on Durba grass,  
And by accident we found you now,  
Suppose you have known any news of Sita,  
Please tell us about that, and I have told you,  
Our true story which is like this, please know".

Hearing the words of son of Thara, that Sampathi,  
With increasing sorrow told him,  
"Jatayu is my dear brother, I have,  
Parted with him long, long ago,  
I have not heard any news of,  
My brother for several thousand years,  
Please carry me and take me near water,  
So that I can perform the after death rites for him,  
And please help me perform those rites,  
And I would do you help by words."

Then those monkeys carried him and,  
Kept him near the shore of the sea with respect,  
And He took bath in that water, offered salutations,  
To his dear younger brother with love,  
And those good monkey crowd,  
Took him and kept him in original place,  
And that comfortable Sampathi,  
Started telling them the news of Sita.

In the tall three Mountain top,  
The city of Lanka exists and in the middle is the sea,  
There in the great forest of Ashoka trees,  
Lady Sita is living in the middle of Rakshasis.  
There is a distance of hundred yojana to that place,  
And since I am a hawk, I am able to see it,

He who has the ability to cross it,  
Would definitely bring back the daughter of earth.

I should kill him who has killed my brother,  
But Since I do not have wings, there is no way to do it,  
By effort you would be able to cross the sea,  
And later the best among the Raghu clan,  
Would kill Ravana within a second,  
And this is the only way to this, it is definite."

The sea is hundred yojana broad,  
And with effort we have to get in to the city of Lanka,  
And there see Sita and tell her,  
And immediately jump back,  
Has to be done, let us discuss,"  
They started discussing this among themselves.

Sampathi then told the earlier story of his life,  
To the monkeys with love,  
"Me and Jatayu were brothers,  
Due to competitive mentality of our prowess,  
Wanting to test our speed and strength,  
We flew with great speed to the top,  
And reached the place of the sun,  
And suffered due to the rays of the sun,  
And immediately my younger brother caught fire,  
And to save him under my wings, I covered him,  
And made him go behind me.  
And my wings got lit and I fell on the earth,  
And he fell along with his two wings,  
And it is true that the only protection of a bird is its wings.

I feel at the top of the Vindhya Mountains,  
And I lay there blind for three days,  
Due to the little life, when I woke up,  
I saw that both my wings were burnt.  
Greatly sacred, without knowing the places,  
With a completely confused mind, dragging myself,  
I reached the holy hermitage of,  
A saint who use to do meditation at night,  
Due to the holy deeds done earlier.  
The great sage saw me and told me,  
Due to recognizing me from earlier meeting.

"Why Sampathi, why have you come disfigured,  
What is the reason for it, who is responsible for it?  
Why this burning to you, who is very strong,  
Please tell me" and hearing that,  
I told all my story completely without,  
Leaving a single incident and with folded hands asked him,  
"Oh treasure of mercy, my wings have been burnt,  
Please tell me any method to eke out my life,  
Be pleased to tell me this."

Hearing that, that great sage laughed,  
And later mercifully he told,  
"I will tell you the truth as it is,  
You carry it out in a way you can,  
Understand that this sorrow is due to the body,  
When we think of the body, it would be affected by Karma,  
Due to the feeling of me inside the body,  
And due to desire we do the acts done by us."

From the illusion called negative wisdom  
Is born the thing that is called pride (egoism?),  
And it exists along with the shadow of existence.  
Like a red hot piece of burning iron,  
By merging itself with the body,  
It exists as the body with action,  
And we would start thinking that "I am the body",  
And have a feeling that I am responsible for all actions,  
Thinking like this, every living thing,  
Does duties and gets tied up by the fruits from it,  
Deceiving one self and gets involved in,  
Birth, death, pleasure in life, sorrows,  
And completely forgets anything about the divine soul.

Going up or going down but startled,  
The one who searches for his own good deeds and sins,  
"I did lots of good deeds which merit rewards,  
AS per the money I have, I did sacrifices and gave charities,  
And I want to go to heaven and live there happily,  
He thinks and decides on this course,  
But death comes to him when he is living happily,  
And his head will fall down on earth,

"When the good deeds are completely used up,  
He falls on the moon and from there along with snow,  
He falls on the earth and becomes different grains,

And lives in that form for some time,  
And then the grains are eaten by man,  
Which would form in to four types of food,  
And one of them would become the seed,  
And would enter the vagina of woman."

That seed would mix with the blood of Vagina,  
Any by itself would be coated with an outer covering,  
Within a day it would mix and would become a foetus,  
And after that slowly within five nights,  
It takes a form of a bubble and with five days  
It would slowly get flesh and muscles,  
And in another fortnight again slowly,  
It would have a body where blood is circulated,  
And it would also get the organs,  
Progressively in another twenty five days,  
And in another three months joints would be formed,  
And get every organ in a progressive manner,  
And the magic of fingers would happen in the fourth month.  
The teeth, nails and private organs and also,  
The nose, ear and the eyes would form in fifth month,  
In the sixth month, with great deal of accuracy,  
The hole of the ear would be formed,  
In the seventh month the penis, vagina,  
Belly button, anus hole would be formed,  
And in the eighth month immediately,  
The hair on the head and body would,  
Be formed and the body would become strong.

In the ninth month the foetus will grow daily,  
And the hand and feet will develop movements,  
From the fifth month consciousness will develop,  
And increase day by day by the food that,  
Goes in to it through the little hole,  
At the joining of umbilical chord,  
And the foetus inside the womb would grow,  
And death will not come to it by strength of Karma.

The previous birth and the passions are true,  
And thinking and thinking of these,  
And suffering due to the heat of the fire in the stomach,  
The foetus Started thinking the reasons for that.

We suffered our karma being born in million vaginas,  
And many billions of billions relationships,



With son, wife, wealth and relations have been passed,  
Due to the attachment to looking after the family,  
I earned money by very many unjust means,  
And also never ever thought of Lord Vishnu,  
Had I never chanted even once "Krishna, Krishna",  
And my suffering is because of the result of that,  
Lying in this place at this time.  
Once I get out from this womb with strength,  
I would not do any bad actions,  
And would do only all good actions,  
And I would not chant at any time,  
Any other name except that of Narayana.

Like this that living thing thought,  
And started praying God with devotion,  
And after ten months, due to pressure of fate,  
With great sorrow, it takes birth and falls down on earth,  
Through the vagina by the force of the wind of birth with great pain.

Though you are being looked after by mother and father,  
There is no option for suffering the sorrow of childhood,  
Similar is the pain in youth and that in old age,  
Thinking about it all these are difficult to tolerate,  
Why did I describe in detail all these,  
Which have been initiated by your own self  
Due to the feeling, "I am body" which is a great illusion,  
The pleasure and sorrow come in this world,  
For the sorrow of living in the womb, and the,  
Birth and death of all beings, the root is the body.

Much above this micro and macro body,  
Is the divine soul and so,  
Leave out me and mine in body and others,  
And wipe out attachment and live as the expert of divine,  
Pure, always peaceful, non decaying to the beings,  
Wise, divine Brahman, joyful with no two to it,  
Truth, primeval, perennial and without any comparison,  
Only philosophy, divine, without characters, undivided,  
Pervaded with divinity, present in all souls and God,  
Achyutha, pervading all over universe and permanent,  
And that which frees you from illusion, and at the time,  
When you know this, the ignorance  
Due to illusion will disappear to all  
And so live in this world suiting yourself to the,  
Debt load of Karma and live truthfully, my friend.

I will also tell you one more advice;  
Do not have even little sorrow in your mind.  
In the Tretha Yuga Lord Vishnu would,  
Be born in earth as the son of Dasaratha,  
For killing all Rakshasa and with love,  
To give salvation to his devotees,  
And when he is living in Dandaka forest,  
The angry ten faced Ravana,  
Would come when, the learned Rama and Lakshmana were away,  
And would steal Sita who was born out of a lotus due to a danger to him.

When that lotus eyed one is kept in Lanka,  
A group of monkeys deputed by the king of monkeys,  
Searching for her would come to the banks of the southern sea,  
And there these monkeys will meet you,  
Due to some reason or other without any doubt,  
And then you please tell them,  
The place where she is kept and by mercy,  
You would develop new wings at that time,  
And there is no doubt about this.

That sage who was earlier one who makes night,  
Told and made me understand these.  
Please see that new wings have grown up,  
What a great wonder, good and very good,  
The words of great and pure sages,  
Would always turn to be true,  
If we think about the greatness of,  
The nectar like story of Rama,  
Nobody would understand it fully.

I am not able to think in my mind about anything,  
Comparable to the nectar like name of Rama,  
Good things should again and again happen to you,  
Let you be able to find the lady of auspicious build,  
If you put in great efforts, even today,  
You will be able to cross the sea without any doubt.  
By meditating on the name of Rama, all people,  
Cross the ocean of birth and death in domestic life,  
For you who are going in search of the wife of Rama,  
Since you are devotees of Rama, there would,  
Never be any type of problem or pain to cross the sea."  
Saying this, the very huge Sampathi,  
Flew and disappeared in the sky.

## 4.18 Samudhra Langa Chintha

[Sea Crossing Thought]

Later the chiefs of monkeys with great eagerness,  
Started talking with each other,  
The collection of monkeys saw in front of them the sea  
Which was Terrible, fearful, full of groups of crocodiles,  
And said, "How can we cross this sea for,  
We are not even able to see the other shore,  
Why should we think and worry about an impossible,  
Things and then die, Oh monkey friends."

Angadha the son of the son of Devendra,  
Told the monkey chiefs,  
"All of you are heroes with great speed and strength,  
And have lot of strength and valour,  
One among you should come and tell me,  
"I am capable for doing this job,  
And can firmly save the lives of all of us,  
And I am also capable of removing the great sorrow,  
Of Sugreeva, Rama and Lakshmana,  
And also protecting them all."

Hearing what Angadha told them,  
All of them were seeing each other,  
And did not speak out, then Angadha,  
Again told the monkeys,  
"Estimate your strength in your mind,  
And tell with preparation about yourselves."

I can jump a distance of ten yojanas,  
I can jump twenty yojanas, one monkey told,  
Another told I can jump thirty yojanas,  
And another said I can manage forty,  
Fifty, sixty, seventy, another one said,  
I can jump eighty, without pain,  
I can jump ninety but the sea,  
Is one hundred yojanas broad.

Among all the people whom we see here,  
No one can cross this sea, definitely, oh monkey heroes,  
Once upon a time Lord Trivikrama hiding his form measured,  
All the three worlds by his three steps,  
And as a young one then, I played a big drum,  
And went round him twenty one times,

And today being caught in the grasp of old age,  
I do not have the speed to cross this salt ocean,  
I went round twenty one times Lord Vishnu,  
Within ten seconds and when we think about it,  
The sports of god who has the form of time,  
Is very greatly wonderful.

When the son of Lord Brahma told like this,  
The grand son of Devendra said,  
"I can definitely jump to there,  
But It would be difficult for me to jump back.  
May be all other people do not have ability to do it."  
Even if you have the capability to do this,  
Your assistants will not allow you to do it,  
And that would mean one of them has the capability,  
And if none of them have the ability,  
Then it would be better for us to,  
Observe fast as a penance and die".

After son of Thara told like this,  
The son of Brahma told as follows,  
"Why is it the son of wind God is silent,  
Thinking and thinking and not telling anything,  
Should he sit like this without any zest?  
I am not finding any one except you,  
For you were once in the womb of Parvathi,  
And are you not the seed of Lord Parameswara.

Later you became the son of wind god,  
And you are equal in speed and strength to him,  
And later you were born as son to,  
Anjana and Kesari, the monkey chief,  
Who killed an elephant to get out of pain.  
You have more of pious character,  
And I know that as soon as Anjana gave birth to you,  
You jumped five hundred yojanas to the top.  
At the time when the Son god was rising,  
Seeing the entire area as extremely red,  
Thinking that it is ripe, when you were,  
Approaching to eat it, you fell,  
Due to the hit of Vajrayudha of Indra,  
And then the sad wind god took you,  
And hid himself in the Patala,  
And then the divine trinity,  
Along with thirty three crores,

Of devas, and the sages like Narada,  
Came before you and blessed you,  
That you will not die even when the world is ending,  
And even when the deluge comes you would not die,  
And definitely there is no change to this.  
And the lords of the Veda told,  
He would be known as Hanuman.  
Since the vajrayudha broke your collar bone (Hanu),  
Did you forget all these stories in your mind.  
Did not Rama give to you specially,  
The ring, please think, why he gave it?  
Nobody in this world would be capable  
Of describing your strength valour and speed.

As soon as the son of Brahma told this,  
The son of wind god got up greatly pleased,  
And with pride made a roar of a lion,  
By which the entire universe shook,  
And like God Vamana he started growing,  
And became like a Mountain and told.

I will cross the ocean and then,  
And within a second turn the city of Lanka in to ashes,  
And completely destroy Ravana with his clan,  
And would bring Lady Sita with me,  
Otherwise I will imprison the ten headed one,  
And carry him in my left hand,  
And also carry city of Lanka with its three Mountains,  
In my right hand, bring them here,  
And keep them at the feet of Rama and salute him.  
Because I am having the ring of Rama with me.

Hearing the words of Hanuman, The son of Brahma,  
With increasing happiness told again,  
You see the lady Sita and then come back,  
You can oppose Ravana later,  
Rama will kill the ten headed one,  
And at that time you can show your valour,  
To you who is travelling through the sky,  
Let not any problems come, Let auspiciousness come to you,  
As the wind god also would be near you,  
Because you are going for doing a job to Rama."

With a words of blessing that clan of monkeys,  
Gave him permission to go and,

He speedily climbed up the Mahendra Mountain,  
And he appeared like a Garuda (eagle) there.

The parrot which told like this,  
Sat with great happiness at that time.

Ithya Adhyathma Ramayane Uma Maheswara samvadhe,  
Kishkinda kanda samaptham.

Thus ends the chapter on Kishkinda, which occurs in discussion between  
Shiva and Parvathi from the Adhyathma Ramayana.

## **5. Sundara Kanda**

[Pretty Chapter]

Synopsis:

[While crossing the sea, Hanuman is stopped by Surasa to test his prowess, later the sea God sends the Mountain Mainaka to provide him rest, which he refuses and later his shadow is caught by a Rakshasi called Simhika, whom he kills and reaches Lanka. There he meets Lanka Lakshmi who is the guardian of the city, defeats her, enters the city and finds out Sita. At that time Ravana who has a dream of what is going to happen wanting to quicken the process of his salvation taunts Sita and even gets ready to kill her. His wife Mandodhari prevents him. Afterwards Hanuman hiding on a Simsupa tree tells the story of Rama to gain the belief of Sita, talks to her, gives her hope, destroys the garden, kills several members of army of Ravana and then kills Aksha Kumara, son of Ravana. He is then tied by Indrajit, another son of Ravana using his Brahmastra. Hanuman talks philosophy to Ravana and is sentenced to death and by the intervention of Vibheeshana, it is reduced to setting fire to his tail. He escapes from the Rakshasas with a burning tail and burns the city of Lanka, bids farewell to Sita, jumps back and tells Rama what he has done. It is believed that reading only this chapter gives same benefit as reading the entire Ramayana.]

Oh parrot who is pure and best among all parrot clans,  
The complete nectar of the best of worlds,  
Please tell me, please tell me, my story which is pretty,  
For however much we hear the sports of Rama,  
It would never seem to be sufficient.

After asking the parrot to tell about,  
The very interesting fame of the lord of Raghu clan,  
And that one, with pretty lisp tongue saluted and told,  
To Parvathi thinking of that epitome of mercy,  
Lord Shiva smiled and told, If so please hear."

## 5.1 Samudra Langanam

[Sea Crossing]

Hanuman prepared to go to Lanka by crossing  
The treasure of salt water which was hundred yojanas\* broad,  
Meditated with a very firm mind,  
On the lotus like feet of the chief of man,  
And told the chief of monkeys with great power,  
"If it is so, All of you please see".

\* approximately about 2 miles

In the sky I would be extremely fast like my father,  
And I am going with dignity to the house of the Rakshasa,  
With the energy similar to the arrow of son of the son of Aja\*,  
And there I would see the wife of Rama,  
And I will tell that speedily to the lord of all universe,  
And today I am satisfied, I am satisfied,  
I salute him whose name removes many births and deaths,  
And those who think of him at the time of death,  
Would easily cross the ocean of births and deaths,  
And as I am his emissary and so crossing this will not be a problem.

\* Dasaratha is son of Aja

Also in my heart, always the lord of Raghu clan is there,  
And in my head his ring is there,  
And so why should there be fear for crossing this sea speedily,  
Oh chief monkeys, do not grieve."  
After telling like this the son of wind god,  
Lifted his tail to the top and spread his hands,  
And making his broad neck straight,  
Slightly bent his feet, with eyes seeing upward,  
And concentrating his mind on the town of Ravana,  
And aiming at the southern direction jumped.

## 5.2 Marga Vignam

[Path's Obstacle]

When the son of wind God was flying like Garuda,  
Along with the great luster similar to the Sun God,  
The devas wanting to test the strength and speed of the son of wind God,  
Unusually told Surasa to create an obstacle in his path,  
And speedily that mother of Nagas (serpents) reached there.

Knowing about the great strength of Hanuman,  
And hearing that he is coming with clear vision,

For creating a blockade to the son of wind god in the sky,  
She went and proudly stood before him,  
And shouting in a very hard way, she told him,  
"Oh great monkey, did you not see me,  
God has told me to eat those,  
Who travel this way without fear,  
And due to your fate, you are going to be my food today,  
Oh valorous one, remember that I am having a great hunger,  
And so please enter my mouth speedily,  
And do not waste time thinking of other things.

Hearing these saucy, strong words which,  
Fell from the mouth of Surasa, the son of wind god told,  
"I for carrying the order of the lord of all worlds,  
Am going speedily in search of Sita.  
I have to go fast and see her in the town of Rakshasa,  
And I would be returning back today or tomorrow from there,  
After seeing her and after telling the story of the daughter of Janaka,  
To the Lord of the Raghu clan, I would willingly come,  
And enter the very fearful mouth of yours,  
And since I do not tell a lie at any time,  
Speedily give me the way, Oh lady, salutations.

Then she told to the great monkey,  
"I am not able to tolerate my thirst and hunger,  
If you have made up your mind strongly,  
Please open your mouth" said Hanuman,  
Seeing that the son of wind god,  
Is standing with huge body of one yojana broad,  
She made her mouth much bigger,  
And wonderfully made it five yojana broad.'

The son of wind god immediately became of,  
A size of ten yojanas and afterwards,  
With a great joy in her mind that Surasa,  
Stood with a mouth of twenty yojanas size,  
Hanuman thinking that her mouth is very big,  
Stood with a size of thirty yojanas,  
Thinking that this is sufficient as he is a pure one,  
And victory cannot be there for both,  
She opened her mouth fifty yojanas wide,  
And at that time the son of wind god,  
Became to a size of a thumb entered her mouth.



Then he who was light due to the strength of his penance,  
Started to go outside and told her,  
"Hear, pleasant faced one, One who is interested in happiness to devas,  
Hey Surasa, Hey mother of snakes, my salutation to you,  
I surrender to the lotus like feet of yours,  
Oh peaceful one, One who gives help, Salutations, salutations to you.

At the end of the words of that monkey chief,  
Enjoying and laughing, that Surasa told,  
"Come, you have won, go with pleasure,  
And get the true story of Sita,  
And go and tell it to the chief of Raghu clan,  
You have to also kill all the Rakshasas,  
To understand your strength and wisdom,  
I have come as sent by the devas,  
Thus telling the real story, she went,  
To the land of devas, that Surasa.

Then the son of wind god rushed through the sky,  
Like a Garuda and when he was going above the ocean,  
The sea god told the great Mountain as follows,  
"You should go and be hospitable to the monkey chief,  
Since the son of Sagara king helped me to grow,  
I am called Sagara by all people,  
Please understand that Rama belongs to that family,  
And since this one goes for doing his job,  
And since he does not have any place to rest,  
You should of your own accord come out and remove his tiresomeness."

The very pure Mainaka studded with gold and gems,  
Came in the form of a human being and told,  
"Please know that I am the son of Himalayas, Oh monkey hero,  
You please sit on me and get rid of your tiresomeness,  
I have come here because I was sent by the ocean,  
And please get rid of your tiredness and thirst and then go,  
Please eat soft ripe fruits, nectar like water,  
And very sweet honey from me.

This is sufficient, know that, when you go on a job of Rama,  
On your way you should not stay in any place,  
And also sleep on the way as well take food,  
Or do any other things not related to the job, as is not proper,  
And do the duties of the chief of Raghu clan,  
Without any fear I am going with speed,  
And I have accepted your hospitality as a friend.

After saying this the son of wind god patted,  
That king of Mountains gently,  
And then he started moving similar to the wind,  
Towards the city of Rakshasas with excitement,  
At that time, a shadow catcher living always,  
Very deep in the ocean,  
Caught and stopped the shadow of him,  
Who goes far above the sky.

At that time examining as to who put a stop,  
To his way, Hanuman saw down,  
And seeing a very big lady with fear inducing form,  
He kicked and killed immediately,  
That Simihika who used to catch the shadow,  
And kill and eat the beings who were killed,  
And Hanuman left towards the city,  
Of the ten faced one quickly,  
And jumped towards the southern direction.  
The sun entered the hill of its death,  
And the chief of monkeys reached the pretty spires of Lanka.

The city of the ten faced one was very pure and broad,  
Situated in the middle of the pretty southern ocean,  
It was full of plenty of fruits, flowers and densely grown trees,  
Containing several type of climbers, and great population of birds and animals,  
Full of gold and gems, similar to the city of devas,  
And Hanuman went inside the city of the three hills,  
Which is in the middle of the sea,  
For finding out the story of the daughter of lotus,  
And saw the matchless city of Lanka.

Seeing the wonderful golden wall and different type of moats,  
He decided that it was difficult to cross and quickly,  
Thought of various plans to cross them,  
And meditating on Lord Vishnu,  
He thought that he can enter the town of Rakshasas,  
At night taking a very tiny form,  
And thinking about Rama, the enemy of Rakshasa clan,  
Tried to enter the town of the enemy of devas.

### 5.3 Lanka Lakshmi Moksham

[Lanka Lakshmi Salvation]

Without delay speedily crossing the big outer wall,  
Hiding his form and meditating on the feet of daughter of earth,  
Immediately that son of Anjana without any fear,  
Made his body similar to a mustard,  
And keeping his left leg in front,  
Was trying to cross and at that time,  
He could see the Lanka Lakshmi (guardian angel of Lanka)  
With a form of a Rakshasi and shouting with big voice.

Sir, Please tell me the reason for coming here,  
Alone, Please tell me whether you are a thief,  
Asuras, devas, men, and all type of animals,  
Cannot come here without my knowledge",  
Coming with these undesirable words  
She hit Hanuman and the monkey king hit back,  
And due to the fist of the emissary of the one from Raghu clan,  
She fell down and vomited blood.

She stood up and told that great monkey,  
"Friend I just saw your great strength,  
This is due to my fate, long time ago Lord Brahma has  
Oh valorous one, told me about this,  
"Lord Madhava who is the lord of all worlds, who is perennial,  
Who is the real Maha Vishnu, the Narayana,  
Who has lotus like eyes will take an incarnation in the world,  
In the twenty eighth section of this eon."

As a result of my prayer in Treta Yuga,  
For protecting the dharma as well as devas,  
He would be born as the son of Dasaratha,  
The true goddess of illusion would be born as daughter of Janaka,  
For the destruction of the ten headed one.  
That lotus eyed one would come to the forest for penance,  
Along with his brother and wife and while he is living there,  
The ten face one would steal the daughter of earth,  
And during the time he would come with her inside the southern sea,  
A treaty would be signed between Rama and son of Sun god,  
And due to the orders of that Sugreeva,  
When all the monkeys are wandering and searching,  
One of them would come prepared and meet you,  
And there would be a fight with him soon,  
And there is no doubt that you would become weak and tired.

You would get a beating from the expert in war,  
And then you should give him permission,  
Any day when you get a beating from monkey,  
Do retreat," said Lord Brahma to me,  
Since he told this with mercy and without any conditions,  
I was waiting at this place for a long time,  
And now go without any problem any where,  
And today Lanka has been won over by you."

The death of the chief of the clan of Rakshasas,  
Has very much neared, Oh servant of god,  
Let there be good luck to you,  
Please go and see without any problem the lady Sita,  
In the private quarters of the ten headed,  
Enemy of Rama, in the divine entertainment garden,  
Which is full of trees, which are full of,  
New flowers, fruits and trees,  
Below a tree called Simsapa (irumul),  
With great sorrow, in between several Rakshasis,  
The pure bodied Sita is always sitting with great pain,  
You go immediately and tell her story to him,  
By crossing the sea by the way of the sky,.  
Let good come to you. oh great crown of monkeys,  
Telling these sweet and simple words,  
That lady of the flower disappeared from Lanka.

#### **5.4 Sita Sandarsanam**

[Sita's Vision]

On the three Mountains in the middle of the sea,  
When the son of wind god crossed the sea,  
To the blessed daughter of Janaka and to the ten faced one,  
The left side of their body twitched,\*  
And to the son in law of king Janaka the right side twitched,  
Showing that to any one born, good and bad will come

\* Twitching of left side is good omen for females and bad omen for males.

Then the chief of monkeys entered Lanka at night,  
With a body which was very small,  
And in the Lanka which was decorated by rising sun,  
He searched in all places without leaving any place.

Thinking that Sita Devi would possibly be,  
In the gem studded palace of Ravana,  
Which is built by gold and gems,

He searched in all places and not finding her there,  
Remembered the merciful words of Lanka Lakshmi,  
And with diligence started searching,  
In all garden places in the town.

With parks, lakes with nectar like water,  
High buildings with spires,  
Homes of friends, son's ministers and commanders,  
With golden coloured peacock and flags,  
To look, the gem studded palace of the ten faced one,  
Appeared to be much better than palaces of guardians of directions.

When he was not able to find her out,  
In any of those mansions studded with gold and gems,  
And when he was further searching everywhere,  
The wind along with the aroma of flowers, secretly,  
Took him along with him,  
To a garden with densely grown trees,  
And to one of the very highly grown Simsapa tree,  
And very near to it the Goddess of all universe,  
Was shown to him by the wind god himself.

Wearing a very dirty hair and cloths and looking pitiable.  
That Sita who was having a very thin form,  
Due to great fear rolled on the earth and,  
Thinking and thinking of her husband,  
Always shedding copious tears from the eyes,  
And chanting her husband's name as "Rama, Rama",  
She was living with great fear between the Rakshasis,  
And Hanuman saw that ever pretty one,  
And climbed to the top most portion of a tree,  
And hid himself behind its dense foliages.

That monkey after seeing Sita, the wife of Rama,  
The best among Raghu clan and the lord of the clan of Sun God,  
Thought, I have seen the body of the daughter of lotus,  
And the goddess of all universe, I am blessed, I am blessed,  
I have completed the job of the best among Raghu clan and  
The lord of the clan of the Sun God, without any suffering to myself.

## **5.5 Ravanande Purappadu**

[Ravana's Starting]

When that monkey chief was thinking about various things,  
And after a little time has passed,

He heard certain sounds,  
From outside that place belonging to asuras,  
Thinking what they are and hidden by leaves and not moving,  
He continued to hide his insect like small body,  
And that chief of monkeys saw with wonder,  
The coming of ten faced one who is the enemy of devas.

Along with the crowd of deva, asura and Rakshasa maidens,  
Dressed in a wonderful passionate manner,  
Came the ten faced one in whose mind there was a thought,  
"Oh God when will this body die,  
When I would be able to see and see,  
That real Mukunda who is the Lord of all universe,  
Who lives forever, One who has a good mind,  
With my body with holes made of arrows,  
And reach the very pure lotus like feet of that God."

Thinking that it is time for me to get to Vaikunta,  
Which is full of blessed people and nectar like joy  
And deciding that time has arrived for that,  
I went and brought the daughter of lotus,  
And He has not reached here wandering after being hurt by that,  
So that the time for my death will arrive quickly.  
The writing on my head has already fixed my time of death,  
And it is not possible to think and find it out,  
And even the god born of lotus also does not know it,  
And it is decided by the god whose form is time.

Like this when he has kept Rama within him,  
And think and think within his mind about him,  
Before the chief of the monkey clan has reached there,  
That Ravana saw a dream at night,  
As per the words of Rama, during one night will come,  
One monkey who can take any form he likes,  
With mercy but with a micro form similar to an insect,  
After searching the whole city,

He would sit with respect on a top of a tree,  
And tell the story of Rama to the daughter of earth,  
And after telling the entire story, he would give her mementos,  
And he would console her before going away.

At that time to make him know, I would go,  
And increase her sorrow by the arrows of my words,  
And he will later tell it to the lord of Raghu clan,

And Rama would get angry and would come here immediately  
And in the war I would get a pleasant death,  
By the very sharp arrows of Sri Rama, definitely,  
And this would be the only way as far as I know,  
For getting divine salvation is the divine teaching,  
And for some people dreams would come true,  
By the decision made by the gods.

Thinking about several such things in his mind,  
And deciding on a course Ravana started from there,  
And hearing the sound of gem studded gold bangle, shoulder crest,  
Anklets, belt and various other ornaments,  
With a very heavy heart, Sita was greatly surprised,  
And the coming of the chief of Rakshasa clan,  
Made Sita extremely scared.

When she hiding her breasts by her thighs and fear stuck,  
And bending low her head and with a shivering body,  
And meditating on the real form of Rama,  
Who is pure, incomparable, serene and pure,  
Then that ten faced one along with passion,  
Came and stood near the lady and saluted her.

## **5.6 Ravanande Ichabangam**

[Ravana's Disappointment]

He told that lady who had a joyful form,  
With conformed words of sweetness and excitement,  
"Hear, Good faced one, I am slave to your pretty feet,  
Oh lady with pretty character, Be kind, kind to me,  
The chief of all worlds and the lord of devas has come here,  
Why should you hide yourself in yourself,  
With speedy and increased joy, please look at me,  
And understand that I am attracted to you.

Oh, lady your husband who is the son of Dasaratha,  
If searched only some people would be able to see him,  
And many times he would not be available inspite of good search,  
And we cannot see any one as lucky as him,  
Oh good one, By the son of Dasaratha you do not have,  
Oh pretty one, any use whatsoever, please understand,  
At no time he has any interest in anything,  
When we think about it, it is useless, darling,  
Oh lady with a lovely brow even though you always embrace him tightly,  
And go and always live near him,

He enjoys the collection of your good qualities.  
But he does not have any interest in you.

At no time there is any support to him from any one,  
And that one who has no strength will not come here,  
Whatever you have to do you are not doing?  
He who does not have fame, one who is not grateful,  
One who is mostly indifferent, one who does not have enthusiasm,  
And darling he is having a bad mind, He is not learned,  
And lives amidst the beings of the forest  
He is a friend of the poor, he does not have difference  
Between the low and high and so he does not have difference,  
Between a low born and a high born Brahmin,  
And also he does not have difference between dog and a cow.

Oh darling for him there is no difference,  
Between you and a lowly huntress maid,  
In his mind you are not there as he has forgotten you,  
Stop this waiting for your husband,  
He does not like you and there is no doubt about that,  
And I am praying to you that I am your slave,  
Throwing away a pure gem of high pedigree,  
Darling why are you after a stone made of mica,  
Beauties belonging to deva, asura, Rakshasa,  
Naga, Apsara and Gandharwa clans  
Would always be serving you with,  
Discipline, fear and great respect,  
If you definitely become my wife.

"Now we should not spend time unnecessarily,  
Oh darling, you live always as my wife,  
Even that Yama whom many ladies serve,  
Is really afraid of me, Oh pretty one,  
And know that Indra who is regarded by the mind of men,  
Thinks that I am worshipful and blessed,  
Oh my all who is friendly and lucky,  
Oh lady with a lotus like face, I fall at your lotus like feet,  
Always look after me, look after me, look after me."  
Like this when Ravana was talking to her in various obeying ways,  
And after which he saluted her by falling her feet and requested,  
Then the daughter of Janaka pinched a grass growing in between them,  
And put it in between them and talked.

You being terribly afraid of the gem of the clan of the sun God,  
Did you not come as a saint, and without both of them seeing you,



With great fear and humility, like a bitch entering the hall of a Yagna,  
And stealing the fire, you came abruptly and stole me from there?  
Remember ten faced one this is definitely not properly done.  
Definitely you would suffer for the ill effects of that,  
With a body split by the arrows sent by the son of Dasaratha,  
Soon you will be entering the world of Yama without a body.

Oh king of Rakshasas, You think in your mind,  
That the gem of the clan of Raghu is a man,  
And you may think like this, but,  
That the gem of Raghu clan would cross this sea,  
And within a second by sending sharp and powerful arrows,  
He would turn the city of Lanka in to ashes within half a second,  
Along with your friends, their sons, ministers and commanders,  
He would definitely destroy your army.

He is an expert in protection and due to the request,  
Of Brahma to lessen the burden of earth,  
That merciful one has taken incarnation in this earth,  
To destroy you and I was born as daughter to Janaka,  
To become a causal factor for this,  
Understand in your mind that he would come quickly,  
And take me back after killing you.

Hearing these rough words from the daughter of Mithila,  
The ten faced one became very angry,  
And in his trembling hands he took a fearsome sword,  
And held it up for killing the daughter of earth,  
And at that time with great mercy the daughter of Maya\*,  
Caught hold of her loving husband and pacified him.

\* Mandodhari wife of Ravana.

Stop from doing it, oh ten faced one, hear my words oh my lord,  
Oh foolish lord, do not think about jobs which should not be done,  
Leave out this human female, who does not have any one,  
Who is pitiable, very sad and having a thin body,  
Who With a sorrow due to parting with her husband is worried and in  
another's house,  
Who is observing virtuous love to Raghava,  
And who day and night hears bad words of these Rakshasis and has lost her  
balance,  
For Oh good evil minded lord, I have never seen more suffering than this,  
Will not bad fame come to you because of this oh Valorous Lord,  
And also very pretty ladies of Deva, Asura, Naga, Apasara,  
And Gandharva clans are available to you.

That ten faced one who was a braggart,  
Hearing the words of Mandodhari became ashamed,  
And told as follows to those Rakshasis,  
"You advice her and make her amenable to me,  
By fearsome words which would make her obey,  
And by various types changes in gestures.  
And open the mind this daughter of earth,  
And make her mine as I would wait for only two months."  
Saying like this to the Rakshasis that ten faced one,  
Went with spite to his private quarters.

Due to hearing very hard and unpleasant words,  
Sita felt as if her soul is broken,  
"This is improper, please calm yourself down".  
Told Trijata (daughter of Vibheeshana ) at that time,  
"Oh Rakshasa ladies, please hear what I say,  
Please salute this lady with good character,  
I slept for long with a mind devoid of pleasure,  
And I certainly saw a dream which would definitely happen,  
I saw the very pretty Rama who is the lord of all universe,  
Riding on Iravatha elephant and the valorous Lakshmana,  
With the falling fire from their crowds of arrows,  
Without any doubt they burnt the city of Lanka,  
And in the war, they killed the ten faced one,  
And gave the Rakshasa kingdom to Vibheeshana,  
And then keeping his wife with respect and love on his lap,  
Went back to the city of Ayodhya."

The naked ten faced one who is the enemy of Indra,  
Coated with gingili oil all over his body,  
Wearing the Khus garland on his head,  
Along with his friends, ministers and army,  
Got drowned in a huge pit of cow dung,  
And I was surprised to see him drowning in it.

The chief of the Rakshasa clan Vibheeshana, became a devotee,  
And served the lotus like feet of Rama and lived,  
And so Oh Rakshasa ladies, throw away this impurity,  
For what I see is definitely true,  
And let us mercifully, for a few more days,  
Protect her without any doubt.

Hearing these words of Trijata the Rakshasa lasses,  
Were struck with a strange fear and,

Slept with a very disturbed mind,  
And Sita remained with sorrow in her mind.

## **5.7 Hanuman Sita Samvadham**

[Hanuman and Sita Discussion]

"In the early morning these Rakshasis will eat me,  
And there is no one who is known to me here,  
I do not find any reason for death not coming to me,  
The human hero seems to have forgotten me,  
And so speedily I would take out my soul,  
And even Sri Rama appears to be devoid of any mercy".  
Thinking various things like this in her mind,  
She slowly stood up with great sorrow,  
And with a trembling mind thinking about her husband,  
Took hold of a low lying branch of a simsupa tree,  
And with trembling due to fear and worry,  
She shed lot of tears and started crying.

That son of wind god thought about many things in mind,  
And looking on all sides started telling in a low tone,  
"In the clan of the eye of Lord of the universe,  
Dasaratha was born, and his sons, who were all similar to love god are,  
Rama, Bharata, Lakshmana and Sathrugna  
The cause of the destruction of the Rakshasa clan,  
As per orders of his father, lived happily in the forest,  
Along with the daughter of Janaka and his brother,  
And there the ten faced one came as a false saint,  
And stole Janaki from that place,  
Rama and his brother became sad at not being able to see her,  
And while they were searching all over,  
They saw Jatayu who was lying on earth.

Giving him salvation there, when they were,  
Walking near the Malyavan Mountain,  
They signed a treaty with son of Sun god,  
And immediately the son of Indra was killed,  
And the son of Sun god became king of monkeys,  
And as a return for that service Sugreeva,  
Sent speedily great monkeys to all four directions,  
For searching and finding out and afterwards,  
Out of them, one, that is me has come here,  
Due to the words of the blessed Sampathi,  
And I easily jumped and crossed the sea,  
Which was one hundred yojanas long.

I searched in the entire city of Rakshasas,  
At night and then due to the blessing of my father,  
I could find the garden and then the Simsupa tree,  
And you at its bottom, with great enthusiasm,  
And seeing you with great pity, I became satisfied,  
And due to achieving my desire I became greatly satisfied,  
And I am the first among the assistants of God,  
This is my luck, great luck, my salutations.

After telling this the best among monkeys stopped,  
And for some time she did not move and then told,  
"Who sang the story of the best among Raghu clan,  
Which is pretty in a sequential manner in the sky?  
Is it that the wind god took mercy on me and is telling me,  
Or is it only a false feeling in my mind?  
Since I have not slept for some time now,  
There is no possibility of it being a dream.  
Oh God, let this story of my pretty husband,  
Become true definitely,  
And suppose this has been told by a man,  
Let me be able to see that very good one.

Hanuman hearing the words of daughter of Janaka,  
Slowly and slowly got down with rising happiness,  
And with humility fell down and saluted her,  
Very pretty lotus like feet with devotion,  
And after saluting he went back and stood,  
At a slight distance with a body,  
Similar to a Kali Pinga bird (a very small bird).

Has the Lord of the Rakshasas come here,  
In the form of a monkey to enchant me?  
"Shiva, Shiva", thinking like this the daughter of king of Mithila,  
Was scared deep in her mind and deciding that,  
Tricks are very important to the ten faced one,  
Kept on bending and seeing this, the chief of monkey told,  
"I surrender at your lotus like feet, Oh mistress of the world,  
Please do not have even a minimum doubt in your mind,  
I am your attendant and not one whom you think,  
I am the slave of the Rama, the king of Kosala,  
Pretty one, I am the servant of Sugreeva,  
The son of Sun God and am the son of wind god,  
I do not play deceit with anybody at any time,  
By action, words or mind, Oh mother."

Hearing these very sweet words of the son of wind god,  
That Goddess who sits on lotus flower asked respectfully,  
"There would be only very few persons who can tell,  
Such true, direct, soft and very correct words which are clear.  
Please tell me, how all these happened,  
Between man and monkeys who are,  
Of different tastes in the deep forest.  
Oh treasure of mercy, Oh monkey who is great,  
Please also tell me the reason for telling,  
That in the mind of Rama, there is love for me."

Here good natured one, the story of the lord of all  
And this oath is taken on God Rama,  
When you became two parts obeying the,  
Words of your husband, one part with fire,  
And another in the hermitage,  
You saw a golden deer and Rama chased that deer,  
Along with a strong and very sharp arrows,  
And Rama killed the very bad Maricha,  
And shall I tell you the story,  
When he returned tired to the hermitage?  
Immediately when they searched here and there,  
In the forest crying and wandering without purpose,  
In the impenetrable forests, they saw Jatayu,  
Who was similar to the king of the sky, Garuda,  
Lying in a pitiable condition,  
And as soon as he told all your story completely,  
That king of birds was granted salvation  
And later when Rama along with his brother,  
Was searching for you speedily,  
He granted salvation to Kabanda,  
And then he went to the hermitage where Sabari lived,  
And that Lord with a peaceful soul gave her salvation.

Because of the pure words of Sabari they came,  
To places near the Rushya Mooka Mountain,  
And Sugreeva seeing those two pretty people,  
Became very interested and sent me there.  
And then I went in front of those born in clan of Sun God,  
Dressing myself like a student saint,  
And understood the complete heart of those royal people,  
And carrying those very pure ones on my shoulders,  
I went to the presence of the son of Sun God,  
And immediately I arranged them to sign a treaty,

Making the fire as the witness,  
For solving the painful problems of both.  
That god of Raghu clan killed the son of Indra,  
Who forcefully took the wife of Sugreeva for himself,  
And gave the kingdom to the son of Sun God,  
And the king of the monkeys to search for the lady of Rama,  
Sent the lords of monkey clan to all the four sides,  
And for each direction he sent hundred thousand members,  
And at that time the Lord of the Raghu clan, called me,  
With a melting heart and gave his ring in my hand.

"You give it to the daughter of King Janaka,  
With my name engraved on it." and again,  
For creating strong belief in your mind,  
He also told me the identifying words,  
And I will speedily give it in your hand,  
With a picture of great happiness"  
Like this with great sweetness that son of wind god,  
After this speech, gave it to the Goddess Lakshmi,  
And with great humility again and again saluting,  
Went back and stood there saluting her.

The daughter of the king of Mithila became very happy on seeing that,  
Shedding flowing and ebbing tears of real joy,  
She said "pretty" and with tenderness kept on her head,  
That ring in which name of Rama was engraved, happily,  
"Oh superior one of monkey clan, Oh one with great brain,  
You are the one who gave me life and so you would definitely do good to me,  
Hey Rama who is the god of the goddess, who is the treasure of Lakshmi,  
This devotee is greatly believable and merciful,  
My master always sends before me,  
Only those with very many good qualities.

Did you not see my pleasures and the way that I live daily,  
And my pitiable state of affairs,  
You go and talk to the lotus eyed one,  
So that he will have mercy to me in his mind,  
It is definite that the great Rakshasa,  
Would make me his food after two months,  
And so you go and make a visit before that, possible,  
And I would keep my life till then,  
You please tell him to quickly kill the ten faced one,  
Remove my sorrow and save me.

The son of wind God after hearing the words of mother of all,  
Immediately told her so that her sorrow would end,  
"Even before I tell the news about you,  
To Rama, the son of a king,  
He along with his brother and all monkey clans,  
Would become ready and without doubt will come here.  
They would within a second, send the ten necked one along with,  
His sons, ministers and friends to the place of the son of Sun God (Yama),  
And you along with your prettiness would be freed,  
And would go to Ayodhya with respect along with your husband."

Hearing these words of the son of wind god with interest,  
The Goddess Lakshmi asked,  
"With which group of people would the great man  
Cross this vast ocean along with the huge monkey army"  
And when she thought like this, Hanuman told Sita.

"I would carry the glorious man, his brother and,  
Other monkey army with love on my shoulders,  
And speedily make them cross the sea,  
Oh Sita what is the need of this unnecessary worry,  
And then very easily would make in to ash,  
The clan of the Rakshasas along with the city of Lanka.  
And pretty one, for that give me permission to go back speedily,  
So that I can go back without any troubles, dear,  
And for creating belief in me to the worried mind,  
Of the lovelorn chief of the clan of Raghu,  
Give me a seal and also a memento,  
And a sentence so that I can tell it to him."

Hearing these words of the son of wind god, the daughter of Videha,  
Thought for some time in her mind,  
And took out the divine brooch which used to shine in her hair,  
And that divine one gave it to Hanuman,  
"Here my son, Please hear these identifying words,  
Understand it and tell it in his ears,  
So that it is definite that my husband,  
Would develop speedily belief in what you tell.  
Once in Chithra Koota Mountains when that,  
Saintly person got joy out of great penance,  
I was available to him to relax his body,  
And during that time when he saw me and we were waiting,  
He kept his head full of hair on my lap,  
Immediately went to sleep."

At that time the son of Indra who was ill mannered,  
Took the shape of a crow and came there,  
And several times he pecked several meat balls,  
And thinking that he would eat them,  
I took stones and threw them at him and when they hit him,  
Becoming angry he used his very sharp nails and started,  
Scratching my body and when the divine one woke up and saw,  
Seeing the blood which was flowing all over me,  
With very great anger, he took a piece of grass,  
And chanted the chant of the divine arrow and sent it.

With great fear he rushed in all different directions,  
For getting rid of the sorrow and also to save himself,  
When Indra, Brahma and Lord Shiva and all others,  
Said it was not possible for them to save him,  
He came and fell at the lotus like feet of Rama,  
And cried, "Please save me, oh treasure of mercy.  
Except you I do not have any other protection,  
Salutations oh form of joy, Salutations."

Like that with fear that Jayantha, son of Indra,  
Fell at his lotus like feet and and cried,  
And the epitome of clan of Raghu told with a smile,  
"My arrow will never go waste,  
You will lose one of your eyes, for it definitely,  
Nothing can be done and so you go without fear."  
Like this he who saved me every day,  
Due to my bad luck is not bothered about me today,  
I have never done any wrong at any time to him,  
And possibly the reason for this is my sin."

Hearing various such words of the daughter of Janaka,  
The valorous son of wind god told,  
"Your husband did not come over here,  
Because he did know where you were,  
And now he would come with speed,  
And the crowd of monkeys, definitely,  
Would make all the Rakshasa s and Lanka in to ash."

Hearing these words of the son of wind God, Sita,  
With great happiness asked,  
"You are extremely small and thin, and,  
Do not other monkeys also look like this,  
And all the Rakshasa have bodies like a Mountain,  
And how will all of you oppose them,"



And the son of wind god hearing the daughter of earth,  
Immediately and fast stood before her like a Mountain.

Along with humility, fear, curiosity, devotion and joy,  
That valorous one saluted her and in the end,  
That one who speaks loving words, went round,  
On the right the mother of the world three times,  
"Bid me farewell, my mother, I am taking leave of you soon,  
Always live without any sorrow whatsoever,"  
"Let good things happen to you son, during the way permanently,  
Please make my husband come here,  
And you live with pleasure and live for a long, long time,  
Let there be welfare to you oh son and let you have strength always.

The son of wind god received words,  
Of blessing from the mother of the world and walked back.

## **5.8 Lanka Mardhanam**

[Lanka's Destroyal]

He sat on a tree top, little far away,  
And easily found out what he should do,  
"When an able emissary is sent to,  
Some other city for doing the job of a king,  
Without creating any problem and after achieving the job,  
And without any deficiency of his lord's job,  
With great cleverness if he should with justice,  
Do some other job, then he is great."

This is a good time for me to see the Lord of Rakshasas,  
With love and talk to him and go back,  
And this is definitely the proper way to do that",  
Thinking like that, he started powdering the garden.

Except the very big Simsupa tree under which,  
The daughter of king of Mithila sits, he uprooted all trees,  
Which included trees with flowers, leaves and fruits,  
Shrubs and while they were falling with great sound,  
Which consisted of various sounds which were fearful.  
Also the birds there flew away making great noise,  
And flew with great fear in all directions.  
And all these sounds travelled all over the place including sky,  
And the town of Rakshasas was turned upside down,  
By the emissary of Rama who was greatly valorous,

And those Rakshasis at that time with great fear,  
Awoke and saw the monkey hero there.

"He is one with great strength with a voice like thunder,  
And what type of animal he is and why did he come here?  
Oh good natured one, Did he not stand near you,  
Oh pretty one, and tell you about some special news,  
And in our mind we have great fear seeing him,  
Why has he come in the form of a monkey,  
And why has he come in the darkness of night,  
Please tell us the reason, Did you not know, Tell us who he is."  
"Who else except the Rakshasas know,  
About the magic weaved by Rakshasas?  
Seeing him, my mind also is filled with fear,  
And if we grows like this, what will happen oh God."  
When the daughter of earth told them like this,  
They went and told the king of Lanka like this,  
"One tree moving and greatly strong one who resembles a Mountain,  
Broke the entire garden and destroyed it,  
Expecting war that one without any fear or sorrow,  
Broke also the temple hall for making sacrifices  
And he carrying a pestle immediately,  
Without any effort beat and killed those guarding it,  
And it appears that he is not afraid of anyone in this world,  
And Oh Lord, he has still not gone from there."

Hearing these words of those Rakshasis.  
He became angry like a cobra and told,  
"He has come here in the darkness of night,  
Without any fear and so it is definite that he is not ordinary.  
Let hundred thousand soldiers go armed,  
With sharp arrows, thunderbolts, iron pestles."

Seeing those who were given orders,  
And sent by the Lord of the Rakshasas,  
He roared like a lion which shook,  
The entire world including Mountains,  
Hearing which The Rakshasas,  
Swooned due to a mind filled with fear,  
And with great nervousness neared him.

When they sent at him very sharp arrows.  
And a bevy of various types of weapons,  
That king of monkeys immediately,  
Grew up more in height and without effort,

Using a mace with pointed thorns,  
Beat and killed all of them.  
Hearing the death of several thousand soldiers,  
Sent by him, without any fear that king of Rakshasas,  
Chose five persons from the very powerful ones,  
And ordered them to go, with great wrath.,  
To those five commanders opposing the expert  
In killing others, death came soon.

Then with rising anger the ten faced one told,  
"His strength is wonderful, I am afraid,  
The five commanders who just went with great force,  
All died in great disgrace.  
For arresting him with life and bringing him,  
In front of me let the very powerful,  
Seven minister's sons go along with a great army."  
Hearing the words of the ten faced one,  
Along with a great army and weapons,  
Like pestles sword and arrows  
In their hand and Shouting in a huge way  
Those Rakshasa heroes neared the monkey chief,  
And send all their weapons at him every second  
So that the earth was disturbed and all people started shouting,  
And that son of wind God killed them speedily,  
By a pillar made of iron with great speed.

Hearing that the sons of seven ministers  
And army, have gone to the world of death  
The ten faced one had increased sorrow and fear in his mind,  
And he lost his respect and had sorrow and shame.  
"Now no one can win over him,  
And I have not seen any one like him,  
And if one of them (minister's sons) opposes, the entire asura and deva clan,  
Cannot stand against him in all three worlds,  
Alas, many of them have died at the hand of a monkey,  
I think my good luck has been destroyed."

To his father who was worried and tired,  
Thinking of many things, with respect,  
And humility his younger son saluted and told,  
"This is not proper for the persons with valour,  
Breaking down like this is not suitable for all kings,  
For sorrow of the soul eats away courage and valour.  
And I would bring this enemy chief within a minute",  
Saying like this that Aksha Kumara went.

At that time that noble monkey was on the arch,  
And saw Aksha Kumara in front of him,  
And by groups of arrows Aksha wounded and pierced,  
The body of the chief animal on the branches at that time,  
And the very angry Hanuman stood between earth and sky,  
And threw a mace with thorns on his head,  
And that strong Aksha who was pretty,  
Went speedily to the city of death.

The king of Rakshasas Ravana who was the enemy of devas,  
Hearing the news became grief stricken and hugged,  
His son who won over Indra and was extremely strong,  
With a great sorrow of soul, "Dear son,  
Hear my words, have you heard,  
That your brother has gone to the city of the dead,  
For sending that monkey who killed,  
My son in a war to the place of the son of Sun God,  
Speedily, I am myself going along with a great force,  
And we would do funeral rites of your younger brother afterwards."

Hearing these words of his father with pity,  
Indrajit immediately told with respect,  
"My father, greatly intelligent one, leave out your sorrow,  
I would wipe out completely your problems,  
There is no doubt that he is free from death,  
Will anyone else come this far?  
Suppose I see that he does not have fear of death,  
I would tie him out using Brahmasthra,  
By the boons given by Lord Brahma,  
Rakshasas have conquered the entire universe  
And I have won a war with the deva king Indra,  
And it is a wonder that a monkey came and opposed us.

When we think about it, it is a great shame,  
Even if I am not able to kill, I without great delay,  
By dharmic or non dharmic or by cheating,  
With great effort I would bring him before you,  
Now a danger has come before us due to a lady,  
Which would destroy wealth with certainty,  
And as long as I live, you please live happily here,  
And believe in me and do not be sad.

After pointing matters that are good to his father,  
Indrajit started to go becoming ready,  
He took chariot, armour, sharp arrows and other weapons,

He went speedily before the emissary of Rama,  
And he who is equal to Garuda, jumped up on the sky,  
Along with a huge shout, that valorous Maruthi,  
And both of them developed respect for each other,  
Seeing the speed and strength of each other.

That valorous one, similar to a lion, who had won over Indra,  
Sent five arrows aimed at the head of the son of wind God,  
And then he speedily sent eight arrows aimed at his chest,  
And then he sent another six arrows aimed at his feet,  
And he also sent a very sharp arrow aimed at his tail,  
And then that chief of the monkey clan, hurt by those arrows,  
Shouted like a lion and churned the world,  
And took a pillar and killed the driver of the chariot.

He also speedily powdered his chariot with horses,  
And that Megha Nada (Indrajit) jumped away from it,  
And he got another bigger chariot and riding in it immediately,  
And started rain of very sharp arrows, and getting angry,  
That son of Ravana by rain of arrows could damage,  
Only four, four hairs Of Hanuman and seeing,  
That because of that there is no problem to the lord of monkeys,  
He sent at him the divine Brahmastra,  
And son of wind god with great intelligence respected it,  
But alas fell down fainted on earth and the son of the ten faced one  
Tied the son of wind God and placed him before his father,  
But to the son of wind god there was,  
No problem in his mind due to boons given earlier by devas.

The people who always chant the name of,  
The lotus petal eyed Rama would become pure minded,  
And pure due to their devotion to Lord Vishnu (killer of Madhu),  
And within a second get free from the,  
Attachment created by wisdom as well as action,  
Though such an attachment is created over a long time,  
And reach the feet of Lord Vishnu permanently,  
And there is no doubt about this  
And would ever, the emissary of Rama who has,  
Kept himself at the two feet of the star of Raghu clan be tied up.

Those who spend their life without attachment to,  
Birth and death will not have any sorrow from other attachments,  
After showing falsely that his hands and legs are paining  
And due to many people with merriment,  
Tying him with pieces of rope,

The strong tie of Brahmastra made by,  
The enemy of devas became immediately untied.

He did not have any problems in his mind,  
And he did not show that he is not tied,  
And when the Rakshasas carried him shouting,  
He lay seriously without any movement.

### **5.9 Hanuman Ravana Sabhayil**

[Hanuman in Ravana's Court]

Placing the son of wind god in front of the lord of the Rakshasas,  
Indrajit, the enemy of Indra told,  
"He is the one who has killed several Rakshasas in war,  
And now he has become tied by Brahmasthra.  
Father, in consultation with your dear ministers,  
Properly enquire him and pass the judgment,  
Understand that this monkey is not an ordinary one,  
For he is the god of death to all his enemies.

The ten faced one hearing these words of his son,  
Told Prahastha (his chief minister) who was standing there,  
"Find out speedily the reason for his coming here,  
And also where from he has come,  
And why did he destroy the garden,  
And also kill the people who were guarding it,  
And also why did with force beat,  
And kill the other Rakshasas who went there,  
And also whose emissary he is?"  
And hearing the enemy of Indra, Prahastha,  
Asked with humility and respect that son of wind God,  
"Hey Monkey, who sent you to come here?

Oh intelligent one, please tell truth in this court,  
And definitely we would release you,  
Please throw away fear from your mind,  
And see that this is equal to Brahma's court,  
Duties against Dharma and words which are lies,  
Are not there in the kingdom of Lanka."

Hearing with justice the questions posed,  
By the king of the Rakshasa clan, that son of wind god,  
Thought for a moment Lord Rama in his mind,  
And slowly with a smile told,  
"Please hear extensive answer in detail, Oh lord of Rakshas,

Know that I am the emissary of worshipful Rama,  
My lord is the king of the world worshipped by Indra,  
He is blessed one, the best among men and is divine,  
He sleeps on the chief of snakes, pure and is the god of all,  
He is the enemy of asuras and one who gives wealth and salvation,  
He is the one who is in the heart of Shiva, one who lives in time,  
One who is served by Lord Shiva, one who controls five elements,  
Who has Garuda the enemy of snakes on his flag, Madhava,  
King, one who is recognized by Vibheeshana,  
And he the pure one, for making his father's word as true,  
Started to the forest and while he was,  
Living there with a daughter of Janaka and his brother,  
Did you not go and steal Janaki."

This is one of the reasons heralding your death,  
And this is simply the decision of Lord Brahma,  
And that son of Dasaratha went to,  
The hermitage of Mathanga with pain along with his brother.

He signed a treaty with the son of Sun God,  
With fire as the witness with conditions,  
And after that he killed Indra's son by an arrow,  
And gave Kishkinda to the son of Sun god.  
And to him who saluted him on his lotus like feet,  
He gave the power to rule and destroyed his sorrow,  
And he in turn, for searching for the daughter of earth,  
At one time send hundred thousand monkeys lords  
For each direction and among them,  
I am the one who has come to see you.

The reason for destroying trees of the garden  
Again and again is because of the normal habit of the monkey clan,  
And the reason for killing the Rakshasa heroes,  
Is because I was afraid that they will kill me,  
In this world definitely there is no being,  
Which does not have the fear of death.  
And oh ten faced one to protect my body in war,  
I killed hoards of your servants,  
Even if one is of hundred crores of age,  
Please remember, every being loves his own body.

By the rope of Brahma sent by your son,  
I got tied up for a quarter of a second,  
But the power of the boons given by Brahma and other devas,  
My body will not undergo any suffering,

I will never have any injuries or death,  
And acting as if I am tied up, I came here,  
Even for that there is a reason, please hear,  
I wanted to tell you what is good for you.

Intelligent people should remove that bad knowledge.  
Which is more for people who are ignorant,  
And if they do they are believed by the world as kind souls,  
As that teaching to the ignorant would lead to their salvation.  
Sir, please think in your mind the way of the world,  
And do not get drowned in to the sea of passion,  
Oh one with ten faces, leave out it this Rakshasa nature,  
And embrace the ways of salvation,  
As that would definitely destroy the fear of birth and death,  
And that which is not this, leads to domestic sorrow,  
And you are suitable to receive the knowledge of the Brahman,  
As you are wonderful and is born in a clan of good people\*.

\* Ravana is a great grand son of Brahma

Throw out passion, anger, hatred, miserliness and desire,  
Through the knowledge of the philosophy,  
Oh son of Visravas, the son of Pulasthya who was the son of Brahma,  
Do not get attached to the Rakshasa nature,  
And by studying Rakshasas, devas, men, birds animals and snakes,  
Please leave out the feeling that body is the soul,  
And by getting attached to that property of nature, you would be tied to it,  
And please understand that body is not the soul.

One who is filled with nectar, one who is not born, one who is pure,  
One who does not have a second, the Imperishable one,  
One filled with joy, one who is alone, the divine one,  
One who is simple, one without comparison, one who cannot be measured,  
One who is not clear, one who is not confused,  
One without properties, one who does not have stains,  
One who is not interested, one who is pure,  
One who is in divine acts, one who is endless, one who is primeval,  
The lord, One who is forever, one who is shapeless,  
One who is the soul, the divine Brahman,  
One who cannot be understood by Brahma, Vishnu and Shiva,  
One who is studied by Vedanta, one who cannot be studied by the wise,  
One who pervades all over, understand him as pervader of illusion, Oh Lord,  
One who is all pervading divinity, one who teaches truth, one who is  
perennial,  
Understand that the all bodies of universe are temporary,  
And that birth, aging and death are full of sorrow.



For getting salvation, I would teach you,  
A technique which I have learnt, please understand it clearly,  
By having devotion to Hari always in your mind,  
Your soul would definitely get purified,  
Your mind which would be devoid of sins would become clean,  
And certainly in you the wisdom about God will arise in your mind.

By the very pure mind obtained by understanding and belief,  
In the principle of God and the pure joy got out of this experience,  
Chant always "Rama, Rama" which is the two lettered chant,  
Which burns the forest of Rakshasas,  
Leave out attachment to the domestic life and daily,  
Fix firmly the ind on the feet of Rama by meditation.  
If little of this knowledge is in the mind of a man,  
He will get all that he wants and so immediately,  
Pray the lotus feet of Vishnu which removes the fear of domestic life,  
Which is loved by devotees and which shines like billions of suns.  
By praying the two lotus like feet of Vishnu,  
Please leave out this sorrow and start praying.

Please simply throw away the mischief from the mind  
And find out the way to go to the Vaikunta world,  
And do not fall down daily by desiring,  
For someone else's wealth and wife,  
And with devotion and belief always serve,  
Madhava, the God of all who has lotus leaf like eyes,  
Who is Narayana, who loves people who surrender to him,  
Who is the divine Purusha, divine soul and one who cannot be divided.

Surrender and fall at his lotus like feet,  
Though you have done several sins earlier,  
Since no one has as much mercy as him,  
For he is the one who gives away enmity and so with happiness,  
Think of the lord of the Raghu clan  
There would not be another birth for you, Oh friend,  
Please remember these words are from sage Sanaka,  
And whatever I have told is the truth and accepted by lord Brahma.

The nectar like words told by the son of wind God,  
Were heard with very great anger by the ten faced one,  
And all his twenty eyes burnt like embers,  
And rolling them all well and blinking them he told,  
"Cut to pieces this one who is like a gingili seed,  
I have never seen false pride like this with any one else,  
Would any other being dare to,

Sit with me like an equal and tell me like this,  
I am not able to see respect the humility in him,  
And he is a sinner, a bad soul and an adamant one,  
Tell me, tell me a word called "my Rama",  
Who is the forest living Sugreeva today?  
I would kill all of them and also Janaki,  
And also you, who is an extremely bad one.

Becoming greatly angry hearing the words of,  
The ten faced one, biting his teeth that chief of monkeys told,  
"You think that you are very great, that is okay,  
Along with you even if one crore people,  
Who are thinking that they are Ravana the lords of Rakshasas,  
Oppose me, it is definite that they are not sufficient,  
To my little finger and what can you do, oh dirty one."

Hearing the words of the son of wind god,  
He told immediately, those who were standing near him,  
"Is there not one armed Rakshasa here,  
Go and kill this thief."

At that time when one of them neared him,  
Vibheeshana told slowly,  
"No no, it is bad to kill an emissary,  
Please tell that it is not proper for a king,  
And suppose we kill him immediately,  
How will Rama know about it there?  
For that we should make a sign on him,  
And send him back, and that would be proper for kings."  
The ten faced one hearing the words of his brother addressed,  
To the Assembly said, "If so let it be done that way."

## **5.10 Lanka Dahanam**

[Lanka's Burning]

"To the monkeys the source of strength is not,  
The face or hand or legs but tail is their source of strength.  
Let us immediately cover it with cloth,  
Set fire to it and take him all over the city,  
With the chief Rakshasas playing drums,  
And shouting "The thief who has come at night",  
In a big tone so that every body would be able to hear,  
And take him in all directions and also shout,  
"Know that he is traitor and powerless one,  
So that other monkeys will banish him from their society."

Using cloths dipped in oil and ghee,  
When they were tying it to the tail speedily,  
That one of immense strength, became like a huge Mountain,  
And his tail became extremely big,  
And though all the cloth collected was used,  
Much of the tail was still left to be covered.

They brought silk cloths from all houses,  
After great search and then tied it,  
Even that was finished and still tail was remaining,  
And they went here and there and again brought,  
Cloth dipped and dripping in oil and ghee  
And also tied the divine silk cloths,  
And realizing that his tail was big and that no cloth was left,  
And also oil was completely over,  
And some people told that,  
This is waste, he is a pure one and divine,  
And who all are going to be destroyed by this?"

"We do not have cloth to tie and let us,  
Light fire to the tail now without delay."  
And then at that time the Rakshasas lit the fire,  
At the tip of the tail after tying him strongly,  
By strong rope pieces and carrying that,  
Monkey chief after verifying that he has been tied tightly,  
Those crooked minded ones shouted that "here is the thief",  
And creating lot of noise and they went to the city,  
With beating and beating of several drums,  
And when they reached the western gate,  
That son of wind god changed himself to a very small form,  
And the ropes which were tied on him came out.

With strength and with great speed he became like a Mountain,  
And the ties were broken and he raised high to the top,  
And with a speed of wind reached the tallest tower,  
And he jumped and killed those people who were carrying him,  
And stood there as if he was standing there rubbing the moon,  
And then he climbed the top of a gem studded mansion,  
And then climbed again and again on groups of homes,  
Also on homes built with gold and gems and that son of wind god,  
Set fire and set fire to all these and fire went on increasing.

With his natural indecisive character, he,  
Started burning the gem studded palaces,  
And also the elephants, horses chariots, rows of soldiers,

Gardens which can be entered in to for enjoyment,  
And those fire flames and the heart of the son of wind god,  
Became very bright and went to the place of Vishnu (Sky?)  
And those flames of fire appeared to burn in such a way,  
That they wanted to inform the news of the burning,  
Of the home of the Rakshasas to Indra,  
Competing with each other like "me first, you first",  
And the flames almost reached the sky.  
The Lanka which was filled with wealth,  
By the pure gems that came from the earth,  
And when the son of wind god burnt it,  
Wonder of wonders was filled with ash,  
Except the house of the brother of the ten faced one,  
The houses of enemy of devas became baked in the fire,  
And the dear servant of the lord of the Raghu clan,  
Saved only the house of Vibheeshana.

After the gem studded homes were completely burnt,  
The ladies in them started wailing,  
With heads with growing hair and feet being burnt,  
The soul also went away from body and they fell dead on ground,  
And the bodies melted and melted and they fled here and there,  
And climbed on very tall buildings,  
And that one who burns came there also and burnt,  
And they fell down struggled and died,  
"My son, lover, father, husband, alas,  
This is my fate, Oh god of fate,  
The body melting and turning along with death,  
Is there no one to stop it, Oh Siva, Oh Shiva,  
This problem has been created by the lord of Rakshasa clan, it is definite,  
And there is no other reason for it."

That Sinner who is the ten faced one forcefully,  
Took away wealth and wives of others,  
He does not know that it is not proper and did due to arrogance,  
And this is definitely the result of that,  
And that great sinner fell in passion with a human lady,  
And because of that the danger came to others also,  
For wise people should only carefully do,  
Bad and good deeds and good and bad actions.

Becoming weak due to the arrow of god of love,  
With force he caught hold of,  
Very great women with great virtue,  
And that passionate one raped them,

And the religious spirit in their mind,  
Has caught our country badly.

When the Rakshasis were talking so many things,  
They were burnt as they were standing itself,  
And to get protection they ran by various ways,  
The trees were burnt broke and fell down,  
And that emissary of the chief of Raghu clan,  
In a second made the seven hundred yojanas of,  
The country of the Rakshasas,  
In to a wholesome meal of various dishes,  
And gave it to the very satisfied religious spirit.

Easily that son of wind god dipped his tail,  
In the ocean and put out the fire,  
And that son of wind did not get any burns,  
Because the fire god was his close friend,  
And due to the merciful prayer of Sita,  
Who was devoted to her husband.

The grace of the son of wind god is wonderful,  
To him even fire became very cool,  
The great people meditating on the name Of Rama,  
Which is the fire to the forest of Rakshasas,  
Though they are attached to son, wealth and wife,  
Cross the fire which gives three type of pains,  
And how can the emissary who fulfills his wishes,  
Get sorrow by the natural fire?  
If you are at present born as a human being,  
Please pray to the lotus eyed one,  
Who is the lord of earth, one who lies down on the lord of snakes,  
For destroying the pain from three type of pains.

Afterwards the best of the monkey clan went and saluted,  
The feet of the daughter of earth and said,  
"I will now start my journey to the other shore,  
Please give me leave to go to Rama.  
The best of Raghu clan, his brother and son of Sun God,  
Would come speedily with a endless army.  
Let you not have even a little worry in mind,  
Because oh Daughter of Janaka, the job is now mine."

To him who saluted and told like this with great humility,  
Sita told with sorrow in her mind,  
"When I saw you, you told the story of my husband,

And the pain in my mind went away,  
How Can I live here with sorrow,  
Without hearing the welfare of my husband."

Hearing the words of king Janaka,  
Due to growing pity on her, he saluted and told,  
"Throw away the sorrow and pain of parting with your loved one,  
You please climb on my shoulder and within a second,  
I would take you before your husband and after joining with him,  
All your pain and worries would be destroyed."

After hearing the words of the son of wind God, Sita,  
Becoming very happy saw him and told,  
"Since my soul does have the pain,  
As much as you think, as of now I have got belief,  
That the one with a good history would,  
Come here with great strength,  
By drying the sea by his divine arrows,  
And building a bridge on the sea,  
And cross it along with the monkey army,  
And kill the one who punishes the three worlds,  
And would take me back speedily,  
And hiding in the night if I am taken secretly,  
It does not behove to the fame of my husband".

Let the star of Raghu clan come here, fight the war,  
Kill Ravana and take me back,  
Oh son of the speedy wind, you work with this aim,  
And till those days, I would conserve my soul."  
Telling like this to him that Goddess Lakshmi sent him back,  
After that the son of wind god, saluted the mother of the world,  
Bid her farewell and urgently saw the ocean and jumped.

### **5.11 Hanumande Prathyagamanam**

[Hanuman's Return]

He then shouted so as to spin the three worlds,  
And the monkey group heard that deep sound,  
And said, "think that what we heard is a herald,  
To make us understand that he has been successful,  
And there is no doubt it is sound of Hanuman,  
And let us watch for we can understand it from the sound."

When the group of monkeys were talking in various ways,  
They could see the head of Hanuman on the Mountain,

"Oh monkey heroes, I saw Sita,  
By the blessing of the hero of Kakustha clan,  
And I burnt completely the blessed Lanka of the Rakshasas,  
As well as the garden there and I saw,  
Ravana the enemy of devas with wonder,  
And let us go quickly to tell this to Rama.  
Oh Jambhava and other monkeys let us go."

At that time they honoured the son of wind god,  
Embraced him tightly kissed him at the tip of his tail,  
With joy, for the sake the son of wind god,  
Together they cheered him loudly,  
And when those chiefs of monkeys started walking,  
And became tired, they reached near Prasavana Mountain.

There they saw a garden owned by Sugreeva,  
Which was full of flowers, leaves, fruits, honey\* plant,  
Surrounded by bushes and that group of monkeys,  
To satiate their hunger started telling with great desire  
"This honeyed city is full of varieties of sweet fruits,  
Let us eat and quench our thirst and,  
Go before the son of Sun God and tell the stories,  
Slightly delayed, Please permit us to do that",  
When they requested this with desire, to Angadha  
And he immediately consented to their request,  
And all of them entered the honey garden.

\* Could also be alcoholic beverage

With joy they ate the very sweet fruits and drank honey,  
And when they were eating well ripened fruits,  
Dadhimukha who was looking after the garden,  
As per the orders of Sugreeva and was,  
Guarding that garden sent security guards with sticks,  
And when they neared and prevented them,  
Those monkeys along with Hanuman, using fist fight,  
Hit them and the security were scared by them.

Immediately Dadhimuka went speedily,  
To Sugreeva and told about the happenings,  
"The monkey force under the son of Thara,  
Have partially destroyed your honey forest,  
As per your merciful orders I had,  
Been looking after it with great care.  
The grandson of Sun God and others,  
Came and defeated my servants,

And have destroyed the honey forest now,"  
Told he and hearing the words of his uncle,  
Sugreeva with growing joy,  
Told it to Rama who was a pure soul.

The son of wind god and others have completed the job,  
And this is very clear and definite,  
For otherwise no one without bothering,  
For my orders would go and visit the Honey garden.  
You go and tell them to come here quickly,  
And Please do not have any sorrow over this."  
And hearing that he went and told,  
That to Hanuman and others with respect.

The son of wind god, Angadha, Jambhavan and others,  
Because they heard the words of Sugreeva,  
And they due to the happiness they had at that time,  
Walked speedily and went towards Kishkinda.  
And prayed, the famous gem among men Rama,  
Blessed man, best among men, the divine one,  
The God of all who lives in the heart of Lord Shiva,  
The blue lotus eyed one, one who is served by Indra,  
One who sleeps on lord of serpents, pure one, lord of three worlds,  
He who is complete, brother of Indra, Madhava,  
One who rides on Garuda, Kesava,  
The husband of daughter of lotus, Ancient Lord,  
One whose two feet are worshipped by the ornament of serpent clan,  
One who is worshipped by Brahma, One who does not have any characters,  
Lord of earth, Lord of fishes, Lord of all, my lord,  
The friend of the son of the Sun God,  
One who is in the heart of wise, enemy of Rakshasa,  
One who has taken birth in the clan of Sun God,  
One who is the chief among the strong, the god of death to blessed people,  
Son of a king, husband of daughter of earth,  
One who takes care of universe, one who has face like lotus,  
One who is similar to god of love, One who is totally merciful,  
And Sugreeva and Lakshmana and  
Seeing them all sitting in the forest,  
They saluted them by falling on the floor.

They again saluted the king of monkeys,  
And with full happiness the son of Anjana told,  
"I saw with pity, the honourable lady there,  
In the home of the Rakshasa without any problem.  
She immediately asked about your welfare,



As well as that of the son of Sumithra with respect.  
In the Ashoka garden with unkempt hair,  
She was living below a Simsapa tree.

With a penance of starving with a very lean body day after day,  
Surrounded by the ladies of Rakshasa clam,  
With grief and ebbing tears in pain shedding and shedding tears,  
Alas, Always chanting and chanting "Rama, Rama",  
Crying that tender bodied one, was living and at that time,  
I assuming a very small body size, sitting on a tree branch,  
With joy and great peace.

I then informed her your nectar like story  
When she was in the small hermitage,  
Without you and your younger brother,  
How the ten faced one took her from there,  
And about the treaty that you signed with Sugreeva,  
About the killing of the son of Indra,  
And how the king of the monkeys,  
Had sent hoards of monkeys to search for her all over the world,  
And that I am one of them who had come there,  
Bu crossing the ocean suddenly.

I am Minister of Sugreeva, the son of wind god,  
Emissary of Rama and my name is Hanuman  
I have found you out without much difficulty,  
This is my luck, great luck, I am blessed,  
Today all my efforts have greatly succeeded,  
The seeing of goddess Lakshmi is the destroyer of all sins,  
Janaki hearing all that I told,  
Slowly and slowly thought in her mind.

"From where am I hearing this nectar to my ears?"  
He is definitely a blessed great one,  
And let that blessed one come before my eyes,  
By the grace the valorous man, Rama."  
Hearing these words from the daughter of Mithila,  
In the monkey form of very minute proportions,  
I saluted her with humility and fell at her feet,  
And with great surprise that honourable lady asked."

"For my knowledge, please tell me who you are?"  
And after asking this type of questions,  
I told her all the news about the god (Rama),  
And that blue lotus petal eyed one believed me.

And at that time to remove the doubt in her mind,  
I gave her the ring with great respect.  
Taking that in her soft hands speedily,  
And washed it with her flowing tears,  
And hugged it to her head, eyes and neck,  
Speedily and wailed greatly,  
"Son of wind god tell, All my sorrow,  
To the lotus eyed one, Did you not see it friend,  
See all the Rakshasis give me trouble,  
Please go and tell" she told.

Then with pity I told all the news about you to her,  
Along with brother and the monkey army,  
We would bring the king of the world,  
And after coming there destroy the clan of Ravana,  
And Take you honorably to the city of Ayodhya,  
And so you should not have any sorrow in your mind."

For the belief of the son of Dasaratha.  
Oh lady, please give me a symbol,  
And again tell me a identifying word,  
So that the blessed man will believe it."  
And as soon as I told this to the daughter of earth,  
Immediately she gave the gem studded hair brooch, with respect."

"With pathos that lotus eyed one, told,  
The story about the time in Chithrakoota Mountain,  
When one day when she was with her husband,  
A crow attacked her strongly with his beak and claw  
And asked me to remind you of that story.  
After that she spoke to me as well as cried,  
Several times and informed the pain in her heart,  
And at that time I with various tasty dishes of my words,  
Consoled that lady with Bimba fruit coloured lips,  
And later took farewell from her properly,  
And came back and I also did one more thing."

Immediately I destroyed a garden,  
Which was very dear to the Lord of all Rakshasas,  
And I killed innumerable Rakshasa sinners,  
Who came for a war with a wounded feeling,  
And later sent the place of God of death,  
Aksha Kumara who is the son of the ten faced one.

Then got tied by Brahmastra sent by the son of Ravana,  
I saw and told the king of the Rakshasa,  
Some little things and then I burnt,  
The city of Lanka and again met the pious lady,  
Without fear, saluted her feet, took her leave,  
And jumped back and crossed the ocean,  
And saluted your honey like tender feet,  
Oh treasure of mercy, I am your slave, Protect me, protect me.

Hearing these words of the son of wind god,  
The husband of Lakshmi took great liking to him and told,  
"You have done a job that is difficult even for devas,  
And even Sugreeva is extremely pleased about it,  
For the help that you did to me with love,  
I am giving you everything that is mine.  
There is no compensation in this world,  
For what you did with love."

Again that Lord Rama embraced tightly,  
The son of wind god and caressed him.  
After hugging him again and again said,  
"Remember, the son of wind god who is the sunrise of luck,  
I the entire world there is no one like him,  
Today a complete blessed luck has come to us."

Hearing, the very holy story of the lord of Raghu clan,  
As told by Parama Shiva, the Goddess Bhavani,  
Who is the goddess of all saluted him with devotion.  
And the parrot interestingly told like this,  
And hearing this let all people become blessed.

Ithi Adhyathm Ramayane Uma Maheswara Samvadhe,  
Sundara kanda samaptham.

Thus ends the pretty chapter of Adhyathma Ramayana,  
Which is a part of the discussion between Shiva and Parvathi.

## **6. Yuddha Kandam**

[War Chapter]

Synopsis:

[The Yuddha Kandam is a single but long chapter in Adhyathma Ramayanam. Rama and his friends decide to go to Lanka, cross the ocean and bring back Sita. As a preliminary Hanuman gives, a very detailed account of the city of Lanka. They start the journey and reach the northern shore of

the southern sea. At that time the ministers of Ravana, who is worried tell him that it is very easy to win over Rama and his army. However his brother Kumbhakarna tells him that battle is suicidal. Vibheeshana tells this more strongly and he is asked to leave the country. He along with his four ministers reach Rama's camp. As per the advice of Hanuman, he is accepted and crowned as the King of Lanka. A spy of Ravana called as Sukha who comes there is imprisoned by the monkeys. Rama does penance to the God of sea for helping to construct the bridge. When he does not come then he is about to shoot an arrow, he comes and permits them to build the bridge. Nala builds it with assistance of monkeys. A statue of Rameshwara is installed at the beginning of the bridge. Once Rama and his army reach Lanka he releases Shuka. Shuka goes and advises Ravana to surrender and he is thrown out. Shuka who was a Brahmin was cursed by sage Agasthya to become a Rakshasa. After this he assumes his normal form. Ravana's mother's father Malyavan also advises Ravana to surrender. He chooses not to obey. The fort of city of Lanka is surrounded by the monkey army. Instead of fighting from within the fort Ravana decides to come out and fight. Initially he is defeated. Indrajit kills all of them by sending Nagasthra. Garuda comes and wakes them all up. Then he wakes up Kumbhakarna, who advises him to surrender. When Ravana gets angry, Kumbhakarna goes to fight and is killed. Sage Narada prays to Lord Rama. Athikaya another great son of Ravana is also killed with his army. Indrajit does Homa in Nikumbhila and again kills all the army and men except Vibheeshana, Hanuman and Jambhavan. Hanuman goes to bring Mrutha Sanjivini. Kalanemi an uncle of Ravana is sent to prevent him. But Hanuman kills him and brings the medicine. Rama and the entire army wake up. Indrajit comes for a war and is killed. Ravana himself comes for a war and after a great battle he is killed.

Rama then anoints Vibheeshana as king of Lanka. Rama sends Hanuman to inform Sita about the news and wanted to know her reaction. When she said she wanted to meet Rama and nothing else. She was brought in a Palanquin. Rama asks her to walk so that the monkey lords can see her. She requests for a homa pit with fire and jumps in to it, requesting fire God to testify for her purity. All gods and divine beings praise Rama.

The fire God brings the real Sita having accepted the Maya Sita. Devendra prays him. Vibheeshana requests Rama to go back in Pushpaka Vimana. All monkey lords and Vibheeshana want to accompany him. Sita requests that wives of monkey Lord should also accompany them. They reach Bharadwaja Ashrama. The sage requests them to stay for a night. Hanuman is sent to Ayodhya to herald the news of his arrival. Rama is crowned as the king of Ayodhya. He sends back all the guests by giving suitable presents. Ayodhya prospers under his rule. The last chapter tells about the benefits of hearing or reading this great book.]

Oh Narayana, Oh Hari, Oh Narayana, Oh Hari,  
Oh Narayana, Oh Hari, Oh Narayana, Oh Hari,  
Oh Narayana, Oh Hari, Oh Narayana, Oh Hari,  
Oh Narayana, Oh Hari, Oh Narayana, Oh Hari,  
Oh Rama, Oh sweet heart of Lakshmi, Oh lord of three worlds,  
Oh Rama, Oh pretty one of Sita, Oh lord of the heaven,  
Oh Rama, Oh prettiest of world, Oh the soul of Pranava,  
Oh Rama, Oh Rama the soul of Narayana, Oh king,  
There is no comparison to the extreme joy,  
That we get by drinking the nectar like story Of Rama,  
Oh Parrot, tell and tell again,  
The pretty war of Ramayana,  
Requested like this that parrot told,  
Please hear this with a clear mind,  
The God who wears the moon, Lord Shiva, The god,  
Told with a smile like a full moon,  
Oh Goddess with a full moon face Turn your ears to me,  
And darling hear with happiness, the holy story of Ramachandra.  
Ramachandra is the lord of the universe,  
One who is the foundation of all souls, Lord of mercy,  
Hearing what has been told by Hanuman,  
With rising happiness told as follows.

### **6.1 Sri Ramadhikalude Nischayam**

[Rama and others Decision]

When we think about how Hanuman,  
Did something which is not possible for even devas to do,  
We are not able to even imagine that,  
He crossed an ocean which is hundred yojana broad,  
Killed several Rakshasa warriors,  
And burnt the entire city of Lanka.  
It is sure that servants like this,  
Would not be available in any place,  
At any time in this world.

The son of wind god by seeing Sita and coming back,  
Has looked after me, the clan of Sun God, Lakshmana,  
And also Sugreeva, the son of Sun God, this is true.  
Though all that has taken place, immediately,  
How would we cross the treacherous ocean,  
Which is full of crocodiles, whales and whirl pools,  
And then kill Ravana along with his great army,  
And bring back the great lady, Oh God.

Hearing the words of Rama, Sugreeva,  
Told as suggestion out of the problem,  
"After crossing the ocean,  
Without delay burn Lanka in to ashes,  
And after killing Ravana along with his entire clan,  
I would bring back the Goddess,  
So please do not have any worry in your mind,  
As worry is the destroyer of plans."

This group of monkey chiefs,  
Cannot be defeated by anybody,  
Even if we tell them, "jump in to fire",  
They will never ever say later,  
See some method to cross the ocean,  
Without wasting any more time, Oh chief of Raghu clan.

Suppose we manage to enter Lanka,  
Definitely the king of Lanka will meet with his death,  
Oh Rama, in the war, who can oppose,  
You in all the three worlds?  
Yu dry the ocean with your arrows,  
And I would definitely build a bridge there,  
Somehow we would see victory,  
Because I am seeing good omens, Lord of Raghu clan.

The words of Sugreeva spoken with great devotion  
Were heard by Sri Rama and immediately,  
He asked Hanuman who was standing saluting him.

## **6.2 Lanka Vivaranam**

[Lanka Description]

Please tell me very clearly the news of Lanka,  
Forts, ramparts, moat and other such aspects,  
You have to show them clearly by words.

Hearing that That Hanuman saluted him,  
And with great clarity told him,  
"In the centre of the ocean is the Trikuta Mountain,  
Which is very tall and on its top is the city of Lanka,  
And this can be seen as a golden spire,  
By the people who do not have fear for life."

It has a breadth of seven hundred yojanas,  
And There is a new golden wall around it,

It has towers on all four directions,  
And each of these greatly shining towers has seven stories,  
And within that and within that,  
There are seven inner rising walls,  
And in each row of these walls there are four towers,  
Thus all round there are twenty eight towers,  
And each of these has very deep moats,  
And then there are the mechanical securities,  
And to guard, the tower on the eastern side,  
There are ten thousand Rakshasas.

Hundred thousand Rakshasa soldiers,  
Always stand for the protection of the southern tower,  
The western tower is guarded by thousand -thousand,  
Strong Rakshasa soldiers,  
The northern tower is guarded by one Lakh thousand,  
Extremely powerful Rakshasa soldiers,  
About half the number of soldiers, guarding the sides.  
Are gathered to guard the center portion of the town,  
And similar number guard the private quarters of the king,  
And double the number guard chamber of the king.

The dining hall made of gold,  
The drama theatre, closed avenues for walking and also,  
Rooms for taking bath, Drinking halls,  
Which are clean and is empty of people  
And all the decorations of city of Lanka,  
Are easy to approach and cannot be even described by Adhi Sesha,  
And I searched at length in this city,  
And by the guidance of my father went,  
To these place of parks which were bewitching,  
And there I saw the Goddess Lakshmi and saluted her.

After giving your ring, I got from her,  
The gem studded hair brooch and the news of recognition,  
And after taking farewell from her I started back,  
But Later I did a very unwise act,  
I destroyed the garden and killed those,  
Who were guarding it with in a second,  
And also killed the young boy Aksha Kumara,  
Who is the son of the king of Rakshasas,  
And not only that, let me tell it in brief,  
Oh king, by quickly going there,  
I killed one fourth of the army of Lanka,  
And in the morning I saw the ten faced one and told.

The good things came afterwards,  
Ravana with anger told his servants,  
"Kill him without any delay" and at that time,  
Vibheeshana told those who came to kill me,  
As well as to his elder brother with respect,  
"Nobody should kill an emissary,  
That is what people who know the royal justice say,  
Instead of killing him, he can be marked and sent back,"  
And then the ten faced one told them,  
To set fire to my tail and they covered my tail,  
With a cloth dipped in oil and set fire to it,  
And then I burnt in to ashes the seven hundred yojanas,  
Of the entire city of Lanka immediately,  
And king I have destroyed one fourth,  
Of the army situated in Lanka, by your grace.

Due to any reason further delay is not good;  
We will go and start immediately.  
Completely prepared for war with great spirits,  
Let us start the great journey with great valour,  
Along with a great monkey army which is countless,  
And cross without any doubt,  
And send to the servants of god of death,  
The servants of the king of Rakshasas,  
Destroy the great pride of the ten faced one,  
And at the end of the war, let us,  
Bring back the lotus eyed lady, oh lord,  
Who has lotus like eyes, who is the divine man and Lord.

### **6.3 Yuddha Yathra**

[War Journey]

After hearing the words of son of Anjana,  
Respecting it out of increasing desire,  
Raghava told immediately to Sugreeva  
"This is an auspicious time for victory,  
If we sent army now, happiness will come,  
As soon as we start, the star is uthra,  
Which heralds victory and would,  
Lead to the killing of Rakshasas."

My right eye is twitching and so,  
All signs are favourable to victory,  
The very strong Neela who is the commander in chief,  
Would look after the entire army,



To look after the front side, centre and both sides,  
As well as the army at the back,  
Please depute great monkeys.  
Before the great roaring chiefs,  
I would go riding on neck of Hanuman,  
And behind me Lakshmana would ride on top of Angadha,  
And let all other valorous ones,  
March strictly following Sugreeva.

Neela, Gaja, Gavya, Gavaksha, Bali,  
Mainda equal to Lord Shiva, Vividha,  
The son of Brahma, Sushena,  
Thunga, Nala, Sathabali, Thara,  
Are all very great monkey chiefs who are here,  
And we have an army which is beyond description,  
Let us start together without any delay,  
And during the way no one should get jittered,

After telling like this in the middle of,  
The monkey army, Rama along with Lakshmana,  
Appeared as if they are moon and Sun,  
In the middle of all stars on the sky,  
And thus the chiefs of the world appeared with clarity.  
Shouting jumping, playing and exuberating,  
That monkey group marched towards.  
The land of the king of Rakshasas,  
With an aim at reducing the burden of the world,  
And they started walking speedily with great interest.

Like a sea getting filled up at night,  
And walking and settling down,  
Running, jumping in different forests,  
Searching and eating ripened fruits,  
Crossing Mountains, forests and river waters,  
That monkey clan who had bodies like Mountains,  
Reached the northern shore of the southern sea,  
And stood near the Mahendra Mountain,  
And Rama got down on the earth,  
From the neck of Hanuman,  
And Lakshmana got down from,  
The neck of Angadha and saluted Rama.

After Rama, Lakshmana and the king of monkeys,  
Reached and entered the shore of the ocean,  
And the Sun God entered the western,

Part of the ocean, then Rama the king,  
Told Sugreeva the following "I would,  
Go to say and finish the salutation of the dusk,  
Think about the ways to cross the ocean,  
In the company of some brave people,  
And come to a decision immediately,  
The monkey army should be protected,  
By The Commanders of army as well as Neela, the son of fire god,  
From the Rakshasas as they may trouble at night."  
After telling this and after finishing the salutation to dusk,  
The son of Raghu clan went and stayed on the Mountain.

The group of monkeys seeing the home of fishes,  
Were greatly scared in their mind,  
The fearful place inhabited by crowd of crocodiles,  
The sea is fierce and full of ear splitting sound,  
With very tall waves and was extremely deep,  
And so nobody can cross this,  
How can we cross such a sea,  
And kill Ravana there?

Very much worried those monkeys,  
With a blind faith stood by Rama,  
And at that time moon rose up at the sky,  
And Rama thinking of the moon faced lady,  
Started crying with great sorrow,  
For the sake of imitating the people of the world.

Sorrow, joy, anger, greed and other such emotions,  
Pleasure, lust, desire, passion, birth and other states,  
Are the symbols of an ignorant brain,  
And how can all these happen to the divine God  
Who is personification of wisdom,  
All emotions about body is only to those who like the body,  
And how can there be pain and pleasure to the divine god,  
And both of these are not there for soul in state of sleep.

Trust in the divine joy forever and always,  
For emotions like sorrow are created by brain,  
The Chief Rama, the divine soul, the great gentleman,  
Due to getting himself with characters of illusion,  
To those who are tied up with illusion,  
Would appear as one who is in joy or sorrow,  
And this is only the opinion of ignorant.

## 6.4 Ravanadhikalude Alochana

[Ravana and Others Discussion]

When things were like that, when son of Dasaratha,  
Along with monkeys lead by the son of Sun God,  
Had come to the northern shore of the ocean,  
And had spread out like an ocean itself,  
The king of Lanka who lives in Lanka,  
Who without doubt has won the three worlds,  
Summoned all his ministers quickly,  
And went inside the meeting hall for discussions.

The fact that Hanuman did acts,  
Which even devas and Asuras cannot do,  
Made Ravana, think, about it and become ashamed.  
And he informed the situation to his ministers,  
"I am sure all of you know,  
About the acts done by Hanuman after coming here,  
In the city of Lanka where no one can enter,  
That monkey came inside with great strength,  
And also met Janaki and talked to her,  
And without any problem destroyed the garden.

He after killing several Rakshasas and later,  
Killing my son Aksha kumara,  
And then burnt and powdered Lanka,  
And without problem crossed the sea,  
And went back happily and with health,  
And when we remember this,  
Without any doubt our heart is filled with shame.

Now the army of monkeys and Rama,  
Have assembled at the northern shore of the ocean,  
You all please think it over and order me,  
As to what is the action that we have to take,  
You are my expert ministers,  
And hearing and acting on the advice of ministers,  
Has not so far lead me to any danger,  
And so think for my benefit and without delay.  
You are all my eyes and my love for you is firm."

All acts are classified in to three, good, medium and bad,  
And also as possible, with difficulty possible,  
And impossible, and though each of you,  
May have a different opinion as to what this is,

When you discuss in depth about it,  
We would be able to reach a good consensus,  
Which can be agreed upon by all of us."

"Deciding on this and implementing if it is good decision,  
And then the second which is medium will be told by me,  
After discussing in depth methods,  
To solve several deficiencies noted,  
Agreeing that particular approach which is most proper,  
In the mind and implementing it,  
Is the medium type of administrative decision,  
With obstinate disposition trying to implement,  
What is every individual's opinion and,  
Then doing a bad argument that would damage,  
The opinion told by another one,  
And after waste of lot of time and,  
Going away with hatred to each other,  
Is the very bad type of administrative decision."

So now all of you think together and tell me,  
That which would be good for us."  
And hearing what Ravana has told,  
The Rakshasas who talk with an intention to please him told,  
"Good, good, we will remember well,  
That there was an administrative discussion for this.  
What happened to you today, to lead,  
To a worry, you being one who has won all the worlds,  
It is surprising that in your mind there is a fear,  
About Rama who is a mere human being."

You remember about you son Megha Nadha,  
Who defeated Devendra in war tied him up,  
And imprisoned in the city and increased his fame,  
And you once defeated Kubhera the Lord of Riches,  
In war without any effort and took away,  
From him the Pushpaka Vimana,  
And this is wonder of wonders howsoever we think.  
How can there be fear to you for the staff of God of death,  
When you have defeated him in battle?  
Have you not defeated in war,  
Varuna just by making a sound of "Hum"?  
Is there a need to tell about other devas?  
Who are all your enemies, please tell us,  
Did the great Asura called Maya,  
Becoming scared of you gave his gem like daughter to you?

Even the asuras are giving you regular tribute,  
And is there a need to tell about human beings?  
Did not Lord Shiva present you with sword Chandrahasa,  
When you uprooted the huge Mountain called Kailasa,  
And played it, throwing hither and thither like a ball?  
What is the root reason for the worry in your mind?

All the residents of the three worlds,  
Knowing your strength are living in fear,  
The acts that Hanuman did here,  
Is shameful for valorous people like us,  
This happened because of our indifference,  
And he went away from here without any problem,  
Had we known about it then,  
Would he have gone with his soul?

After telling like this to Ravana,  
Each of them also took an oath,  
"With self respect we decide in our mind,  
Those human beings would not be there in this world,  
And also the monkeys also would cease to exist,  
Today to call for a discussion together,  
Is really a great insult to our strength,  
Oh Lord kindly think about this,"  
When the Rakshasa lords told like this,  
The sorrow in his mind greatly reduced a lot to the ten faced one.

## **6.5 Ravana Kumbhakarna Sambhashanam**

[Ravana and Kumbhakarna Conversation]

Then, after leaving out his sleep in the middle,  
Kumbhakarna went to his elder brother and saluted him.  
Ravana caressed him with a very tight embrace,  
And made him sit on a seat,  
And told all the news to his younger brother,  
And after making him hear it with love,  
Kumbhakarna with a great fear in his mind,  
Told the King of Rakshasas as follows.

More than living in this world, it is,  
Better to get the godliness,  
And all the things that you have done now,  
Are leading to your death, please understand,  
If Rama finds you out, at that instant,  
He will not allow you to live in this earth,

If you are interested in living,  
Go and serve Rama daily,  
For Rama is not a man and he is,  
Maha Vishnu, the Narayana,  
Who does not have any two.

Sita is the real Goddess Lakshmi,  
And has been born to kill you.  
Attracted by the difference in sounds,  
The animals move to their death,  
The fishes attracted by interesting food,  
Go themselves and swallow the fish hook and die,  
The moths get attracted to the fire,  
And invite death silently,  
And you because you were attracted to Sita,  
Would get your death.

Though understanding that, it is not good for me within the mind,  
Your mind would travel towards that only,  
Because of the inclination created in previous birth,  
And nobody can prevent this,  
Even punishment will not stifle that desire,  
Even for the very intelligent divine people,  
And need we tell more about it for the ignorant people.

Whatever you have done is injustice,  
And it would bring danger to people of the country also,  
I would go and suppress Rama and all other monkeys,  
You go and enjoy Sita, without any sorrow in the mind,  
The body would embrace death soon, and,  
Even before that you fulfill your desires,  
To the man who is the slave to senses,  
Definitely danger would come soon, remember this,  
And to the man who controls his senses,  
All good as well as pleasures would come of its own.

Hearing the words of Kumbhakarna who is the enemy of Indra,  
Indrajit told with great respect,  
"I will go and kill that man Rama,  
As well as all the monkeys, I would,  
Go and come back soon, if you give permission."  
Said he to the king of Rakshasas.

## 6.6 Ravana Vibheeshana Sambhashanam

The talk between Rama and Vibheeshana.

Vibheeshana who came at that time,  
Saluted his blessed his elder brother,  
Ravana made him sit near himself,  
And Vibheeshana at that time told him.

Hey king of Rakshasas, Hey hero, Hey ten faced one,  
Today you have to hear my words,  
Good things should be told to you by all the people  
Who are ours and also by the wise people,  
What is auspicious for the clan,  
Should be thought over by all people,  
Please remember, oh king of Rakshasas,  
That in war there is no one to face Rama in all the three worlds.

Matha, Unmatha, Prahastha, Vikata,  
Supthagna, Yagnathaka and,  
Kumbhakarna, Jambumali, Prajanga,  
Kumbha, Nikumbha, Akambhana Kambhana,  
Vamba, Mahodhara Maha Parswa,  
Kumbaha, Trisirass, Athikaya,  
Devanthaka, Naranthaka and,  
Enemies of Devas of heroes like Vajra Damshttra,  
Yupaksha, Sonithaksha and  
Virupaksha, Dhoomraksha, Makaraksha,  
Indrajith who imprisoned Indra in war,  
All cannot win against Rama.

Please do not think in your mind,  
Of directly fighting and winning with Sri Rama,  
Please hear, Sri Rama is not a human being,  
There is also nobody to know who he is,  
He is not Devendra nor is he fire,  
He is not Vaivaswatha Manu nor is he Nirryathi,  
He is not Vanuna nor is he the wind,  
He is not Khubera nor is he Lord Shiva,  
He is not Brahma nor is he the lord of snakes,  
He is neither Sun nor Rudhra nor Vasus.

He is the real Maha Vishnu who is the divine Narayana,  
He can grant salvation and he is the cause of creation, upkeep and  
destruction,  
Earlier he killed Hiranyaksha,

By taking the form of boar to bring back the earth,  
Later he took the form of Man Lion,  
And killed the very valorous Hiranya Kasipu,  
Later that lord of all worlds, became Vamana,  
And took all the three worlds from Bali,  
And then becoming Rama he killed,  
Twenty one generations of kings,  
Because they were having Asura spirit in them,  
And for killing Asuras, time after time,  
He who pervades the world takes incarnation in this world.

He who has come today as the son of Dasaratha,  
Has come to kill you, understand this.  
The God who is truthful, should not come,  
For no purpose, just because he wants it, this is definite,  
Then why am I telling this, If you have,  
Any doubt I will tell you about it,  
He is the one who gives protection to those serving him,  
He is God, merciful one, one who is alone,  
He likes his devotees, is divine and Lord of everything,  
He is the Janardhana who gives wealth and salvation,  
He likes people depending on him, He is one with lotus eyes,  
He is God, the husband of Lakshmi, Kesava,  
With devotion serve his feet daily without hesitation.

Take lady Sita and give her to him,  
And salute at his lotus feet,  
If you fold your hands and say save me,  
He will pardon all your mistakes,  
And give you his world,  
For there are none who is merciful as our lord.

When he entered the forest he was a small boy,  
And he killed Thadaga with just one arrow.  
For the protection of fire sacrifice of Kousiga,  
He gave death to Subahu and other Rakshasas,  
Just by keeping feet on the stone which was Ahalya,  
He completely destroyed all her sins, do you not know,  
After breaking the bow called Trayambaka, when,  
He was taking away the Sita with lovely eyes, wonder of wonders,  
On the way he defeated Bhargava whose weapon was axe,  
Later he killed Viradha and killed Khara and others who went to enquire,  
And later he killed the very great Bali,  
And was not all this done by Raghava.  
The Maruthi jumped and crossed the sea, came here,



And met and talked with the lotus eyed one,  
And offered the city of Lanka to the fire,  
And went back victoriously,  
And all these without leaving anything out,  
Is known to you and in spite of that,  
There is your great pride, I think.

Unnecessary enmity with good people is bad,  
Without hesitation give the pretty lady back,  
Remember that the ministers who are without any brain,  
Would tell things to your liking and lead you to death,  
Suppose you don't want to go to the city of death,  
Without any further delay, give back, Sita,  
If a weak person in his mind tries to,  
Compete with a famous one,  
Later he would lose his soul, city and army,  
And later also lose his life within half a second.  
All the relatives who tell words that please you now,  
Will not be with you at the time of your suffering.

Your friends and relations will say,  
That this happened due to your bad conduct,  
And for that we are not in any way responsible,  
And they would go and serve the one who is famous,  
And king, there is no use to think this at that time.  
When you are hit by the arrow and about to die,  
There would be great pain in my heart, and so,  
I am advising you directly now, now,  
Without delay give back the daughter of earth,  
For when in the war your entire army is destroyed,  
Leading to complete loss of all your wealth,  
And at that time, if you feel like returning that lady,  
There would be no chance to do that.

You have to think about the result,  
That will come to any weak one fighting against the strong,  
You should know that If you start a fight with Sri Rama,  
Remember that no one will protect you,  
Please remember that Lord Shiva and others,  
Live by serving that lotus eyed one,  
Oh king of Rakshasas, be victorious, and be victorious,  
Do not quarrel with the real great god,  
And return the Goddess Janaki to Sri Rama,  
And live happily forever,

Without any doubt return that lady,  
And please do not completely destroy our clan.

Like this when Vibheeshana told again and again,  
That which is good for him,  
The ten faced one who was the king of Rakshasas,  
Became very angry and told his brother and told,  
"It is not enemies who become your enemies,  
Those enemies who move with friendliness near you,  
Are the real enemies for everyone,  
They will definitely bring death.  
If you talk like this further to me,  
There is no doubt that you will be killed."

As soon as the king of Rakshasas told like this,  
That Vibheeshana who was a great devotee thought,  
"To the man who is in the arms of death,  
No divine medicines would work,  
Whatever I have told him is enough,  
Can the dictates of fate be moved by valour?  
I do not have any other protection,  
Other than the lotus like feet of Rama,  
I will go and fall at his feet and always,  
Serve him, till this life exists for me."

Immediately along with four ministers,  
He took a decision like this and started,  
I would forsake wife, wealth, home and servants,  
And then fix the lotus like feet in my mind and become happy,  
And then he saluted the feet of his brother,  
And Ravana with great anger at that time told,  
"You are the one who brings danger to me,  
You go and serve Rama and I do not have,  
Any pain because of that in my mind,  
If you do not go you would become,  
Lonely food to my sword Chandrahasa."

Hearing that Vibheeshana told,  
"You are equal to my father,  
If I obey your orders,  
That would only bring happiness to me,  
Because of me you should not have any sorrow,  
And so I am going speedily from here."

You please live long happily along with,  
Sons, friends, money and wives,  
And to completely annihilate you,  
Rama has been born in the house of Dasaratha,  
And the goddess of death is born in Janaka's house,  
With a name Sita and to reduce,  
The burden of earth both of them have come over here.

Oh Lord, when that is the case, how would,  
The advice meant for your good told by me,  
Enter in to your mind, please know for killing Ravana,  
In the earth as per the request of Lord Brahma,  
Definitely Lord Rama was born,  
How can this change in to another now,  
Before the entire Rakshasa clan is destroyed,  
I am going to seek the protection of son of Dasaratha.

### **6.7 Vibheeshanan Rama Sannidhiyil**

[Vibheesha in the Presence of Rama]

Vibheeshana has sent by Ravana,  
For doing service to lotus like feet of God of Gods,  
Without sorrow and with four ministers,  
Travelled through the sky very speedily,  
And came at the spot where Rama was there,  
And with clear words and a high tone told,  
With devotion, humility and with clarity and power.

Oh Rama, Oh husband of Lakshmi, Oh lord of three worlds,  
Oh lord, victory, victory, Oh Lord Victory, Victory,  
Oh lotus eyed one, Oh Mukunda, Victory, Victory,  
Oh crest jewel of kings, Oh husband of Sita, victory,  
I am the brother of Ravana, I bid farewell to them,  
For doing service to you, Oh treasure of mercy,  
Oh God of Vedas, Oh Lord of Raghu clan, Oh Lord of Lakshmi,  
My name is Vibheeshana, I am a devotee who is your servant.

I told Ravana for his good that,  
"Your stealing of the lady is wrong",  
And "Please take and give her back to Rama,"  
I told to the best of my capacity, several times,  
And I tried to advice him in a scientific way,  
And because he is ignorant, he did not agree.

Whatever I told him for his own good,  
Appeared to him as bad due to fate  
He neared me with a sword to kill me,  
With a speed of a black Cobra, that King of Lanka,  
Due to fear of death, I came flying from there,  
Worried and with great speed,  
Along with four ministers I bid farewell,  
And Oh God I do not have any support,  
I came for salvation from birth death process,  
And Oh ocean of mercy, your lotus like feet is my support.

As soon as these words of Vibheeshana were heard,  
Sugreeva got up and said as follows,  
"Oh lord of the world, This Rakshasa is a magician,  
Besides, he being specially the brother,  
Of Ravana he must be having valour,  
And those ministers who came with him are armed,  
And definitely must be experts in magic,  
If our security appears to be less,  
They may even kill us in sleep."

Think about it and send the monkeys,  
He is one who has to be killed without any doubt,  
Believing one's own enemies as friends is better than,  
Believing people of the enemies side as our friends,  
Please think about it deeply and come to a conclusion and tell us,  
Other monkeys also thought and expressed different opinions.

At that time Hanuman stood up, saluted and told,  
"Vibheeshana is a very good person,  
My opinion is that we should protect,  
Those who come seeking protection from us.  
Is it a fact that all those born as Rakshasas,  
Are all our enemies for all people,  
Should know that good people are also there among them.  
It is not for the name of the caste but,  
It is the difference in the character,  
That should be considered, opine the wise.  
The permanent dharma for all kings,  
Is to protect those who depend on them, say Sasthras."

After hearing the several talks of different persons,  
Rama understood all of them and told,  
"I think that what was told by Hanuman is proper,  
Oh valorous one, Oh son of Sun God, come here,

All of you please hear what is said by me,  
Oh great givers of law like Jambhavan,  
If one becomes a king then he should,  
Always protect those who depend on him,  
Though that person is a dog or a dalit."

If he does not protect he is one with sin of killing a Brahmin,  
And the one who protects is the blessed one who has done Aswamedha,  
Says all the Vedas as well as shastras,  
So you should not know about sin and blessing.  
Once upon a time a dove with his lady dove,  
Wandered inside a big forest,  
On a big very tall tree,  
And there that dove was killed by arrow of a hunter.

After crying due to the great sorrow,  
Of its partner in love being killed,  
When he was sitting there forgetting all,  
A big rain and wind came and the sun,  
Went and disappeared in the divine ocean,  
That hunter came very tired due to hunger,  
And stood below the tree where he was sitting,  
Seeing that hunter standing pitifully,  
That dove with great mercy,  
Brought fire from somewhere and gave him.

He baked the dove that was with him,  
In the fire and then ate it,  
But since his hunger was not satiated,  
That hunter was standing there miserably,  
And that dove gave him his body,  
By falling in to the fire and became his food.  
It is like this, that those who depend on us,  
Should be protected and if is a man, need we tell,  
This one has come here to see protection,  
And so I would always give protection to him.

Then you please something special,  
There is no one who can deceive me,  
For me it is not a problem,  
To create, protect and destroy,  
The protectors of the world,  
As well as the entire world that we see in a minute.  
So whom should I be afraid of, unnecessarily,  
Without hesitation ask him to come,

Do not have any worry about it,  
Oh Sugreeva, you go and bring him,  
I would speedily give protection,  
To all those who seek it from me,  
And also understand that after that,  
There would not be any sorrow of domestic life for them.

That monkey hero after hearing the word nectar,  
From Rama, made Vibheeshana come there,  
And he fell at the feet of Rama and saluted him,  
And with rising joy again saluted him, and saw  
Rama, the broad eyed one, One who has,  
Black similar to leaf of Indivaraksha plant  
The pretty one oh expert in science of arrows,  
The lotus faced one with face resembling the moon,  
The fulfiller of desires, the god who looks like God of love,  
Consort of Lakshmi, the shining one, the merciful one,  
The God with lotus like eyes, the peaceful one,  
The God who protects who surrender to you,  
The giver of boons, the God who is with Lakshmana,  
The Raghava who is served by clan of chief monkeys,  
Saluted him and with utmost humility,  
Started praying the Lord of the world,  
Who loves his devotees with great devotion.

Sri Rama, pretty one of Sita, Raghava,  
Sri Rama, King of kings, lotus eyed one,  
Sri Rama, the exterminator of Rakshasa clan,  
I always salute the lotus feet of Rama,  
One born in the clan of Sun, salutations and salutations,  
One who holds the fearsome Kodanda bow, salutations and salutations,  
The shining part of the lotus like heart of the learned,  
One who is fond of the fearsome axe, salutations and salutations,  
Rama, friend of Sugreeva, lord,  
Rama, one who is forever, limitless one, peaceful one,  
Rama, one who is studied by Vedanthas,  
One who bewitches the entire world,  
Rama Bhadra, salutations and salutations,  
Oh cause of the creation, upkeep and destruction,  
Of the world, One who is the world, form of the world,  
Salutations and salutations,  
Salutations to the perennial and primeval householder,  
One who is forever, the truth, purity, salutations to you,  
One who likes devotees, Rama, God,  
One who grants salvation, Mukunda, salutations to you.

You who are the lord of the entire universe,  
Is the cause of creation, upkeep and destruction of the world,  
Always you are spread within and without,  
Of all living and non living things, Oh God.

The Parabrahma in non wise people,  
Is always covered by your great illusion,  
And they go through birth and death,  
Caused by sin and blessed deeds,  
And till this is uncovered,  
They think that this materialistic,  
World is the truth.

How many days should we continue,  
Without knowing the divine Brahman,  
Which cannot be divided further,  
We get attracted by sons and wife,  
And always enjoy the feeling of possession,  
Without knowing the soul, definitely,  
We have to see the soul, the soul of all beings,  
And the attraction to the senses leads to sorrow,  
If we think of all in the end, the non soul,  
Would make everything to appear to be pleasant,  
And that is in the mind of people without wisdom,  
If we think that Indra, Fire, Yama, Varuna, Vayu,  
Chandra, Shiva, Brahma and Adhi Sesha are you yourself,  
Oh God who does not have beginning or end.

The greatest among Raghu clan became happy,  
On seeing the devotee who was praying with great devotion,  
And that lover of devotees, becoming divinely happy,  
With a very happy smile told like this,  
"You choose the boon that you like,  
For being happy I want to give you a boon,  
Please remember that once somebody finds me out,  
He will never have problems afterwards."  
Vibheeshana hearing the nectar like words of Rama,  
With great joy told the following.

"I have become blessed and contented,  
Oh blessed one, I have become one whose desires are fulfilled,  
By the sight of your lotus like feet,  
I have become detached, there is no doubt about it,  
In this world there is no blessed person equal to me,  
There is also no one as pure as me,

Because of my ability to see your form.  
For getting detached of the ties of Karma,  
Oh Raghava give me the pure knowledge about you,  
I do not have any other desires in my mind,  
I should get devotion to your lotus like feet,  
Daily with great stability, oh treasure of mercy."

After hearing this the very highly pleased Raghava,  
Told the Lord of the Rakshasas as follows,  
"In the minds of the jnanis who exist,  
Daily without attachment to anything, with peace,  
With a pure mind where devotion has grown,  
I would happily stay along with Sita.  
So daily meditate on me always,  
And live so that you would get salvation,  
And not only that he who reads or hears daily with a pure mind,  
The prayer drenched in devotion composed by you,  
He would definitely attain salvation."

That lover of devotees, then told like this,  
To Lakshmana with great propriety,  
"The result of seeing me with softness,  
I want to be seen and implemented today itself,  
Without any doubt and with love,  
Crown him as the ruler of Lanka,  
Go and bring the water from the ocean,  
Along with the lords of tree branches,  
And let him live as ruler of Lanka,  
As long as the sun, earth and the sky,  
And my story exist, Let the Lanka prosper,  
Under the rule of the great pure devotee Vibheeshana.

Lakshmana obeying the words of the lotus eyed,  
Anointed Vibheeshana as the king of Lanka,  
With playing of musical instruments,  
Along with very powerful monkey kings,  
And the entire three worlds said, "Good, good",  
And good people were happy because of this,  
And the great devas showered flowers,  
Becoming bereft of their sorrows.

The Apsara ladies also prayed to the great Purusha,  
By dancing and by songs,  
Gandharwas, Kinnaras and Kimpurushas, Sidhas,  
And Vidhyadharas with ebbing happiness in their mind,



Praised Sri Rama and prayed him,  
All the devas played drums and high musical sound was produced,  
Sugreeva hugged the very holy Vibheeshana and told.  
You are the chief among Rama's servants,  
Who rule over the fourteen worlds,  
Please do as much as possible,  
To help us to kill Ravana immediately,  
From now onwards we would be,  
Simply walking in front,  
So that by service we would get his blessings.

Hearing the words of Sugreeva, Vibheeshana,  
With a smile told him,  
"He is the god of all who pervades everywhere,  
And since he is the witness to all happenings,  
What help can I do to him and hear,  
He does not have any one as relation or enemy,  
And our soul which is full of joy and is the universal one,  
Has to depend only on the God who does not change with time.

The thought that we can help him, within us is foolish,  
For due to the secret three fold characters,  
And by the strength of illusion, understand that,  
We are all under his control and we should serve him,  
With a feeling that there is no division of two,  
And hearing the opinion of the Rakshasa,  
Sugreeva who is a devotee became more clear.

## **6.8 Shuka Bandanam**

[Sukha's Imprisonment]

Due to the orders of Ravana, the king of Rakshasas,  
The Rakshasa called Shuka came there immediately,  
And standing on the sky he called and told,  
Sugreeva, the king of monkeys like this,  
"Please hear the words of king of Rakshasas,  
Oh son of Sun God, Oh ocean of valour,  
Oh Son of Bhaskara the sun god, the sea of good luck,  
Oh one who is born in the great clan of monkeys."

Since you are the brother of the son of Devendra,  
You are definitely like a brother to me,  
I do not have any enmity with you,  
And you also do not have enmity with me,  
What is the objection for you in my bringing,

By deceit the wife of the prince Rama,  
My army is much bigger than the army of monkeys,  
And so you please go back to the city of Kishkinda".

My city of Lanka is one of those,  
Which cannot be approached by even devas,  
Why have few weak men and a,  
Powerless group of monkeys,  
Come here and with what intention,  
Do not unnecessarily think of silly things.

When the monkeys heard these words of Sukha,  
They stood up and speedily jumped and caught him,  
And with fist hits that Sukha became very weak,  
And he started crying and he wailed,  
"Oh Rama, Oh Lord Rama, Oh ocean of mercy,  
Oh Rama, Oh Lord, please save me lord of Raghu clan,  
From ancient times the emissary is never killed,  
And Lord, please protect this Dharma,  
By reining these monkeys,  
Oh valorous man save me who am about to die."

Hearing these entreaties of Shuka,  
That lover of devotees, The one who blesses and the best among men,  
Made the monkeys leave him,  
And that Sukha became happy, rose up,  
And told Sugreeva, "What should,  
I inform the ten faced one, please tell that",  
And hearing that Sugreeva told,  
"Like the valorous Bali, I have to kill you,  
Along with your sons and army and then,  
And then kill the thief who stole the wife of Rama,  
And bring back that Janaki to Kishkinda,  
There is no two opinions on this, please tell him."

When he clearly understood the words of Sugreeva,  
The one born in the clan of Sun told,  
"Monkeys, tie Sukha properly,  
And guard him carefully,  
Till I tell you to leave him out"  
As soon as Rama told this with joy,  
The monkeys caught and tied him,  
And very carefully guarded him,  
That monkey group as valorous as a lion,

And one Rakshasa called Sardhula saw this,  
And getting worried told Ravana.

After hearing the true news completely,  
Ravana the god of Rakshasas,  
With great sorrow, taking very deep breaths,  
With sorrow in his mind, several times,  
Exhaled deeply and could not find any other solution.

## **6.9 Sethu Bandanam**

[Bridge Building]

Then Rama who was born in the clan of the sun,  
Started discussion with, the monkey who was son of Sun God,  
With Vibheeshana the chief of Rakshasas and,  
With Lakshmana and requested them,  
"You all join together and tell me,  
The method to cross this ocean."  
Hearing that, they discussed among themselves,  
And after coming to a decision told together.

"If we pray the deva chief Varuna,  
Then he will show us the way",  
Hearing that Rama told,  
"Good that thought came to you, we will do that,"  
And then on the banks of ocean, facing the east,  
That lotus eyed Rama saluted, spread Durba,  
Saluted again and that wonderful hero,  
With great devotion did penance of fasting,  
For three day and nights, that Lord of three worlds.

There was no movement in the ocean and  
The very angry red eyed Lord said,  
"Bring my bow and arrows, Lakshmana,  
You all now see my prowess with the arrow,  
If today I am not able to find a big path,  
I would turn the ocean in to ashes,  
This ocean which was grown by my ancestors,  
Would be made nothing today by me.  
He has forgotten the name "Sagara",  
And is living without any worries,  
And I would see that there is no water there,  
So that the monkey clan can walk on it and cross it."

After telling this he fixed his bow, twanged it,  
And that Rama told as follows to the sea.  
"Let all beings see the unstoppable power of my arrow,  
I am going to turn this ocean in to ash,  
And all of you stand and see this wonderful act."

As soon as these words of Rama were heard,  
The trees, the forest fires and the earth,  
Shivered, Sun became dim, darkness filled the earth,  
The ocean roared and its waters ebbed out,  
And then came an extremely high wave,  
The fearsome crocodiles, whales and fishes,  
Became fear stuck and greatly worried.

Then the ocean greatly scared, took a divine form,  
Decorated by divine jewels,  
With emanating light filling all the ten directions,  
Came holding various jewels in his hand,  
And with great worry, placed them at the feet of Rama,  
And also saluted him by falling on ground,  
And saluted with devotion that Rama,  
With a reddish angry eye and started praying him.

Protect me, protect me, Oh God who looks after the three worlds,  
Protect me, protect me, Oh Lord Vishnu, Oh Lord of universe,  
Protect me, protect me, killer of Ravana,  
Protect me, protect me, Rama, consort of Lakshmi,  
In the ancient times due to the property of illusion,  
You created all beings and then later,  
You, who were having the form of time,  
Created the five great elements in a gross form,  
But you created them with mindless forms,  
Alas, who can change your decision in this.

Later even specially more inanimate,  
You created me again and,  
Who has the power and strength to change,  
That character which you have given me earlier,  
Those elements which have base qualities,  
Would have only base conduct, oh lord,  
And since base quality is the inanimate nature,  
Passion, avarice and pride are base qualities.

When You who do not have illusion and  
With no properties of your own,

Recognized the properties of illusion,  
You became the ultimate man and had,  
The soul with properties that are good,  
And then in that ultimate nature,  
Became your properties,  
And then the devas were created.

From your Sathwa qualities arose devas,  
From your regal qualities the Prajapathis,  
And from your base qualities arose Lord Shiva,  
Oh best of men, Oh Rama, Oh treasure of mercy,  
Hidden by illusion as a man who loves sports,  
You have taken the qualities of Maya always,  
And has become one without properties,  
And having more positive divine qualities,  
Without decay and without forms  
And also you are the giver of salvation,  
How can I who is foolish understand this?

The punishment given by good people  
For the good of the ignorant ones,  
Makes the ignorant know the proper way,  
Like the stick that leads the bad cows,  
It is your duty to punish the bad ones,  
You are God Rama, divine and lover of devotees,  
You are the causal man and ocean of mercy,  
I take refuge in Narayana who is the greatest Purusha,  
I come and take refuge in the God Rama,  
Always give me protection oh Ramachandra,  
Oh Rama I will give you the way to Lanka.

To the Varuna who saluted and prayed like this,  
The best of men told like this,  
"My arrow is one which gets result,  
So it needs to have an aim now,  
What is the aim for it now?  
Do, oh treasure of water, show,  
Me a proper aim for that."

That Lord of the sea Told at that time,  
"Oh complete ocean of mercy, Oh Lord of universe,  
In the north, on my shore in earth,  
In a pretty forest called Kulya Desa, which is wealthy,  
There are very sinful Rakshasas,  
And they trouble all people too much,

So please send your arrow there,  
And it would definitely be helpful to all the world."

At that time Rama sent his arrow,  
It searched everywhere for that bad place  
In the place of cowherds  
And destroyed the diseased parts,  
And speedily came back and went inside the quiver.  
Due to the destruction of the area of cowherds,  
That place became auspicious,  
And that place belonging to that clan,  
Became a very important part of the world always.

At that time, that ocean told with respect,  
"Without any difficulty on my waters,  
Let the great monkey Nala, build a bridge,  
No problem would come to him at that time,  
For he is the son of Viswakarma, the deva architect,  
And is an expert on buildings in the world,  
And that bridge would be something,  
Which would put an end to problems of the world,  
And would have a fame that fills the entire world,"  
Saying this and saluting Rama, he disappeared.

The contented and Happy Ramachandra then,  
Thought along with Sugreeva and Lakshmana,  
Called Nala who was an expert,  
And ordered him to build the bridge.  
Immediately that monkey chief Nala,  
Saluted the lotus eyed one and quickly,  
The monkeys who had Mountain like bodies,  
Who were also having unbeatable valour,  
Collected Mountain bits, stones and trees,  
From all over the place very speedily,  
And Nala got them from them and,  
Arranged them in to a bed without any effort

When the bed was formed with hundred yojanas length  
And ten yojanas broad, Rama, son of Dasaratha,  
Who is the God of the universe, established,  
At a holy time a statute of Sankara, the divine god,  
Who has sky as his hair and called that God as Rameswara,  
For destroying sins and for the good of the world,  
Worshipped saluted and saluted on the ground with devotion,  
And that lotus eyed one told.

Any man who comes here with respect,  
And after seeing this bridge and worships,  
This God Rameswara, he would get rid of,  
Sins like Brahma Hathyaa, become greatly pure,  
And due to my blessings will get salvation, definitely."

After taking bath by dipping near this bridge,  
And after seeing and saluting Lord Shiva who is Rameswara,  
If one gets purified and without any laziness,  
Goes to Varanasi, take bath in Ganga, without tiredness,  
Bring the water of Ganges with great respect,  
And anoint Rameswara with that water,  
And throw away all their they luggage in the sea,  
And takes bath there, would without doubt,  
Get salvation from me.

Rama told thus and all people saluted and served Rameswara,  
And after that Nala the son of Viswakarma,  
Started building the bridge with confidence,  
Immediately using Mountain, stones and trees,  
First day fourteen yojanas were completed,  
Next day another twenty yojanas were completed,  
And on the third day Twenty one yojanas were built,  
And on the fourth day it became twenty two,  
And on the fifth day it was twenty three yojanas,  
And thus within five days, hundred yojanas of the bridge was built,  
Without any problems and after completing it,  
The monkeys walked over the bridge,  
And without any worries started crossing over to Lanka.  
Rama rode on the neck of Hanuman,  
And Lakshmana rode the neck of Angadha,  
And riding like that, they went to the Subela Mountain,  
Along with the great monkey army,  
For destroying the city of Lanka,  
Reaching on the top of Subela Mountain,  
He saw the city of Lanka which,  
Is equal to the city of Devendra,

In the building was a wall of golden glitter,  
With hanging ornaments which are pretty,  
With a tower resembling the Kailasa Mountain,  
Along with iron pestles and cannons,  
And on the top of that building, in a very broad place,  
Ravana was sitting with the opulence of Indra,  
On a gem studded throne with all his ministers,

Also shining with umbrellas with gem studded handles,  
With chowries, and round fans,  
Which were fanned by young lasses,  
With ten shining crowns having the glitter of a blue Mountain,  
And was resembling a blue cloud and this was seen by Rama.  
With great wonder growing in his heart,  
He told the monkeys with a pretty smile.

Speedily release the Sukhasura,  
Who was imprisoned by us,  
Let him tell all the facts and happenings,  
Without even leaving one without delay.

### **6.10 Ravana Shuka Samvadam**

[Ravana and Shuka Dialogue]

The talk between Ravana and Shuka  
Ravana with ten faces then asked him,  
"Please tell me why is there delay in your return?  
Did the chief monkeys catch you and insult you?  
Please leave out the sorrow in your mind,  
And tell the reason for your tiredness"  
Shuka hearing the words of the king of Rakshasa,  
Told the ten faced one the truth.

Oh great king of Rakshasas, victory, victory,  
I will tell you in an advice - form leading to salvation,  
When I went to the northern shore of the ocean,  
And Told your words fully to them,  
They caught me and when they started killing me,  
I shouted "Hey Rama, Rama, lord, save and save."  
With sorrow and tears, that lord heard that and told,  
That merciful one, with great respect  
"He is an emissary, send him away."  
Since the monkeys send me,  
I leaving out all fear walked at length,  
And saw all the army of the monkeys,  
As per the order of the valorous human being.  
And later the best of the Raghu clan told me,  
"You please go and tell Ravana,  
Either return Sita or without delay start the war,  
Start speedily either of them,  
As both are same as far as I am concerned."



The power that you showed in stealing Sita,  
Being stationed there, if you think it is sufficient,  
Immediately start for a war with me,  
Without any doubt with my arrows,  
I would powder the city of Lanka,  
As well as the army of Rakshasas,  
And if you enter here I would destroy your pride,  
And if you the great one of the Rakshasa clan,  
Is strong enough, start immediately for a war."

After saying this he sat down.  
Along with your brother Vibheeshana,  
Sugreeva, Lakshmana have appeared,  
In your battle field to kill you.  
Please also see the innumerable strength,  
Oh Lord with ten necks, which is controlled by monkey lords,  
Which consists of Mountain like monkeys,  
Who are roaring like lions making the world shiver,  
And are standing with great pride and no fear,  
So that they can turn the entire world in to ash.

No one can compute their numbers,  
Which would be difficult even for Lord Subrahmanya,  
Please hear about the chiefs,  
In the monkey army which is standing saying "hum",  
Standing facing and staring at the city of Lanka,  
Shouting innumerable number of times,  
Along with hundred thousand army to,  
Turn in to ash his enemies with a raised tail,  
Who even creates fear in god of death,  
Is the commander Neela who is the son of fire.

The junior king of monkeys is Angadha,  
Who is having the luster of the lotus tendrils,  
He beats and beats the earth with his tail,  
He is the son of Bali and is similar to a Mountain,  
The one who stands near him is the son of wind God,  
Who is the one who killed your son and he is very dear to Rama,  
The one who talks with Sugreeva,  
Is the terrible Swetha who shines like silver,  
Ramban stands little away and the  
One who stands in front of him is Sarba who is powerful.

The next one is Maindan, his younger brother Vividhan,  
And they are the sons of the doctors of devas,

Next is Nala who built the bridge,  
Who is the very wise Viswa Karma's son,  
Thara, Panasa, Kumudha, Vinatha,  
Veera, Vrushabha, Vikata, Visala,  
Kesari the father of Hanuman. The very heroic Pramadhi, Sathabali,  
The very wise Jambhavan, Vega darsi,  
Veera, Gaja, Gavaya, Gavaksha,  
Soora, Dadhi Mukha, Jyothir Mukha,  
Athi Ghora, Sumukha, Durmukha, Gomukha,  
Are the many, many monkey chiefs,  
Oh Lord how can I say about them in particular.

Please know that there are sixty seven crores,  
Of such great monkey chieftains,  
They have an army of one thousand twenty one  
Vellam (a huge number) of army with them,  
All of them are persons born with,  
A part of deva power born to kill enemies of devas.

Sri Rama also is not a man,  
He is the primeval Narayana, the divine Purushothama,  
Sita is the Yoga Maya Devi,  
And brother Lakshmana is the Aadhi Sesha,  
The father and mother of the world,  
Are Sri Rama and Sita respectively.

How did your enmity got created with them,  
You please think about the reason in your mind,  
This body which is the mixture of five elements,  
And for all people death would definitely happen.  
Made with the twenty five principles,  
And tied with sins and good deeds one earns,  
The sin and good deeds would become attached,  
And the body gets a very bad smell being mixed with,  
The flesh, fat, bone, urine and stool,  
And the concept that "I am that",  
Comes from there for the ignorant people, remember this.

Alas, What a great attachment is developed,  
To this soul less body even by the wise,  
That body by which sins like Brahma Hathyaa,  
And crowds of crimes leading to our fall are done,  
That body which enjoys passion, within a second,  
Would fall down dead due to diseases definitely,  
And along with sin and good deeds, the soul,

Is also got tied by the pleasures and pains of the body.  
Due to illusion we consider that body is me,  
And keep on doing activities due to weakness,  
And to all those who are caught by illusion,  
The birth and death keep on coming to them,  
So if you want to remove sorrow, old age and death,  
Leave out this attachment to the body,  
The soul is pure, non-decaying, cannot be divided,  
And so see the soul within the soul and become clear,  
Always think of that soul,  
And later go and merge yourself with soul.

Without desire in son, wife wealth and home,  
Live with complete detachment,  
For whether it is in the body of pig or horse,  
Passion is there or even in hell it is there.  
With body becoming wise and then,  
Getting the status of the twice born,  
In the Bharatha Kanda which is the land of Karma,  
If pure knowledge of Brahman is got,  
Will there be desire for passion for such a one,  
And then he becomes blessed, Oh greatly wise one.

You are great Brahmin, being grandson of sage Poulasthya,  
All the three worlds honour you; you have done great penance,  
When this is like this like an ignorant person,  
Why this desire for passion again?  
From today get rid of all relations well in the mind,  
Always think of only Rama,  
For Rama is the divine Athma who does not have two,  
Take Sita and give her back to him,  
And become one who serves his lotus like feet.

You would get freedom from all sins,  
You would go to the divine land of Vishnu,  
Otherwise you would go down and further down,  
And without any doubt reach the hell.  
Whatever I have told is for your good,  
You can verify it from good people.

By chanting of Rama, Rama,  
You get rid of sins and get salvation,  
Along with good company if you,  
Permanently meditate with on Ramachandra,  
Who is dear to his devotees, Who protects the world,

With whom people seek protection, God,  
Who has the shine of emerald, who is served by Lakshmi,  
Who is Raghava armed with bow and arrows,  
Who is served by Sugreeva, who is with Lakshmana,  
Who is an expert in protection, Who is served by Vibheeshana,  
You would definitely get salvation.  
Ravana hearing these words of Shuka,  
Which destroys ignorance, became red eyed with anger,  
And with great emotion saw and told  
As if Shuka would be burnt in to ashes,  
"You who is a servant is talking to me like a teacher,  
And how come you started shamelessly to teach me?  
Remembering the good deeds done to me by you,  
I have some mercy on you, and because of that,  
I am not killing you today, and I order you,  
To speedily to go from my vision and hide yourself,  
And I do not have patience to hear,  
These words which cannot be heard by any one,  
Do not stand even a quarter of a second before me,  
Definitely death would come to you today itself."

Scared and shivering by these words,  
Sukha went to his home and remained there.

### **6.11 Shukande Poorva Vruthantham**

[Shukha's Earlier Story]

Once Shuka was a great Brahmin who was pure,  
Who always protected the rules of Brahmanism.  
He lived in a forest as a semi retired life,  
And was recognized as one of the greatly wise man,  
And daily used to do rituals for betterment of devas,  
And for the destruction of the enemies of Devas.  
Towards this end he used to do fire sacrifices,  
And meditate on the divine Brahma assuming a yogic pose.  
When he was living like this for good of devas,  
Berating all Rakshasas, One Vajradamshttra,  
Who was a very bad Rakshasa and when he was waiting,  
For the proper time to trouble Shuka,  
Sage Agasthya born out of a pot reached,  
The hermitage of Shuka accidentally.

Sage Agasthya who was worshipped,  
Was invited for taking meals with him,  
And when that pot born sage went to take bath,

Vajra Damshttra the chief of Rakshasas,  
Went in between taking the form of Agasthya,  
And told Shuka with a smile.

"Since long time I have not taken food along with meat,  
And I want to take very tasty food today?  
I want the meat of goat today as side dish,  
And you are one who sacrifices and a great Brahmin,"  
And as soon as he heard this, He told that,  
To his wife and she told "So be it",  
And he took the form of the wife of Shuka,  
And made her swoon by his illusion,  
And with love he served human meat,  
And immediately Vajra Damshttra disappeared.

Seeing the human meat, Agasthya,  
Became very angry and immediately cursed Shuka,  
"Due to the power of my penance, you live,  
In this world as Rakshasa who eats human beings."  
Shuka when he heard this curse told,  
"This is strange, why was this done?  
No one else but you came and told,  
That you wanted to eat meat,  
Is it someone else? Why did you get,  
Angry and curse me. It is only my bad fate?

Please tell me, what did you tell me?  
You have to tell me about this good story."

Hearing that Sukha addressing Agasthya,  
Told at that time the real truth,  
"After going to take your bath,  
You came back and again told me,  
That you want that the side dishes,  
Should be made of meat and.  
Hearing that I did as you wanted,"  
And hearing these words of Shuka,  
Agasthya thought for some time in his mind,  
And realizing that truth only has been told,  
With great pain in his mind Agasthya told

I have been deceived, this has,  
Been definitely done by a Rakshasa,  
And I also became a great fool,  
My decisions can never be changed at any time,

And my words should not become useless,  
And since you are the great votary of truth,  
Good things will definitely happen to you,  
And also gave him auspicious redemption from the curse.

Ravana would take the wife Rama,  
And definitely keep her in a garden,  
You also would become a servant to him.  
And you also would become his friend,  
Without any pain Ragahava would enter,  
The city of Lanka along with the monkey army,  
And when the city is surrounded on all sides,  
Ravana would send you to find out the news,  
And on that day, you should go,  
And bow Lord Rama with respect,  
And later go and tell all the news,  
And tell all of it to the ten faced one.

After teaching the philosophy of soul Ravana,  
You would come back as one dear to devas,  
And you would completely leave out the Rakshasa form,  
And definitely you would assume the form of a Brahmin,  
And thus blessed him, that Agasthya.  
The words of the sage are pretty and true.

### **6.12 Malyavande Vakyam**

[Malayavan's Declaration]

After the well-meaning Shuka went away,  
To the house where the terrible Ravana was living,  
Came the father of Ravana's mother,  
To see and ask Ravana with sorrow,  
Ravana treated him hospitably,  
And after enquiring about his welfare,  
That Rakshasa offered him a seat suitable to him,  
The intelligent father of Kaikasi who had humility.  
Told the son of Kaikasi as follows.

I am telling all this for your own good,  
And you follow them as per your wish,  
Very many bad omens are being,  
Seen in Lanka after the arrival of Sita,  
Are you not able to see the reason for this destruction,  
Oh Lord with ten necks, think it over in your mind.

Daily thunders strike in a fierce way,  
Blood flows warm as rain,  
Statues of Gods shake and sweat  
The Goddess Kali along with her horrifying teeth,  
Is seen everywhere laughing,  
Donkeys are born to cows,  
The rats fight with cats,  
And fiercely with mongoose also.

Definitely hoards of snakes are,  
Opposing and fighting with Garuda,  
With shaved head, protruding large teeth,  
With always in the colour of brownish black.  
We are able to see God of death everywhere  
It is definite that time is dangerous,  
As this type of ill omens are seen,  
We have to take up peaceful means.

We have to preserve and protect our clan,  
Without any doubt, Without delay take Sita,  
Keep her at the feet of Rama and salute him,  
For Rama is Vishnu, the Narayana,  
Forsake all hatred and start praying,  
The division less divine soul which is without stains,  
With the boat of the feet of Rama,  
The yogis cross the ocean of domestic life.

Cleaning their insides with devotion,  
The wise ones manage to attain salvation,  
You who are bad taking recourse to the pure devotion,  
And without wasting any more time  
Save the clan of Rakshasas,  
Go and serve the real Mukunda,  
All that I have told is the truth,  
And what I said is good for you,  
Think deeply about it in your mind.

Hearing the consoling words told to  
The ten faced one by the peaceful Malyavan,  
For the sake of protecting his clan, Ravana,  
Who was not able to take those words told Malyavan,  
"What is the reason for respecting Rama,  
Who is only a debased human being?  
If one thinks in his mind that depending on monkeys,  
Is an intelligent act, then he is extremely foolish,

It is definite that you are talking me for peaceful means,  
Because you have been sent by Rama."

Go early and on the day of need,  
I would definitely send for you,  
After saying this along with his ministers,  
The ten necked one went upstairs to his palace.

### **6.13 Yuddharambham**

[War Commencement]

When after seeing the monkey army,  
They were developing respect for it,  
And when the Rakshasa army,  
Was getting prepared for the war,  
And were marching forward,  
The God Rama got angry on seeing Ravana,  
And took his bow from Lakshmana,  
Seeing Ravana with ten crowns, with twenty legs and hands,  
With a body like Indra, with great valour,  
Rama cut off his ten umbrellas and ten crowns,  
By half a minute and at that time,  
Ravana was ashamed, got down because of fear,  
And was walking carefully looking for more arrows.

After the important chiefs like,  
Prahastha and others saluted and went,  
"Go for war, we will not live locked inside,  
The fort because, we are afraid,."  
With Instruments like Bheri, Mrudanga, Dakka,  
Panava, big drums, Gomukha, riding in vehicles like,  
Elephant, horses, camels, donkeys, lions,  
Tigers, bison, chariots armed with,  
Sword, trident, bow, spear, stick,  
Iron nailed mace and Vel,  
Without any fear and with pride,  
And fully prepared for war and with great expectations,  
They came out and the ocean, Mountains and earth shook,  
And rose up to the land of Brahma.

Prahastha came out from the eastern gate,  
Vajra Damshttra on the southern gate,  
The enemy of Indra, Meghanadha,  
Came out of the western gate and along.



With friends, ministers and servants,  
The ten necked one entered the northern gate.

Neela and army were at the eastern tower,  
Angadha the son of Bali in the southern tower,  
Hanuman the son of wind god in the western tower,  
The Narayana who is the man of illusion,  
Sugreeva, the son of Sun, Lakshmana, Vibheeshana,  
Along with their friends were on the northern side,  
And thus the war between Rama and Ravana,  
Started in a wonderful manner.  
Thousand crores and great crores,  
One thousand billions, one thousand Sankha,  
One thousand Pushpa, one thousand Kalpa,  
One thousand lakhs, one thousand dandas,  
One thousand Dhooli, one thousand thousands,  
Like the water at the time of deluge,  
Were the strength of monkey army mixed with numbers,  
And they surrounded the city of Lanka speedily.

With stones which were broken out,  
With fists, with iron pestles,  
With trees and with Mountains,  
They started breaking the entire city of Lanka,  
After breaking the fort walls and moats,  
They crowded shouted and when they were nearing,  
Like rain, arrows were showered at them,  
With swords they were split into pieces,  
Those Rakshasas also killed.  
With arrows, arms, wheels, Shakthis,  
With arrows with crescent shaped ends,  
Swords, tridents, spears, Pointed spears,  
With rows of horned maces, slings,  
With steel instruments, with iron fists,  
With fire arms shining like Sun,  
And with powerful Vajra arms.

When the ten headed one became sad because  
Of the power of the war  
To know about inside facts of Rama and his army  
He sent Sardhhoola and other Rakshasas,  
And they went at night in the form of monkeys,  
But the monkey chiefs found them out and,  
When they started beating them which became severe,  
These Rakshasas started crying in pain,

Hearing which Rama with mercy,  
Granted them protection speedily.

Those people who returned, told like Sukha and Charana,  
And hearing that Ravana became worried,  
And with chants along with Vidyujjihwa,  
That Ravana went to the place where Sita was there,  
And kept something before Sita and told her,  
This is the head of Rama and this is his bow,  
And also told that he killed him in war,  
And seeing those magical things,  
Sita thought that it was the truth,  
Cried and swooned and fell there,  
And at that time one emissary came,  
And speedily took Ravana with him.

Sarasa\* told Lady Sita,  
"You throw out this sorrow at a distance,  
Understand that all this is but cheating,  
And more of such things will come in another four days,  
And there is no doubt about it, auspicious goddess,  
Your husband would kill Ravana definitely",  
And hearing these soft words of Sarasa,  
The mind of Sita was cleared of doubts.  
\* Wife of Vibheeshana

As per the orders of the auspicious Rama,  
Angadha met Ravana and told him,  
"Either bring Sita and place her before me,  
Or start for a war with me or,  
Becoming afraid close yourself in the city,  
And in such a case I would be using my arrows,  
Kill the Rakshasa army, destroy city of Lanka,  
Along with you, the king of Rakshasas,  
Have you not heard the roar of a lion,  
Do you not have any sense of shame in your mind."

Hearing these very insulting words,  
The Rakshasa hero who became very angry,  
Ordered to the chief Rakshasas to,  
Kill the son of the son of the enemy of Vruthra,  
And those Rakshasa soldiers went and caught Angadha,  
And he killed all of them and threw them in the air,  
And later breaking that palace, he jumped up,  
And speedily went to the king Rama, saluted him,

And told all that happened in great detail.  
Then Sushena, Kumudha, Nala, Gaja,  
Dhanya, Gavaya, Gavesha, Hanuman,  
And other heroes like them,  
Surrounded and started filling up the moat,  
And when they were carrying stones,  
Mountains and trees and approaching,  
With bows and arrows, swords and shields,  
White shining axe creating fear for life,  
With sticks, pestles maces, slings,  
Horned maces, wheels, spears,  
Saws and many other weapons,  
They came to attack them.

The sound raised by elephants, that of horses,  
The sound of chariots, the sound of twanging the bow,  
The sound raised by Rakshasas, the sound of lions,  
And the very pointed sound of monkeys,  
Crowded, blared and echoed in the world,  
And was being heard every where.

Indra, devas, Kinnaras, Kimpurushas,  
Groups of snakes, Gandharwas, Sidhas,  
Vidhyadharas, charanas who normally,  
Travel in the sky and saints such as Narada,  
To see the very fierce battle along with their ladies,  
Came riding on air planes and filled the sky.

The great Indrajith at that time,  
Fought with Angadha and that king of monkeys,  
Killed his charioteer and powdered his chariot,  
And Meghanadha got in to another Chariot,  
The very bold Rakshasa called Jambumali,  
Wounded Hanuman with his spear,  
And Hanuman broke his chariot,  
And along with his charioteer killed him.

Sugreeva fought with Prahastha,  
The valorous Vibheeshana fought with Mithrari,  
Neela fought with Nikumbha and thapana,  
Was sent to place of death by Mahagaja,  
Lakshmana fought with Viroopaksha,  
And Rakshadwaja and Agni Dwaja,  
Fought with the greatest of Raghu clan,

Who was the consort of Lakshmi,  
And they were sent to death.

At that time when victory was coming to the monkeys,  
The Sun went down in the ocean,  
And Indrajit who was defeated by Angadha,  
Grandson Of Indra  
Suddenly became invisible in the sky and,  
By sending Nagasthra he put in to swoon,  
Rama as well as all the monkeys,  
And he claimed that he has won over the men,  
As well as all the monkeys who have come to fight,  
And he made his soldiers play the big drum,  
As the sign of victory and went back to city of Lanka.

The crowd of sages as well as devas,  
Became sad and the valorous Vibheeshana,  
Became greatly sad and when he fainted,  
And at that time the killer of the serpents,  
Who was like a golden Mountain came,  
Making the seven islands, seven oceans,  
And seven Mountains shake, with,  
A luster of one billion suns, making,  
The waters of the ocean split in to two,  
Shaking all the three worlds by his two wings,  
And that enemy of the serpent saluted Rama's feet,  
And immediately the tie of Nagasthra came to an end.

The monkeys freed from the effect of the arrow,  
With their sorrows coming to an end, were looking alert  
The lover of devotees with happiness and with affection,  
Gave his blessings to Garuda and he saluted Rama with folded hands,  
And took his leave and that Garuda disappeared in the sky,  
Being much stronger than before in speed and strength,  
The monkeys as per the orders of the king,  
Started throwing stones, trees and hills on Lanka,

"My son has killed all the enemies who have come,  
And even before he has gone to his home,  
Surprisingly they have come back,  
I can only say "good", "good",  
Please go and find out why this sound?"  
When the ten faced one told like this,  
His emissaries went and became wise about it,  
And they told everything in detail.

The monkeys who are those of the son of Sun God,  
With valour, strength and adventure,  
With burning torches in their hand,  
Are standing on the top of walls shouting,  
If you have any sense of shame come out,  
After thinking well, provided you are male,  
Have you not heard this., " hearing this,  
As told by them the ten faced one said with anger.

To kill those men and more than that those,  
Exuberant monkeys, Dhoomraksha you go,  
Along with an army and come back,  
Quickly after winning the war."  
Sending him after blessing thus,  
And that very angry Dhoomraksha,  
Started marching along with loud,  
Playing of several musical instruments,  
And he went out of the western gate,  
And there he fought with Hanuman,  
And that war was greatly fierce.

Armed with Vel, sword, white axe, spear, bow,  
Trident, pestle, iron stick and mace,  
Riding on elephant, horse, chariot,  
With great courage those Rakshasa warriors,  
Armed with stone, tree and hills,  
Having a Mountain like body those monkeys,  
Fought with each other and died,  
Here and there those greatly valorous ones.

Blood flowed like a river in various streams,  
And Hanuman who was greatly valorous,  
Uprooted a tall peak of a hill,  
And threw it at his adversary,  
And Dhoomraksha taking a mace from,  
His chariot jumped on to the floor,  
And his chariot as well as horses were powdered,  
Anger increased in the mind of Hanuman,  
And he started killing the Rakshasas,  
Seeing that the problem was increasing,  
Doomraksha beat Hanuman with the mace with great courage  
And without any problems and with great sense of anger,  
Hanuman threw another hill at him.

Being hit by it Dhoomaraksha went to,  
The city of death and there lived happily,  
And the remaining Rakshasas went inside the fort,  
And the ladies there loudly cried and wept,  
Hearing the happenings, the ten faced one,  
With pain in the mind told.

Let Vajra Damshttra who is very strong,  
And foremost among enemies of Indra go to war,  
And win over the men and monkeys,  
And return back with respect and fame"  
Saying this Ravana sent them,  
And they started through the southern tower,  
Without bothering about that bad omens seen,  
Opposed Angadha the grandson of Indra  
And that strong one fought with the monkeys.

In that great battle lots of Rakshasas died,  
By the raining of trees, stones and Mountains,  
And innumerable monkeys also died by use of,  
Sword, other weapons, arrow as well as Shakthi,  
That great army which had ten divisions,  
Was completely lost to the Rakshasas,  
The river of blood started flowing in various streams,  
And the headless dead bodies started dancing.

When Angadha and Vajra Damshttra,  
Were fighting with each other,  
Angadha snatched the sword from Vajra Damshttra,  
And cut off his neck and threw it away,  
Hearing that story, the king of Rakshasas,  
Sent the very brave Akambana with,  
A very great army at that time,  
The chief of the enemy of Indra, that Akambana,  
Started his war through the western gate,  
And fought with Hanuman and speedily,  
He forsook his real body and went to the place of God of death.

All the world praised Hanuman,  
And for the ten necked one fear increased,  
And so he travelled in to the army of Rakshasas,  
And that ten faced one at that time saw,  
That the monkey army was spread all over,  
In Rameswaram, on the top of the bridge,  
As well as the entire Subela Mountains,

And saw his broken forts and afterwards,  
He quickly ordered, "Quickly bring Prahastha."  
And he immediately appeared before him.

When he asked "did you not know all the facts,  
Do we not have leaders for our army?  
We cannot simply sit here when,  
All the Rakshasa heroes who go are getting killed,  
Either me, or you or my elder son has to go to the war,  
So that the men and monkeys are subdued.  
Please tell me who will go?"  
And Prahastha saluting him told, "I will go."

He then summoned the four ministers,  
As well as the four winged army,  
The great hero Prahastha was the,  
Controller of the quarter army of Lanka,  
And the four ministers, Kumbha,  
Mahanadha, Durmuka and Samunnatha,  
Who was a great hero enemy of Devendra,  
Marched along with a very dense big army.

Though he saw ill omens on the way,  
Determined in his mind, well prepared,  
He started through the eastern gate,  
And fought with Nila, the son of fire God,  
The monkeys using stones, trees and Mountains,  
Started decimating the Rakshasa army,  
And the wheel, sword, spear, sakthi and arrows,  
Fell on the monkeys and many of them died.

Great elephants and horses died,  
And their blood ran like a river,  
Jambhavan the son of Lord Brahma,  
Killed Kubha Hanu and Durmukha,  
And also Mahanadha and Saamunnatha,  
And later Prahastha the great warrior,  
Fought one to one in fist fight with Neela,  
And was sent to the city of God of death.  
Hearing the death of the army and their commander,  
Ravana who had great self respect became blind with anger.

## 6.14 Ravanande Pada Purappadu

[Ravana's Army March]

"I will not send any one else to the war,  
I can go and win over them myself,  
Those who are with me, please come,  
And let my chariot come " told he,  
And like a full moon and others holding umbrella,  
He climbed on to a golden chariot,

With round fans and white chowries,  
With blue decorations, pearl umbrellas,  
He climbed on a chariot with wind like speed,  
Drawn by one thousand horses.,  
Along with crowns which were like peaks in Meru Mountain,  
With garlands and other many ornaments,  
With ten faces, twenty hands,  
And holding bow and arrow in his hands,  
Looking like a blue Mountain, that Lord of Rakshasas,  
Departed with much din and fanfare.

At that time all the great warriors of Lanka,  
Without doubt departed with him and at that time,  
His sons, ministers, brothers,  
Nephews, relations, chief of armies,  
Crowding and crowding the northern tower  
Which was the most important gate,  
And seeing so many valorous Rakshasas,  
Outside the town Rama smiled and making signs with the eye,  
He slowly told Vibheeshana.

"See here very many heroes are coming,  
Please tell about them to me in order."  
Hearing that Vibheeshana told Rama with a smile,  
"He who comes with luster of young son,  
Carrying bow and arrow and riding on an elephant is Akambana,  
Riding on a chariot with a lion in the flag,  
And carrying bow and arrows is one as valorous as a lion,  
And is Indrajit who is the son of Ravana,  
And one who defeated us earlier.  
Riding on a long chariot, with a big body,  
And wearing many ornaments,  
Is the son of Ravanantha".



The one wearing gold and riding on elephant's neck,  
Is a great one and is called Mahodara, oh king,  
The one riding on a horse and rotating an iron pestle,  
Is one of the chief soldiers called Naranthakan,  
Riding on a white buffalo, holding a trident,  
And keeps on jumping and laughing is Trisiras,  
Another son of Ravana who is on other side,  
Is Devanthaka who comes riding on a chariot,  
Next one is Kumbha, the son of Kumbhakarna,  
And next is Nikumba armed with mace and is his brother,  
And Ravana the killer of the clan of devas,  
Is riding with all to kill all of us.

"Please give me permission to fight,  
With this great one and bless me"  
Begged the son of Sumithra,  
And the king replied at that time.

Even Indra would get defeated if he,  
Fights with Ravana, please understand this,  
And all Rakshasas have magical powers,  
And they never observe justice in war,  
And he is the one liked by Lord Shiva,  
And he has got the sword called Chandrahasa,  
Thinking about of these, with a firm,  
Mind only we have to go for a war with him,"  
And when he told all this as if he was a student,  
Lakshmana saluted him and went back.

Seeing the thief of the Janaki,  
The monkey chief Hanuman,  
Jumped and fell on his chariot,  
And chief of Rakshasas was worried,  
And extending his right hand,  
That son of wind god told the Rakshasa lord.

"To you who daily troubles devas, sages,  
Good people and other people.  
The danger has come from the clan of monkey.  
If you are really valorous, try to remove me,  
Who has come here to beat and kill you,  
I am the one who killed your very,  
Valorous son Aksha Kumara"  
Saying this that king of monkeys beat him,  
And that ten necked one shivered and fell.

He got up and told, "Among all the,  
Monkeys that have come today are you not the best".  
"What good did I get because of that,  
No one is there who does not die once they get my beating,  
And death has not come to you, so,  
I have become weaker than you,  
Let us fight little more",  
When he told like this, the ten faced one hit him once,  
And the great monkey swooned and fell.

Neela at that time jumped, climbed,  
On Ravana and started dancing on,  
His ten crowns, on his bow, on his flag post,  
And with happiness on his ten heads,  
One after another and at that time,  
Narada started singing.

Using the arrow of fire Ravana pushed,  
Away the son of fire God,  
Immediately Lakshmana became angry,  
And speedily fought with Ravana at that time,  
Both of them rained arrows at each other,  
And the battle field became invisible,  
Lakshmana cut off the bow of Ravana,  
And that ten necked one stood worried.  
He then threw a Vel given by Maya,  
On to the chest of Lakshmana,  
Since he was not able to stop it by arrows,  
Lakshmana fell down hit by the spear,  
That Ravana tried to lift,  
That young man who fell tired,  
But to him who could lift the Kailasa Mountain,  
That boy's body appeared immovable.

He then thought about possible weight of Rama,  
And became nonplussed and,  
Hanuman who was seeing all this,  
Jumped and with full force hit Ravana,  
And Ravana fell down vomiting blood on the chariot,  
And Hanuman immediately carried,  
Lakshmana like a flower and with respect,  
Placed him before Lord Rama.

That spear given by Maya, went away,  
From the chest of Lakshmana and went to Ravana's hands,

And Rama the lord of all the three worlds,  
Started war with Ravana belonging to the clan of Pulasthya.

At that time the son of the scent carrier saluted and told,  
"For the war with the ten faced one,  
Climb on my neck and be comfortable,  
And without any effort kill the ten headed one"  
Rama hearing what was told by Hanuman,  
Climbed on the neck of Hanuman,  
And told that Ravana as follows,  
"I have had great desire to see you from near,  
And since that luck has come to me,  
I would look after the three worlds,  
By killing you and all those who have come with you,  
Please stand in front of me for half a second,"

After seeing this he rained arrows and weapons,  
And Ravana also counted each one of them by another,  
And war at that time became very terrible,  
And the sea got shaken and churned,  
When Ravana sent an arrow and wounded Hanuman,  
God Rama became extremely angry,  
And becoming very bold sent an arrow,  
Aimed at the heart of Ravana speedily,  
And when the arrow hit him with speed,  
The bow of Ravana fell on the floor.

Seeing the weak state of the ten faced one,  
Immediately Rama destroyed his,  
Chariot, flag, umbrella, horses and pretty crowns,  
And also killed his charioteer,  
And Ravana stood there with increasing sorrow,

Rama then told Ravana at that time,  
"In your mind there is great tension,  
You go today without any fear,  
You can go to Lanka and be there today,  
Along with weapons, and vehicles,  
You have to come tomorrow well prepared."  
Hearing these words of Sri Rama,  
The ten faced one started walking fast,  
Under the fear that Rama's arrows,  
Were following him, with great worry,  
He was looking back several times,

And reached his palace with body full of sweat,  
And became worried because of the problems that he faced.

### **6.15 Kumbakarnande Neethi Vakhyam**

[Kumbhakarna's Just Words]

That king of men later saved Lakshmana,  
The son of Sun God who was the king of monkeys and  
Neela and other monkeys who were stuck by Ravana's arrows,  
By use of divine medicine and,  
Also told them about his principles.

The king of Rakshasa told his servants,  
Remembering the events that have happened,  
"My valour, strength and fame,  
The good things and my virility,  
Have all been lost and luck has reduced,  
I am sure that bad time is coming to me.

Lord Brahma himself, King Anaranya,  
Vedavathi, the great Nandikeswara,  
Rambha and later Nalakhoobara,  
Indra and the devas with him,  
Many sages such as Agasthya,  
Parvathi who is the consort of Shiva,  
Many virtuous women with deep penance,  
Who were observing strict virtue,  
Have cursed me and I feel that,  
They can all never become lies.

[Note: Brahma gave him a boon that he cannot be killed by any one except a man or a monkey. Anaranya was an ancestor of Rama who was killed by Ravana. He cursed and told that Rama will be born in his clan and kill him. Vedavathi was a lady who was doing penance to marry Vishnu. When Ravana caught her hand, she jumped in the fire and died. She cursed him that if he touches any lady without her permission his head will break in to pieces. She was reborn as Sita. Rambha was the lover of Nalakhoobara, the son of Kubhera. When he insulted Rambha they cursed him. He once called Nandikeswara as a monkey and he cursed him that his town will be destroyed by monkeys. He lifted Kailasa and made Parvathi afraid and she cursed him.]

Think about what we can do now,  
To again reach victory, Hey,  
Go and wake up Kumbhakarna,  
Who is equal to god of death, without any delay.

We cannot wait for six months to wake him up,  
As he has started sleeping only nine days ago,  
Please somehow wake him up with love.

As send by the king of Rakshasas,  
Each Rakshasa tried to wake him up,  
By playing Aanaka, Dundhubhi and other musical instruments,  
And making horse army, Elephant army and soldiers,  
Rub, jump on and shout at the top of their voice,  
And also created great din, what a surprise.

They poured thousand pots of water,  
In Kumbhakarna's ears and they made,  
Big elephants pull his nasal hairs,  
And made elephants shout,  
But that Indra's enemy did not have,  
Any botheration but suddenly,  
He woke up with a yawn,  
And those Rakshasas ran scarred.

They offered thousand pots of Alcoholic drinks,  
Thousand pots of blood, hill like cooked rice,  
And seeing them becoming happy he got up,  
Then he ate meat and other food items,  
And became happy, washed his mouth by gargling,  
And the servants came before him and saluted him.

When he was informed of all news,  
The brother of Ravana heard the reason and told,  
"And so I would kill all the enemies.  
And come back after solving the sorrows,"  
And when he started Mahodara,  
Slowly saluted him and told at that time,  
"Please see your elder brother, salute him,  
And without getting tired, take leave from him."

Hearing what Mahodara told him,  
He went and saluted Ravana,  
Who embraced him tightly and,  
Made his brother sit near him and told,  
"Please remember these matters,  
And hear the things that happened,  
When the cut the nose and breasts,  
Of our sister, I went and stole,

Janaki when Rama and Lakshmana,  
Were not there and kept her in the hermitage

He built a bridge on the ocean,  
And came for war along with a monkey army,  
And killed several people including Prahastha,  
And without any effort he also cut me,  
And sent me killed without killing and because of that,  
I became greatly worried and made others to wake you up,  
And you please save me by,  
Killing all those men and monkeys."

Hearing that Kumbhakarna told,  
"Good, very good, only good is good, hear,  
He who does not know good and bad,  
If he obeys the advice of those,  
Who know what is good, then it is good,  
For others would good ever happen?  
Please give back Sita to Rama  
Said our brother to you and that made  
You very angry, It is good that you drove him out,  
Think of good, you will know,  
He got from all places that which is good,  
And all his future would be good,  
And that is not a crime."

No body can bring good to you,  
Worries would come when danger is coming,  
Due to time, place and due to principles,  
The time of enemies and their valour differs.  
If there is a minister who studies,  
Enemies and friends and the mediators,  
And the changes in wealth and virility,  
The four tricks and the six methods,  
And then guess as to what is likely to come,  
And advices his boss for his good,  
Then the boss would get a pleasant life,  
And his fame would greatly increase.

Forsaking this type of dharma of a minister,  
Telling the king what he likes to hear,  
So that what is told gives him happiness in ear,  
And acting day by day as if he has great self respect,  
And daily see to it that destruction comes to the king,  
Are the foolish ministers and to those

Who say that poison is better than them,  
Would get the poison of worry and nothing else.

If you obey the advice of foolish ministers,  
The country, our life and our clan would be destroyed,  
Animals hearing a different sounds, get attracted,  
And go there and die because of their problems,  
Similarly the butterflies get attracted by fire,  
Silently go and fall in the fire and die,  
And fishes get attracted by the food offered,  
Go get suffering because they catch the hook,  
And so if we have too much desire, it leads to danger,  
And sometimes it would not be possible to avoid these.

Oh king of Rakshasas, I came to know,  
About your growing desire to Sita,  
Which is leading to complete destruction,  
Of our clan as well as our country,  
He who is a slave to his senses,  
Will never have a day without any danger,  
And to one who can rule over his senses,  
No danger will come at any time.

Though we know that a particular thing is not good,  
Our desire or interest some times travels to that,  
By the interest that we inherited from previous births,  
Whatever we try out, we would be in its grip only,  
But is there any one who makes his mind detached,  
From it by the scientific advice and wisdom, please try to find out?  
In our previous discussion did I not,  
Tell you the future result of what we are thinking now?  
And that has now come in to reality,  
And God's will can be stopped by no one.

Rama is not a man but Lord Vishnu,  
Who is all worlds and is divine,  
Sita is the goddess Yoga Maya,  
Please understand this in your mind,  
Had I not told this to you earlier,  
Oh king, Why did I tell you like that?  
One day, in a very big pleasant forest,  
In the hermitage of sages Nara and Narayana,  
With happiness I saw sage Narada and saluted him

"From which direction have you come.  
Please tell me with love, great sage,  
And what are the news in the universe,  
Please tell me in a plain manner" I asked,  
And he told me all the news in detail.

The devas and several sages,  
Greatly troubled by Ravana,  
Served and told their sorrow,  
To Lord Vishnu who is the god of gods,  
"Ravana who is the bad one of the three worlds,  
Is the son of Poulasthya and is a bad one and also cruel,  
And he keeps on troubling all of us,  
So that we are not in a position to live anywhere."

Clearly Lord Brahma has earlier told,  
That his death will not come by any one other than man,  
And so Sir, please take birth as man,  
And protect truth and Dharma.  
When they told him like this, That Lord Vishnu,  
With a mind mixed with mercy told them.

"In this earth I would be born as a son,  
To Dasaratha of Ayodhya quickly,  
And kill the chief of the Rakshasa clan,  
And solve all problems of the three worlds,  
And along with his Sakthi, that,  
Truth loving God, has come as Rama,  
And he would now kill all of you,  
And auspiciousness will come to the world,"  
Saying that the sage disappeared,  
Remember this well in your mind,  
Rama is the divine Brahman, the primeval one,  
The pretty one who is black like blue lotus flower.

Pray Rama, who has only taken up that form of illusion,  
By your body and mind, for Rama would be pleased with devotion,  
Devotion is the mother of ultimate wisdom,  
Devotion is always the one granting salvation,  
To those who do not have devotion, all acts are useless,  
Though there are innumerable incarnations,  
To the lotus eyed Vishnu, I will tell you,  
The opinion of the wise which will,  
Help you to throw all doubts far, far away.



No other incarnation is equal to Rama,  
For just by chanting his name you would get salvation,  
The divine Shiva who is the form of wisdom,  
Is the one who has taken the human form of Rama,  
And he is the one who tells that he is the divine Brahma,.  
You please sing the names of Rama,  
And cross the ocean of domestic full of misery,  
And attain the lotus feet of Rama,  
And permanently get rid of sorrow.

The philosophers permanently keep,  
Rama in their mind and daily meditate on him,  
Tell his story, Chant his names,  
See and see the souls of all beings,  
Become one with Lord Vishnu,  
And easily merge in to the stable joy.  
Please throw away these longings of illusion,  
And start singing about that idol of joy.

### **6.16 Kumbhakarna Vadham**

[Kumbha Karna's Killing]

Hearing what his brother told,  
The ten headed one with very great anger told,  
"I did not wake you up to preach wisdom to me,  
You immediately go and pleasantly serve your sleep,  
I came to know today that you are intelligent,  
And from now on I will hear Vedas and Sastras from you,  
When my sorrows go away, I would lead a pleasant life,  
If yes, immediately go for the war,  
And come back after killing Rama and others.

Hearing the words of his elder brother this way,  
That Fierce Kumbhakarna started walking,  
Leaving out his worries, thinking that,  
If Rama kills him in war, he would get salvation,  
After crossing the gate like a very tall,  
Mountain king, shouting and with great speed,  
Carrying his steel trident weighing thousand stones,  
When he entered the monkey army,  
All the monkey warriors started running away.

Worried at seeing the coming of Kumbhakarna,  
With great fear, Rama asked Vibheeshana,  
"Who is this very powerful Rakshasa,

Surprisingly he is as tall as the sky",  
And as an answer to that Vibheeshana told as answer,  
"He is the brother of Ravana and my elder brother,  
He is very strong and very wise,  
Killer of devas, liable to sleep,  
And no one can win over him."  
Then he told all his stories,

And of his own accord he fell at the feet of Kumbhakarna,  
"Brother, I am Vibheeshana and I am your devotee,  
Please bless me with love,  
I told with respect to Ravana to give back Sita,  
As much as I can and seeing that with a knife in hand,  
He was coming near to kill me,  
I became scared and with four ministers,  
I came here and sought the protection of the consort of Sita.

Hearing these words of Vibheeshana,  
With a very happy frame, he hugged him,  
And then he patted him on his back and said,  
"You are auspicious and nothing else,  
Let you live in this world for many years,  
Go on serving the lotus feet of Rama,  
You who is pure, greatest devotee,  
Darling of Lord Vishnu are sure,  
To be able to protect our clan,  
That is what sage Narada told me,  
This world is filled with illusion,.  
Go near the lotus feet of Rama.

Hearing that saluting him, with great sorrow,  
Shedding lot of tears he retired back,  
And reached near Rama and when he was standing thoughtful,  
Kumbhakarna with great anger started killing,  
The monkeys with his hand and leg,  
Getting scared and not able to come near,  
The monkeys started running to all sides,  
And like an elephant king in rut within half a second,  
He killed hundred thousand monkeys.

The king of monkeys seeing that took a Mountain,  
And threw it with his hand and this was stooped near the chest,  
And Kumbhakarna hit Sugreeva with his trident,  
And he fell fear stuck and swooned,

Then that Rakshasa carried him,  
With great joy and started walking.

When the Rakshasa chief returned,  
Winning in the war and taking Sugreeva with him,  
The ladies becoming extremely happy,  
And with increasing joy, threw at him,  
Garlands dipped in rose water and sandal paste,  
So that his tiredness will greatly decrease,  
And when this fell on the king of monkeys,  
He got up from his faint and with great anger,  
Using his nose, ears and nails cut off his ties,  
And rose up and travelled in the sky very fast.

Getting angry and having lost his face,  
And with inner fear and being anointed with blood,  
When he was seen coming again, Lakshmana,  
Neared him with great preparation,  
And went on raining arrows like,  
Throwing them on a huge Mountain,  
He in turn was swallowing hundred thousand monkeys,  
At a time many of them were,  
Coming out of his nose and ears but,  
Then he continued swallowing them.  
That Rakshasa after deep thought,  
Disregarding Lakshmana, speedily,  
Neared Lord Rama and seeing that,  
Rama with great speed sent several arrows,  
And cut off his right hand and trident,  
Immediately those parts fell on the battle field,  
And several monkeys and Rakshasas,  
Died due to those falling on them.

Taking a huge tree in his left hand,  
That Rakshasa came very near Rama,  
He sent Indrasthra and cut it and by,  
Falling of which many enemies of Indra died,  
And then with great anger that lord of Rakshasas,  
Came very near at that time,  
Then using two crescent shaped arrows,  
He cut off his very tall legs.

For swallowing opening his mouth very wide,  
That Lord of Rakshasas again approached him,  
Rama filled his mouth with arrows,

And by sending an arrow cut off his head,  
And Indra at that time became happy,  
And the head went and fell at the gate of the town,  
And the body fell on the earth.

### **6.17 Narada Sthuti**

[Narada's Prayer]

Sidhas, Gandharvas, Vidhyadharas, Guhyakas,  
Yakshas, Snakes and the group of Apasaras,  
Kinnaras, Charnas, Kimpurushas, Pannagas,  
Sages and the groups of devas,  
Showered flowers and praised.  
That divine man, the best among men, who does not have a second.  
The great sage among devas Narada at that time,  
To do service to him came there with love,  
And he started praising Rama who was the son of Dasaratha,  
Who is black like a water lily, who is pretty, who holds bow and arrow,  
Who resembles the full moon, who is the cream of mercy,  
Who is the full sea, Mukunda and always peaceful,  
Who is Rama the bewitcher of the world and who is the Rama of the souls,  
With great sense of joy.

Salutations to consort of Sita, Rama, king of kings, Raghava,  
Sridhara, Sri Nidhi, Sri Purushothama,  
Sri Rama, god of devas, lord of the universe,  
Narayana and one who does not have any support.

Oh witness of the world, Oh divine soul, Oh primeval one,  
Oh Lord of universe, Oh divine Brahman, Oh God,  
Daily experiencing pleasure and pain,  
Taking the form of a man using illusion,  
Being pure philosopher and the form of wisdom,  
Form of truth, king of all worlds,  
The soul who is within all beings,  
The one who likes truthful character,  
Permanently being calm having clear and unclear forms,  
One having no stains, one having no form,  
One having no properties, one who is the meaning of Vedas,  
One who is the divine soul, one who is peace and desire less,  
One who by his sight does destruction and protection,  
In several incarnations, one who punishes,  
And also protects dharma and takes daily,  
The form of man nature and time,  
Oh Divine soul who loves his devotees salutations.

To that soul who is seen by great sages,  
Always in their mind with disappointment,  
To that great form, my salutations.  
Oh God with divine form, oh lord, daily salutations.  
Oh God who does not have emotions,  
Who has the form of pure wisdom,  
And who is the basis of all worlds.  
And who is the first, salutations and salutations.  
Except by your grace and by no other means,  
Your understanding will come to people,  
And I have got a chance to see your lotus like feet,  
And serve it through your grace.  
Oh divine person, Oh Lord, Oh Lord of the universe,  
Let the greatness of your mercy live within me always.  
Poverty, passion hatred, competition, anger,  
Avarice, attachment are our enemies,  
In the travel towards the way of salvation,  
And I do not have strength to that travel due to your illusion.

Please shower your blessings on me,  
To drink the nectar of your stories,  
Always think about you in mind,  
Do your worship, sing your names,  
And travel all over the universe,  
Singing your stories and thus become pure,  
Oh King of kings, Oh lord of the Raghu clan,  
Oh lotus eyed one, Oh Rama, Oh consort of Lakshmi.

Today half the load of the earth is gone, because,  
Of your killing Kumbhakarna today,  
Tomorrow Lakshmana who is the king of snakes,  
Would kill Megha Nadha in war,  
And on next day you would kill the ten necked one,  
And would save all the three worlds,  
I am now going to the world of Brahma,  
Oh Valorous man, Victory, victory to you"  
Saying this, praying and saluting him,  
That Narada who was a great devotee,  
Took permission from Rama,  
Quickly went and disappeared at that time.

## 6.18 Athikaya Vadham

[Athikaya's Killing]

Ravana heard the news of Khumbakarna's death,  
As if he would go mad and fell swooned on earth,  
Within a short time he was all right again,  
And he started crying telling various things,  
That very sad ten faced one was saluted by,  
Trisirass, the very big valorous Athikaya,  
Devanthaka, Naranthaka, Mahodhara,  
Mahaparswa, Matha and Unmatha together,  
And they were very strong valorous Rakshasas,  
And they all wanted to go to war,  
And told the very bad Ravana as follows.

What is the reason for this sorrow,  
We can go and kill all the enemies,  
If you sent us for war now,  
And then there would not be any fear from enemies.

"If it is so, you go and fight the war,  
And remove my sorrow," said the ten faced one,  
"There is an army which extends beyond sight,  
You can take that and kill every one,  
The ten headed one gave them weapons  
Vehicles and ornaments to a large extent  
In the middle of the army spreading like water,  
Those eight great warriors started for war,  
And as soon as they saw them the monkey army started the attack."

The army which is beyond numbers,  
Spread like a sea was sent to,  
The house of god of death,  
As soon as it was seen, what a surprise?  
The Rakshasas seeing the valorous ones,  
Armed with stones, Mountains trees,  
Started killing those monkey heroes,  
By spraying them with arrows within a minute.

The elephants, horses, chariots and army in bare foot,  
And very fearful Rakshasa warriors,  
Died in large numbers and the rivers of blood,  
Were seen in many places,  
Endless bodies without heads,  
Started dancing in that place.

Seeing that many Rakshasas have died,  
With very great anger Naranthaka came near.

Riding on a horse and armed with a spear,  
When he speedily came near like the God of death,  
Angadha hit him with his fist, wounded and killed him.  
Devanthaka armed with an iron pestle,  
Neared the grandson of Devendra and so did,  
The valorous Mahodhara riding on an elephant,  
And Trisiras riding on a chariot,  
And Angadha fought with all the three,  
And the devas praised Angadha at that time.

Hanuman and Neela who were seeing this,  
Ran and came and helped him at that time.  
Hanuman killed Devanthaka,  
The valorous Neela killed Mahodhara,  
And Hanuman beheaded all the,  
Heads of Trisiras and killed him.  
Maha Parswa came at that time to fight,  
And the powerful Vrushabha killed him,  
Matha and Unmatha also died,  
Fighting with these monkey chiefs.

The universal hero Athikaya at that time,  
Riding on a chariot drawn by one thousand horses,  
Which was full of weapons, and wearing a bow,  
With expertise in arrows and with great pride,  
Made a small twang signaling readiness for war,  
And when the son of king of Rakshasas came near,  
Unable to stand because of fear all the monkeys,  
Lifted their tails and started running.

Lakshmana went and fought with,  
Athikaya who was greatly clever.  
When all the arrows of Lakshmana reached there,  
They turned back and fell down,  
Becoming thoughtful and not knowing what to do,  
When Lakshmana was standing like a blind man,  
The wind God took the form of a man,  
And told the great Lakshmana as follows.

Long ago Lord Brahma has given him a chain mail shirt,  
And because of that no weapon will strike him,  
To protect Dharma today, you,

Send a Brahmasthra and kill him.  
Later you would kill Indrajith,  
And that great Ravana would be,  
Killed by Rama and he would protect the world,  
Saying this that wind god disappeared.

Lakshmana then fixed the name his brother in his mind,  
And sent the Brahmastra and that immediately,  
Cut off Athikaya's neck and his head,  
Fell on the ground at that time,  
And with great joy all the monkeys took it,  
And placed it before Rama and saluted him,  
Fear stuck the remaining Rakshasas,  
Went and told the facts to Ravana, who cried,  
Oh, this is fate, shouted he.

### **6.19 Indrajithinde Vijayam**

[Indrajit's Victory]

Sons, younger brothers, nephews,  
Very bold army commanders,  
Ministers, all of them who were  
Dear to me have died, Oh Shiva, Oh God,  
Why should now good things happen?  
When he was wailing like this,  
Indrajit went and saluted his father.

You should not have any sorrow in your mind,  
As long as I am alive,  
I would kill all the enemies and come,  
And so please relax here without any worries  
And also bless me to win the war".  
Hearing that Ravana hugged his son,  
Please go and return with victory.  
The great son again saluted his father,  
And along with his army started marching.

With an intention of pleasing Lord Shiva,  
Indrajit entered the place called Nikumbila,  
After collecting the materials for fire sacrifice,  
He started the offering in fire at that time,  
Wearing a red flower colour cloth garland and  
Also applying sandal paste in his body,  
With devotion he raised the fire,  
With an intention of increasing his power.



That son of the king of Rakshasas,  
Chanting clear chants with correct colour and intonation,  
And after completing the proper Karmas,  
Speedily by the grace of fire god,  
He got weapons arrows, bows and chariots,  
And also getting the technique of disappearing,  
Without any worry completed the fire offering,  
And started for a war with Rama and others.

When he entered the battle field, the monkeys,  
Fighting with Rakshasas and were shouting and stopping them,  
Megha Nadha started sending the arrows,  
Like a torrential rain at all of them,  
With stone, trees and Mountains,  
Those very terrible monkeys,  
Started very badly beating him.  
The elephant, horses, marching as well the chariot soldiers,  
Were sent to the place of God of death,  
And seeing that their ends were nearing that son of Ravana,  
With sorrow disappeared from there,  
And went on sending the collection of Brahmastra at them.  
The trees started burning and falling down,  
And monkeys also started falling,  
And on the bodies of the great monkeys,  
Fifty, hundred, two hundred and five hundred  
Arrows fell splitting their bodies again and again,  
With shivering and fear they fainted and started falling.

Vividha got shot by fifty arrows,  
Nine on Mainda, five on Gaja,  
Ninty arrows hit Nala,  
And same number on Gandhamadhana,  
Eighteen arrows struck Neela, forty arrows,  
Hit the body of Jambhavan,  
Six hit Panasa, seven on Vinatha,  
Twelve on Sushena, eight on Kumuda,  
Thirty on Vrushabha, fifty six on Kesari,  
Ten on Sathabali, nine on Dhoomra,  
Eighteen on Pramadhi, thirty five strong,  
Arrows on Vega Darsi, Forty on Dadhimukha,  
Forty two on Gavaksha, three on Gavaya,  
Five on Sarabha, seven on Sumukha,  
Twenty four arrows hit Durmukha,  
As a gift sixty five on Thara,  
Sixty arrows hit Jyothirmukha,

And with sorrow another fifty on Agnivadana,  
Seventy five on Angadha and hundred arrows on Sugreeva.

Like this the sixty seven crores of,  
Monkey chiefs fell dead on earth,  
And so did twenty seven vellam\* of monkeys,  
After Sugreeva the son of Sun God fell,  
When The devas told among themselves,  
Now nothing more can be done  
And were standing greatly worried,  
With vengeance Megha Nada, the great warrior  
Sent an arrow and made Rama fall down,  
And the world was drowned in sorrow and became immobile,  
And for the victory of the Lord of Rakshasas,  
The enemy of Indra blew his conch,  
And went inside city of Lanka and stayed there,  
And the deva society were drowned in great sorrow.

\*A huge number

## **6.20 Oushadha Harana Yathra**

[Journey to Fetch Medicine]

Vibheeshana the son of Kaikasi,  
The very wise man and a great devotee,  
Thinking that he would avoid danger in future,  
Stayed away from the battle field.  
With a light of a burning stick,  
He was searching for those who were alive,  
Among those who were lying there,  
And travelled to various parts.  
At that time the very powerful Hanuman,  
Thinking that he has to search and find out,  
Who is available to help him,  
Was searching for the live persons,  
Among the monkeys who were lying there,  
Was walking alone and then,  
He Saw Vibheeshana the devotee of Rama.

Recognizing each other and becoming sad,  
Those pure people walked further.  
Jambhavan the son of him who was born out of a lotus,  
Due to the blessing of his father, waked up from the swoon.  
And when he was not able to open his eyes,  
Vibheeshana approached him and asked,

"Oh monkey, are you alive, if so,  
Are you able to recognize me?"

"I am not able to open my eyes due to blood,  
Hearing your voice I have a feeling,  
That you are Vibheeshana, the king of Rakshasas,  
Please tell me the real truth."

"True, I am Vibheeshana, myself,  
That is the truth", Hearing that he again told,  
"You are having consciousness,  
It is necessary to do a great search,  
To find out if our Hanuman is alive,  
Among all the monkeys, who have died,  
Hit by the arrows of Meghanadha".  
Then Vibheeshana asked, Why,  
This special affection to the son of wind God,  
Especially when Rama, Lakshmana, Sugreeva and Angadha,  
Are there? Why did you ask about Hanuman?  
Why are you worried about him more?"

"Then please hear, If Hanuman is there,  
There is no sorrow for anyone else, please know,  
If the son of wind God has died,  
Then no one is there and all are equal to dead."  
Hearing these words of son of Brahma,  
Hanuman respected him well,  
"I am here. I am not dead" saying this,  
With joy he fell at the feet of Jambhavan.

Jambhavan hugged Hanuman tightly,  
Smelled his head and then told,  
"There is nobody except you who can  
Bring back to life all the monkeys,  
As well as both the Raghavas,.  
You have to go even beyond Himalayas,  
More distance till the Kailasa Mountain,  
Before Kailasa on the Vrushabhadri Mountain,  
Please know that the divine medicines exist."

There are four divine medicines, Please hear,  
The name of all the four of those,  
First is the Visalyakarani, second,  
Is the Santhanakarani, third one,  
Is the Suvarna Karani and the fourth.  
I will tell my friend, is the Mrutha Sanjeevani,

You will find two peaks standing out,  
And these medicines are standing in between them."

All these medicines have the shine of the sun,  
Understand that they are a form of Vedas,  
Crossing the sea, forests, Mountains,  
Pretty rivers, countries,  
Come near here along with the medicine,  
Oh son of wind God, without any delay."  
Hearing these words of the son of Brahma,  
Saluting with devotion, Hanuman climbed the Mahendra Mountain.

Hanuman grew as tall as Meru Mountain,  
Crossed the sea, many great Mountains,  
And without any doubt shouted in such a way,  
That Lanka as well as the Rakshasas there,  
Started shivering, and with a speed of wind,  
He jumped and went up the sky,  
And he who went crossed Himalayas,  
Crossed place of Brahma, Mountain of Shiva,  
Crossed the Dara river, Alakapuri the place of Kubhera,  
And saw The Meru Mountain as well as Rishabhadri,  
And he saw them with great wonder.

## **6.21 Kala Nemiyude Purappadu**

[Kala Nemi's Departure]

The great Spies of Ravana when they,  
Came to know that Hanuman has gone,  
For the medicines, without any one knowing,  
Went and told about it to the king of Rakshasas.  
Hearing the words of the spies, Ravana,  
For some time thought about it,  
And after some time being thoughtful,  
Started from his inner house at night,  
Without any one accompanying him,  
Reached the house of Kalanemi (his uncle),  
And seeing him Kalanemi was greatly surprised,  
With great joy and fear saluted him,  
Hospitably treated him and asked,  
"What is the reason for coming here,  
Before sun rise and that too,  
Without any one accompanying you?

Ravana who was affected by sorrow addressing Kalanemi told,  
"What shall I tell about present times?  
I came to tell everything to you.  
Due to being hit by my Shakthi,  
The powerful Lakshmana fell on the floor,  
And later my son using the Brahmasthra,  
Killed all the monkeys as well as the kings,  
And left them to die in the battlefield,  
He also arranged to play the victory Drum."

To bring them back to life the son,  
Of Wind God has gone for a medicine.  
You have to go and create any obstacle for that,  
And I will also tell you a trick,  
You go in the middle of his way as a sage,  
And tell him about how we can destroy sins,  
And by attracting him like that,  
Somehow create a delay for him."

Hearing these base words, Kalanemi,  
Told Ravana as follows,  
"Expert in Sama Veda, Know all, king of Lanka,  
Please hear my words which are peaceful,  
Definitely I do not have any hesitation,  
To die for you at this time.  
I do not have any doubts,  
About dying like Maricha".

After the death of your children, brothers, nephews,  
Good son of sons, servants by your living,  
Except sorrow, what is the use?  
Having this country what is the further use?  
What is the use by your Sita?  
Alas, what is the use with this your,  
Useless body, Please think about it?

You go and return Sita to Rama,  
And give your kingdom to your brother,  
And become a sage and live in the forest,  
And daily with extreme purity of mind,  
Get up very early in the dawn,  
And see the sun rise with great devotion,  
Then complete the worship of dawn,  
Sit comfortably in a lonely place, become contented,  
Leave out attachments to everything,

Bring to control all the five sense organs,  
See in your mind the soul of souls,

The cause for creation, upkeep and destruction,  
Of the tree of the universes,  
Is the illusion which also gives rise,  
To bodies of copper, white and black colour.  
Passion and anger are her sons,  
Attachment and cruelty are her daughters,  
She would attract the soul, through her properties,  
And make it in to hers.

Dedicating the role of doer and consumer,  
Daily to the soul which is itself God,  
And making him, her own she,  
Constantly plays with him,  
The pure, divine, single soul,  
Is seen externally united with her,  
And due to her characteristic,  
We tend to forget our own soul.

If he were taught by a Guru (teacher)  
Who himself is the pure form of wisdom,  
He would get rid of the attachments by sense organs,  
And would be able to see clearly always see the soul,  
And he would get all that he wants,  
And seeing the natural characteristics,  
He would get salvation by being detached with the body,  
You also think always of your soul,  
Get freedom from the clutches of illusion,  
And understand that soul is different from nature,  
And live without desires, winning over passion,  
And always live in deep meditation,  
And then remember you will always be joyful.

Suppose you are not able to meditate,  
Drench the mind with devotion,  
Daily depend on the God with a form,  
With a greatly pure mind always,  
Keep in the lotus of your mind, on a golden platform,  
Which is decorated by gems and which is pure,  
Which is polished, soft along with Sita,  
Served by Lakshmana, Rama holding a bow and arrow,  
Sitting like a valorous hero, with broad eyes,  
Wearing an yellow silk resembling lightning,

Wearing garland, crown, armlets, rings,  
Gem studded ear studs, anklets,  
Pretty bangles, golden belts, Kousthubha gem,  
Wearing Lotus garland and forest garland,  
With Sri Vathsa on his chest, The blessing to Lakshmi,  
Vasudeva, Mukunda, Janardhana,  
Who is the divine god living in the heart of all,  
Who is the divine god of all, who is saluted by truth,  
Who likes those who surrender to him,  
With great devotion to the divine soul and if you meditate,  
You would get salvation definitely.

If you spend all your time,  
By reading or hearing his story,  
And always chanting "Rama, Rama",  
How can new re births take place,  
And definitely the stain in you,  
Which has been accumulated,  
Would be completely destroyed.

Ending your enmity, along with devotion,  
You please sing about that God Rama,  
He is god who is complete, single,  
And who is always there and keep that divine form  
Of that Purusha In your heart  
The one who does not have a form or name,  
And who is ancient and peaceful and is the God Rama.

After hearing the nectar like words,  
That were spoken by Kalanemi,  
The king of Rakshasas became red eyed with anger,  
And took his sword to cut Kalanemi's neck and told,  
"Now all other things are only after,  
Cutting you, the rest can be thought of later",  
And then the Rakshasa Kalanemi,  
Thought of all the fundamentals and told.

"Ok Rakshasa king, Oh bad soul, this is sufficient,  
What is the benefit of this angry form of yours?  
I would obey your orders,  
Please understand it is for my good,  
Without any hesitation, I am prepared,  
To deceive the person of the form of truth."

After saying this, very near the Himalaya Mountains,  
He went and sat in the garb of a sage,  
A hermitage was seen there due to illusion,  
Where he was being served by many sages,  
As well as disciples, people and servants,  
Seeing the hermitage of saint there, the son of wind god,  
Stood there thoughtfully, "What is the basis,  
Of this hermitage here? I have not seen this earlier,  
Has a some blockade come in my way,  
I think this is only an imagination of my mind?  
I will some how see the saint quench my thirst,  
By some drinks. and I will see the great medicine,  
Which is on the very high Mountain called,  
Dronachalam by the blessing of the great Rama."

After deciding like this he entered without any difficulty,  
One yojana long very big hermitage of illusion,  
Which had a forest of Plantain, jack fruit. Dates,  
Coconut and mango which was complete,  
With a lake of plenty of fresh water,  
And there the Rakshasa Kalanemi.  
Was performing the Indra yaga, as the chief performer,  
For getting the blessings of Lord Shiva,  
And seeing him living there doing the worship of Shiva with devotion,  
Hanuman saluted that sage who was a chief Rakshasa,  
And that son of wind God told him like this.

"I am the emissary of Rama, my name,  
Is Hanuman, I am son of wind God and Anjana,  
I am going to the ocean of milk, for the work,  
Of Rama with joy, oh great sage,  
I came here to protect my body,  
I am terribly thirsty and I want,  
Some water to drink, please tell me,  
Where is it available as I do not,  
Want to wait at any place."

That Rakshasa hearing what Hanuman told,  
In a tone which was mixed with great mercy,  
"Please drink as much water you want from my water pot,  
And after eating sweet ripe fruits,  
Throw away your sorrow and sleep for some time,  
And do not have any worries from now on,  
I would be able to see by my divine sight,  
Your past present and also the future,



And since it is very clear I will tell you,  
Since the monkeys and Lakshmana are,  
Under the supervision of the great human hero,  
They have all awoken from the trance,  
And are standing together for sacrifice."

Hearing that, the great monkey told,  
"You appear to be most merciful one,  
My thirst is of very great intensity,  
And so the water in your water pot is,  
Not sufficient for my need."

When the son of wind God told this,  
He sent a Brahmin boy made created by illusion,  
And told him to show the lake of water,  
And then Kalanemi told Hanuman,  
"Close your eyes and drink the water,  
And then reach me back quickly,  
And then I would teach you a chant,  
Which would make it easy for finding out the divine medicine."

Hearing that with belief, Hanuman,  
Went along with the Brahmin boy who was sent,  
Closing his eyes, and when he reached the bank of the lake,  
And when he was about to drink the water,  
One very big she crocodile came,  
And when it was trying to swallow the big monkey,  
The great monkey opened his eyes and saw.

Seeing that she crocodile with an open mouth,  
That monkey with his hands spilt her holding to her mouth,  
And she went up leaving her body,  
And that body also appeared like lightning, wonder of wonders,  
And he saw her in a sacred aero plane,  
As a lady with divine form,  
And as an Apsara maiden who was extremely pretty,  
And she told the son of wind God at that time.

Due to your having mercy, Today,  
I got freedom from my curse, Oh monkey chief,  
I was an Apasara maiden earlier and due to,  
The curse of a sage I became a Rakshasi,  
My name is Dhanyamala, Oh great one,  
Gentle person, you have to understand one thing more,  
The sage that that you saw in the holy hermitage,

Is a Rakshasa called Kalanemi who is a bad one.  
He has come here as per the wishes of Ravana,  
To create roadblocks on your way,  
That one who troubles sages, devas and Brahmins,  
Has put on the garb of a sage.  
Speedily kill that one throw him away,  
Reach the drona Mountain with great joy,  
And take away the divine medicines,  
And completely destroy the Rakshasa clan,  
I am now going to the land of Brahma,  
Oh monkey warrior good luck and health to you.

After she went away, Hanuman,  
Went to Kalanemi the magician,  
And that Rakshasa told him,  
"Why this delay in coming back?  
Do not waste more time and come to me,  
I would now teach you the root chant,  
And then you salute me and give my fees,  
And then you would become an expert."  
Immediately that monkey chief moved his,  
Strong fist speedily towards the head of Rakshasa chief,  
And beat him once with that, and he,  
Went and reached the place of God of death.

## **6.22 Divya Oushadha Phalam**

[Divine Medicine Effect]

After saluting the ocean of milk and the Drona Mountain,  
Hanuman also saluted Vrushabadri, the home of medicines,  
But he could not see any medicine there,  
Becoming angry because he was not able to see,  
He uprooted the Mountain, holding it like the moon,  
With love he placed it before Rama,  
And put an end to the problem of the army.

Sri Rama became very happy,  
And Lord Shiva was also happy Because of that,  
And when the wind of the medicine touched them,  
Every one got up because the ill was lifted off,  
"Without any doubt This Mountain has to be,  
Placed wherever it was otherwise,  
How can we kill the Rakshasas."  
As soon as it was told by him,  
Hanuman took the Mountain and rose up,

And within half a minute he came back.  
Because as per the orders of the Rakshasa king,  
The corpses of the dear Rakshasa soldiers,  
Were daily put in the sea, none of them came alive.

### **6.23 Megha Nadha Vadham**

[Megha Nadha Killing]

The Raghavas and the great monkey warriors,  
Left off their sorrow and started becoming normal,  
Sugreeva and Angadha told the monkey chiefs,  
"No monkey now should be outside the city,  
All cross in, break its walls, keep fire in all houses,  
Go on cutting all trees one by one,  
Fill up the wells and lakes, level up,  
The moats and towers and gates,  
Almost all the Rakshasas have been subdued,  
And if there are courageous one left among them,  
Being baked in fire they will come out,  
Send them immediately to the land of God of death."

Hearing that, along with burning wooden sticks,  
They entered and started setting fire to one by one,  
The homes towers, mansions, simple dwellings,  
And Black lead, gold, silver and copper,  
Armories, ornaments, places where fire sacrifice is conducted,  
Bath rooms, groups of elephants and horses,  
Chariots started burning and becoming ash.

The Rakshasa ladies being burnt and started running,  
And with increasing pain died one after other,  
And Sri Rama belonging to the clan of the sun god,  
Rained sharp and pointed arrows at them,  
And told that the victory of the enemy of Indra,  
Was really surprising and unexpected,  
And the sound of the shouting of the Rakshasas,  
The sound of the cry of the Rakshasa ladies,  
The sound of the twanging of the bow of the king among men,  
The sound and shouting of elephants that were being burnt,  
The sound of the monkeys standing and shouting,  
And the sound of the very pitiable horses,  
Went on filling and echoing the surroundings,  
And being greatly worried the valorous ten headed one,  
Immediately told Kumbha, the elder of the sons,  
Of Kumbakarna to go to the war.

His younger brother Nikumba at that time,  
Saying I would be first started immediately,  
Kumbha, Prajanga, the great Yoopaksha,  
And Sanithaksha with a great army,  
Also started for the war and with great mirth,  
The monkey warriors also neared them.

Shouting at night and then coming near and fighting,  
The Rakshasas were dying in large numbers,  
And the monkeys were getting their bodies split,  
By the very sharp arrows and weapons and  
Were falling on the ground and also,  
BY catching beating hitting biting and powdering,  
And becoming angry were uprooting trees,  
And shouting that by trees we would not be defeated,  
The Rakshasa monkey fighting was going on,  
And acting that they were all proud,  
They were sacrificing their body,

After about two hours were past,  
Several Rakshasas went to the place of God of death.  
At that time a Rakshasa called Kambana,  
Came to attack with force and many monkeys,  
Died because of the hit of arrows from him.  
At that time Angadha (the son of the son of enemy of Jamba) got angry  
Seeing that they were destroying without any sense,  
And after he killed Kambana,  
Following him neared three asuras called,  
Prajangana, Yoopaksha and Sonitha Nethra,  
And Angadha getting angry neared them,  
And fighting with those three Rakshasas,  
The son of Bali became very tired.

Mainda and Vividha at that time,  
Came near and joined the fight,  
The son of Thara killed Prajangana,  
And similarly the very strong Vividha,  
Killed the Rakshasa called Sonithanethra,  
And Mainda killed Yoopaksha,  
After those four Rakshasas  
Entered the world of death,  
Kumbha came near and started showering arrows,  
And those powerful monkeys ran away.

Sugreeva then jumped on his chariot,  
Fell there and with fierceness broke his bow,  
And when they were doing fist fight,  
Suddenly Sugreeva threw Kumbha in to the ocean,  
And after churning the ocean the very fierce Kumbha,  
Came out of the ocean climbing,  
And seeing that, the son of Sun God became angry,  
And sent him to the place of the son of Sun God (Yama - the god of death).

When Sugreeva killed his elder brother,  
The very powerful Nikhumbha along with a iron pestle,  
Like Lord Shiva at the time of destruction,  
Neared making a sound of a lion,  
Hanuman replaced Sugreeva,  
And immediately opposed Nikhumbha from near by,  
Nikhumbha with the iron pestle beat on the chest of Hanuman,  
And that iron pestle broke in to pieces and fell on the floor,  
And the son of the life breath of the world,  
Becoming very angry took away Nikhumbha's head and threw it.

The remaining Rakshasas fled out of fear,  
And the monkey warriors followed and neared them,  
And entering Lanka they started breaking it,  
And this news was informed to the king of Lanka,  
And hearing about the death of Kumbha and others,  
That enemy of Indra became very scared.

Then addressing Makaraksha the son of Khara,  
With very great anger the ten faced one told,  
"You please go and win over Rama and others,  
And come back" and hearing that Makaraksha,  
Along with his army started and,  
With preparation neared the battle field.

He showered snake like arrows,  
In the form of flames of fire,  
And the scared monkeys not able to stand,  
Went and requested protection from Lord Rama,  
And that Ramachandra as soon as he heard it,  
Positioned the bow and twanged it,  
And shouting stop, to the best among archers,  
And showered arrows at him.

For each arrow Makaraksha sent another arrow,  
And the body of the lotus eyed one was wounded,

And when they were fighting with each other,  
The son of Khara became little tired,  
And then Rama cut off his flag, umbrella and horse,  
And the bow that he was having in his hand,  
And also powdered his chariot and also,  
Killed his charioteer at that time,  
Using the Pavakasthra he cut off the head,  
Of Makraksha who jumped on earth,  
And was approaching him with a trident.  
And this way he reduced the danger to the devas.

Indrajit who came to know of this became angry,  
Drove away all those who came to inform this,  
And informed Ravana about it,  
And hearing that Ravana was the the death of all devas,  
Started along with his assistants,  
Making the fourteen words shiver.

Seeing that his son Indrajit,  
Bowed to both of his feet and said,  
"Now I will kill all the enemies,  
And remove the sorrow from your mind,  
You retire to the private quarters and be there,  
And you should not have any sorrow because of this."  
Saying this he saluted his father,  
And that Indrajit started for the war.

Seeing the preparations for war, Lakshmana,  
Went to Sri Rama and told him,  
"Daily hiding himself this son of Ravana,  
Kills us and the monkeys sending arrows.  
How long should we tolerate it?  
Let us send Brahmasthra and completely,  
Destroy the clan of the Rakshasas."

Hearing the words of Lakshmana,  
That God Rama Bhadra told as follows,  
"In a war We should not use Brahmasthra against,  
Those who are running away from the battle,  
Those who have lost their weapons,  
Those who do not come in front of us,  
And those who out of fear come and fall at our feet,  
If we do it, it is a sin for every person,  
I will do war against him and all of you,  
Without any fear see what I do."

Saying this when he twanged his bow,  
And was standing ready for the battle,  
Indrajit thought and ordered, went,  
Inside the city of Lanka, kept a illusory Sita,  
In the chariot and came out of the western gate.  
All the monkeys stood without moving at that time,  
And seeing the illusory Sita in the chariot they felt sad,  
And because of it Hanuman also got worried.

While all the monkey warriors were looking,  
He cut the head of Sita without any mercy,  
And she with an open mouth entreated,  
"Alas, Lord Rama, Rama", The blood spread,  
And seeing that Hanuman thought,  
Further war will not have any shine,  
And Oh God what thing can be more dangerous than this,  
Let us retreat now and we have to inform,  
Our lord about the death of Sita urgently.,

Seeing the sad Hanuman going behind,  
All the monkey chiefs Rama told,  
Jambhavan with worry,  
"Why is Hanuman coming here?  
He is not one who shows his back in the battle.  
You please go there urgently,  
Oh son of Brahma, we should not see anything."  
Hearing this Jambhavan went along,  
With the other monkey chiefs and asked lightly,  
"Why did you retreat from the battle,  
What is the reason, you go back there itself."  
And at that time Hanuman told him,  
"I am not retreating because of fear,  
There some thing happened and,  
I have to tel it to the Lord of the universe.  
You also please come along with me."  
And immediately Hanuman went along with Jambhavan,  
And after saluting Rama, told him,  
About the news of destroying of Sita."

Rama fell on the ground and swooned,  
And Lakshmana at that time, took,  
His head and kept it on his lap,  
And his feet was kept in his lap by Hanuman,  
And seeing that the entire monkeys,  
Stood complexly numb and Lakshmana,

Started telling them words of consolation,  
And Vibheeshana wondering in his mind,  
The reason for this unusual sound came there,  
And when he asked Lakshmana told him,  
About the news that was told by Hanuman.

Vibheeshana clapped his hand and laughed,  
"Alas, Oh lord what do these monkeys know,  
There is no one in the three worlds,  
Who can kill the goddess of the world.  
Indrajit is an expert in magic and please hear,  
Why he did this now?  
He wanted to go to Nikumbila and do,  
Fire sacrifice there without being troubled by monkeys,  
This trick of his to go to Nikumbila is indeed wonderful,  
We have to go there and stop this fire sacrifice,  
Otherwise nobody can kill him."

"Oh Rama, Oh God, victory, victory,  
Oh treasure of mercy, get up after leaving out all sorrow,  
Me, Lakshmana and the monkey clan chiefs,  
Would go together, without wasting any time,  
Please give us permission to go" said Vibheeshana,  
And hearing that and getting out of the sorrow,  
That king gave all of them permission to go,  
And That Rama understanding the real facts,  
Became very happy and blessed,  
His brother, the brother of the king of Rakshasas,  
As well as all the monkeys and asked them,  
To go and kill the son of the ten headed one and return.

That time the Rakshasa chief and the monkey army,  
Walked along With Lakshmana,  
Mainda, Vividha, Sushena, Nala, Neela,  
The grandson of Indra, Kesari and Thara,  
Soora, Vrushabha, Sarabha, Vinatha,  
Veera, Panasa, Kumudha and Vikata,  
Hanuman, Vega Darsi and Visala,  
Jyothirmukha, Sumukha, Bali Pungava,  
Swetha Dadhi Mukha, Agni Mukha, Gaja,  
Medura, Dhooma, Gavaya and Gavaksha,  
And many other famous monkeys.

In the front Vibheeshana walked,  
And they went to Nikumbila and filled it,



And when they completely surrounded the Rakshasas,  
Indrajith stooped for a moment and started the Homa again,  
And the monkeys carrying stones, trees and Mountains,  
And neared that place and the Rakshasa soldiers,  
Started falling one by one and,  
Understanding that he cannot complete the Homa,  
And thinking that it can be started again afterwards,  
Indrajit took the bow and arrows and started the war.

Then the son of the ten faced one  
After coming on the platform at Nikumbila,  
Stopped the son of wind God,  
Who speedily came near to him,  
And Vibheeshana saw Lakshmana,  
And told him after removing his worry,  
"Hey valorous one, if he has not completed the Homa,  
He cannot certainly be able to be seen in light,  
Did you not see him come in person,  
After getting angry on the son of wind god?  
It indicates that the time of his death is near,  
And so start the war, without delay."

At the time that was specified by Vibheeshana,  
Lakshmana also sent arrows and other weapons,  
And Indrajit stopped them by proper arrows and weapons,  
And he also sent very powerful arrows,  
At that time Lakshmana was lifted,  
On to his shoulder by Hanuman with love,  
And seeing Vibheeshana who was near Lakshmana,  
The son of the ten faced one told immediately.

"You were born in the caste of Rakshasas,  
And unfortunately you are the brother of my father,  
When we think about your working like a servant,  
To our enemies for the sake of destroying,  
Our friends and sons and their families,  
We can only tell "Good, Good" and nothing else,  
To those who lead to the destruction of their own clan,  
There is definitely no salvation as far as we know and see,  
For the travel to the higher worlds is made possible  
Due to our children say the learned ones,  
You who are a great thinker are working,  
For destruction of your own clan, great surprise."

Hearing that Vibheeshana told,  
"Good, you and your father should know,  
That the clan is being destroyed by you both.  
There is no doubt about it in my mind,  
I would be able to protect our clan,  
Due to the blessing of Lord Rama."

When they were talking like this,  
Lakshmana went on spraying arrows non stop,  
And he cut of all those by sending suitable arrows,  
And he then told Lakshmana as follows,  
"Lad, have you not seen the power  
Of my hand on two days, specially?  
Know about that or otherwise today,  
I will make you food suitable for beasts."

After saying this with seven arrows,  
He wounded the body of Lakshmana,  
And with ten arrows he wounded Hanuman,  
And with one hundred arrows he wounded Vibheeshana,  
And the monkey warrior was greatly wounded and retreated,  
And Lakshmana immediately started sending,  
Arrows on the enemy of Indra,  
And that Indrajit with one thousand arrows,  
Broke in to pieces the armour of Lakshmana.

The body of Rakshasa and son of Sumithra,  
Was completely drenched in blood,  
And then he sent another five arrows,  
Powdered his chariot, killed his horses,  
Cut of the head of his charioteer,  
And also cut off his very great bow.

He made another bow ready,  
And sprayed endless number of arrows,  
But he sent three arrows and cut of his bow,  
And that king, the son of the ten necked one,  
Took another very big bow and made it ready,  
Went on sending several arrows,  
That son of Ravana immediately went  
Inside Lanka and came very speedily out,  
And nobody knew about his going or returning,  
And sage Narada appreciated that.  
Watching the very ferocious war in between them,  
Brahma and other devas said,

"Till now a war like this has never happened,  
And a war will like this will not happen again,  
See, are there valorous men,  
Like these in this world like these two",  
Like this many people were praising,  
And in between three days passed speedily.

After the expiry of three days,  
Lakshmana took the Indrasthra,  
And gently tied it with his hand,  
And meditated on Rama in his mind,  
And after some thought sent that arrow,  
And that went and cut off the neck of Indrajit,  
Went and dipped itself in sea and after becoming clean,  
And that arrow went in to his quiver.  
The body of Indrajit fell on the ground,  
And the sorrow came to an end for all the three worlds,  
And the devas became extremely happy,  
And started praying Lakshmana.

They showered flowers and then,  
Apsara ladies started dancing,  
And the thousand eyes of Indra became bright,  
And that Indra became greatly happy,  
The saints and devas started praising,  
Him after their problems came to an end,  
And sound of Dhundhubi drums rose up,  
And Lord Brahma also became very happy.

Without any doubt he gave a small twang using his bow,  
Blew the conch and roared like a lion,  
And Lakshmana along with the monkeys speedily,  
Went and saluted the king of man's lotus like feet,  
Rama hugged him tightly,  
And with great joy smelled his head,  
And laughingly told Lakshmana,  
"The job done by you is extremely difficult,  
Know that Ravana is also dead,  
Because Indrajit has died,  
And that ten faced one would come,  
For war with us now due to great anger."

## 6.24 Ravana Vilapam

[Ravana's Wailing]

When they were talking to each other like this,  
Ravana heard about the death of his son,  
He fell on the ground and swooned,  
And being greatly tired he started wailing,  
"Ha, Ha, lad, son of Mandodhari,  
Ha, Ha, pretty one, hero, handsome one,  
What shall I tell about the ills of my Karma,  
When shall I forget this sorrow from my mind,  
The devas, Brahmins and sages,  
Would sleep extremely well today,  
And no one will be afraid of us,  
And oh god, my life has become extremely useless."

Recounting the good qualities of his great son,  
And when his sorrow became great, he started crying,  
"The reason for the death of my son is Sita.  
And because of that my sorrow will never end,  
Unless I kill her and drink her blood"  
Saying this with open sword, laughing, shouting,  
And with very great anger he went there.

Seeing the very bad Ravana, Sita,  
Became extremely scared and with a shaking body,  
Went on chanting Rama, Rama, Rama,  
And while she was in the stage of waiting,  
Suparswa\* who was intelligent, diplomat,  
Very good, a good Rakshasa, one of good conduct,  
Stopped Ravana and said to him,  
All the just things that can be told.

\* Brother of Prahastha.

You are one born in the Brahmin caste,  
Who is agreed as pure by all the three worlds,  
And even Lord Subramanya and Adi Sesha,  
Would not be able to describe your good qualities,  
You are one of the chief devotees of Shiva,  
Who is the god of gods and enemy of Tripura,  
Your brother Khubera who is from Paulasthya clan,  
Is one saluted by the three worlds,  
And is the chief of blessed people  
You are an expert in Sama Veda,  
And one who is the temple of all knowledge,

You are one who is as great as sage Vama Deva,  
You have won the control over your senses,  
You are one learning Vedas, observing bath and penance,  
You are wise, disciple of sage Shukra and one with humility.

When it is like this, what you told,  
Today after the war is good, very good,  
But your attempting to kill a lady,  
Is something which will increase your bad fame,  
Oh great king of the Rakshasas, Oh lord,  
Please come along with me for the war,  
After killing all the monkeys and men,  
By doing a war with great respect,  
Please do take Sita to yourself,  
And remove all the pain in the mind.

Hearing the words of the just Suparswa,  
The king of Rakshasas became contended,  
And went and sat in the main chamber of meeting,  
And after discussing with his ministers,  
Started for the war with great enthusiasm,  
Along with the remaining Rakshasas.

The powerful army of Rakshasas went,  
And fought with Rama and he killed all of them,  
And then Ravana fought with that king,  
He fought without interval and without fear,  
And then Rama shooting arrows after arrows,  
Made the body of Ravana into pieces,  
And then being wounded, tired and disoriented,  
Leaving out his courage the ten faced one retreated,  
Thinking that this war is sufficient,  
He went back to the city of Lanka as a coward.

## **6.25 Ravanande Homa Vignam**

[Ravana's Homa Stoppage]

Ravana went and saluted sage Shukra,  
And with very dried up face told,  
"The monkeys lead by the son of Sun God,  
And Rama belonging to the clan of the Sun,  
Have come together, crossed the ocean,  
Reached the city of Lanka and killed,  
All Rakshasas who are enemies of Indra,  
And today I have become all alone,

Completely filled by sorrow in my mind,  
Oh good teacher, Oh lord, am I not your disciple.

To the very intelligent Ravana,  
The great sage Shukra who was thus requested,  
Advised "if so you have to please the devas,  
You construct a cave with great speed,  
And sit In a very secret place and conduct a Homa,  
For getting your enemies defeated,  
And if you do so, victory would come to you."

If you are able to do it without any roadblocks,  
From the pit of fire will emerge,  
Arrow, quiver, bow, horses and chariots,  
And once you get it even devas cannot win over you.  
Please take the root chant from me,  
And without any doubt please conduct the Homa,"  
Then after learning the root chant from the great sage Shukra,  
That Ravana who is the chief of all Rakshasas,  
Constructed inside his house a cave,  
Which was like the land of snakes.

For the sacred Homa using ghee, incense and other materials,  
He arranged all the needed materials to be collected,  
After shutting all doors leading to the town,  
Without any doubt went inside, became purified,  
With great concentration prayed for all that is good,  
And observing penance of Silence started the Homa,

Seeing the smoke of Homa rising from,  
The sky, the brother of Ravana Showed,  
It to Ramachandra and told,  
"Oh king Ravana has started the Homa,  
If the Homa is completed then always,  
We would get defeated by him in great war.  
So sent with preparation monkey warriors,  
To put a stop to that Homa."

Under the orders of Sugreeva and Rama,  
Hanuman, Angadha and other leaders,  
Along with an army of one hundred crore,  
Crossed the great wall, and reached the house of Ravana,  
And then killed all the security staff of the town,  
And all the monkey warriors together without confusion,  
Powdered the elephant horses and chariots,

And searched for the place of Homa of the ten faced one,  
And Sarama the wife of Vibheeshana by signs,  
Indicated the place of Homa of the ten headed one.

Without any effort Angadha broke,  
The big stone used to close the cave,  
And when he went inside the cave,  
He saw there the king of Rakshasas,  
And all others as per the orders of Angadha,  
They descended inside the cave and the monkeys,  
Saw Ravana who was meditating with closed eyes,  
They hit him, attacked all his servants,  
And threw the collection of Homa materials,  
Together in the fire and cut off,  
The cave in the Mountain range.

Hanuman snatched the great spoon,  
From the hands of Ravana,  
And speedily hit him with that.  
As a sport that powerful monkey lord,  
Using his nails and teeth,  
Went on creating wounds all over Ravana's body,  
And there was no change in his deep meditation,  
As that Ravana had victory as aim in his mind.  
Then he caught hold of Mandodhari dragged her there,  
And broke all her ornaments and make up.

With her hair untied, without dress to cover her breasts,  
She became very fear stuck and started wailing,  
"Oh God, what bad acts did I do,  
To be beaten by these monkeys?  
Oh king of Rakshasas don't you have any shame?  
No one else has as much self respect as you.  
In front of you these monkeys,  
Are holding my hair and,  
Dragging me all over the floor,  
Oh idiot, is this not sufficient for you to see."

What is the need for your meditation and Homa,  
What are your thoughts oh blockhead,  
The love for life is perhaps uppermost in your mind,  
Ha, this play of fate is greatly surprising,  
Is not the wife, half of a person in this world,  
To any one death is more preferable than,  
Seeing her being caught hold of by your enemies,

And her being troubled by them endlessly,  
You do not need a wife as well as shame,  
Because of the fear for life of this fool and greatly wicked person.

Hearing the wailing of his wife,  
Bereft of his courage, along with the sword.  
Went near Angadha and those monkeys,  
Being of a very tall body,  
Leaving out the wife of that Rakshasa,  
And shouting loudly all of them came out,  
And went near Rama and saluted him,  
And told, "We have completely stopped the Homa".

Softly the very learned ten faced one,  
At that time told his wife Mandodhari,  
"Darling, Understand that everything is the wish of God,  
To anyone who is born, before he dies,  
All that has been fated should be experienced.  
For us the present time is like this,  
Depending on wisdom, leave out this sorrow,  
Understand that destruction of wisdom is sorrow,  
And the experience of ignorance also is sorrow,  
And also that pride is the product of ignorance."

The belief in the purely temporary body,  
Is again a happening out of ignorance, as also  
The relation with son and wife is through the body,  
As the domestic life to the being is through that.  
Sorrow, fear, anger, avarice, attachment, longing,  
Sensations, happiness, old age, death and birth,  
Are all ignorance to all the beings,  
And so throw out this ignorance far- far away.

The soul has the form of pure wisdom,  
Is divine, cannot be divided, is full of joy,  
Is one that cannot be moulded and,  
It does not have separation from anything.  
Seeing the soul like this and after understanding it,  
Remove the sorrow from the soul, my wife.  
I will now come after killing of Rama,  
Lakshmana and the monkeys,  
Otherwise without any doubt, I will get,  
Salvation by the piercing of the arrow of Rama.  
If Rama kills me, kill Sita immediately,



And along with me fall in the fire,  
With great faith, and if so you will get salvation.

Hearing his worries Mandodhari,  
At that time told the ten necked one,  
"Nobody can win over Sri Rama,  
In all the three worlds, understand this,  
He is the very real Purushothama,  
The Narayana who gives salvation,  
Who has taken the form of Rama."

The god took the incarnation of a fish,  
And saved the Vaivaswatha Manu,  
And The lotus eyed one once took the form,  
Of a tortoise with one lakh yojanas broad,  
And during the time of churning of milk ocean,  
Lifted the horrible Mandara Mountain on his back,  
And Becoming a boar, he killed Hiranyaksha,  
And lifted the earth on his horns,  
And tore the chest of horrible Hiranya Kasipu by his nails,  
And he begged for three feet of ground from Mahabali,  
And later measured the three worlds by three feet,  
And for killing in war the asuras born as Kshatriyas,  
Took birth as the son of Jamadagni and wore the name of Rama,  
And He Is this same Rama himself.

Rama was born in the clan of the sun,  
As the son of Dasaratha,  
And married the daughter of earth,  
For killing you in the form of a man,  
He has been born in earth, please understand,  
For causing the destruction of your sons,  
And for causing your own death,  
You went and stole his wife, unnecessarily,  
And so you are a shame, you fool, idiotic lord,  
Go and give back Sita to Rama,  
And give your kingdom to your brother,  
Rama is very greatly merciful and would let us  
Both go to forest for doing penance.

Hearing the words of Mandodhari,  
The very valorous Ravana that time told,  
"Having brought death to sons, friends,  
Ministers and friends, if I go to forest alone,  
It is not proper to live like that,

Nothing will happen as we think,  
And I will fight the war with Rama,  
And would enjoy the stay in Vaikunta.

## **6.26 Rama Ravana Yuddham**

[Rama and Ravana Battle]

Saying like this Ravana started for the war,  
Along with great happiness,  
His main army called "Moola bala (basic strength)", started for the war,  
Immediately and came down to earth,  
Speedily an army of four regiments,  
With an innumerable strength,  
Along with ten commanders,  
Started after saluting that ten necked one.

Seeing the army which spread like an ocean,  
The monkeys including Hanuman,  
Became terribly afraid and seeing them,  
Retreating, the just Rama told them,  
"Monkey warriors, Assuming  
Self respect do not fight with them.  
I will fight and kill all of them,  
And you please see it with joy."

After saying that that god with many forms,  
Went and jumped on the army of Rakshasas,  
Along with bow and arrows that Rama,  
With great anger showered magic of arrows.  
It appeared as if there was one Rama,  
For every Rakshasa in the battle field,  
And the battle field was filled with Rama,  
What a great celebration at that time.

For each Rakshasa warrior it appeared,  
"Raghava is fighting only with me",  
And for about five hours the lord of Raghu clan,  
Rained arrows at the crowd of Rakshasa army,  
And at that time nobody could recognize anything.

That day night Rakshasa monkey,  
Land, ocean, Mountains and forests,  
Were filled with arrows without differentiating.  
The very huge Rakshasa warriors,  
Elephants, chariots, horses, soldiers,

Fell and died and filled the battle field.  
Kali, Kooli, headless bodies,  
The very dark night, ghosts,  
Dogs, foxes. hawks crows,  
Devils increased in number making it fearful,  
And the sound of the bell attached to bow of Rama,  
Was being heard again and again in the sky,  
Devas, Gandharwas, Yakshas and groups of Apasaras,  
Narada the great deva sage,  
Started praising Raghava,  
And those travelers in the sky became happy,  
And within about five hours the Rakshasas,  
Fell all over the earth.

Like the sun coming out of the clouds,  
Raghava was being seen by others.  
Lakshmana, Vibheeshana, son of Sun God,  
Son of wind God and other monkeys,  
Saluted him and surrounded him,  
On all sides and Rama told them at that time,  
"I have been hearing that except,  
For Lord Narayana and Lord Shiva,  
There is no one to fight war like this."

In the entire country of Rakshasas,  
At that time the Rakshasa ladies wailed,  
"Father, brother, son, husband,  
Lord who is our support now,  
Due to the sister of the king of Rakshasas,  
Who is a very ugly old hag,  
Getting interested in Rama,  
All this danger has come and increased,  
And there is no other reason for it."

What is there for Soorpanakha, the mistake,  
Is more for the very devilish ten headed one,  
Ravana, the fool and great sinner longing,  
For Janaki has destroyed the entire clan,  
In spite of Seeing that In about ten minutes he killed Khara in war,  
Made Sugreeva the king after killing Bali,  
And immediately sent the monkeys,  
And the acts that Hanuman did here,  
And their crossing of the sea by building a bridge,  
He did not properly evaluate them and lead to this danger.

Vibheeshana told that it is improper by Sasthras,  
And the inebriated one did not agree to it,  
Vibheeshana who is good and very wise,  
One who tells only truth would have a good future,  
And this base one who has destroyed his clan,  
Followed what he wanted which is leading to his death.

He sent for death good sons and good brothers,  
And also troubled good mother like people,  
All for enjoying pleasures for himself.  
Did he forget all the bad things he did earlier,  
Of taking away the wealth of  
The Brahmins as well as the devas?

He troubled all citizens of the country,  
And that bad one send them all to forests,  
He earned by following unjust means,  
He hated all those who are his friends,  
Killed Brahmins and made his own,  
The wealth of all other just people,  
And also he has sinned against elders,  
And he does not have mercy at any time,  
Due to the acts done by this great sinner,  
He also made all of us filled with sorrow.

Hearing these cries of the ladies of the town,  
The king of the Rakshasas became greatly sad and told,  
"If so let us start to the war so that,  
We can kill all our enemies."  
Hearing that Viroopaksha and before him,  
Mahodhara as well as Mahaparswa,  
Came out through the northern tower,  
And started showering various weapons.

Bad omens happened at that time and they,  
Were disregarded by the great leader of Rakshasas,  
And he started and waited near the tower gate,  
Without any botheration the monkey warriors,  
Opposed the Rakshasas and seeing that,  
The Rakshasa warriors neared with increased vigour.

At that time Sugreeva and Viroopaksha,  
Started a great war between them,  
When Viroopaksha saw that his vehicle,  
The elephant was killed by the monkey king,

With great valour, took the sword,  
And shield and went to fight with Sugreeva,  
And at that time the monkey king,  
Threw a huge hill him.  
And then Viroopaksha thinking that it is OK,  
Cut on the head of the monkey chief,  
And with great anger the monkey king,  
Hit Viroopaksha on his forehead,  
And thus he sent him to the city of death.

Mahodhara approached him riding on a chariot,  
Sugreeva destroyed his chariot and also,  
Sent him to the city of death, and seeing that,  
Mahaparswa neared him with very great anger,  
And Angadha killed him at that time,  
And Ravana staring with protruded eyes,  
And with exuberance to fight neared the monkeys,  
And using Thamasathra made them fall on the ground.

Rama then stopped the Thamasathra by,  
Sending Indrasthra and then the ten faced one,  
Send Aasaurasthra and as soon as it came,  
It caused lot of pain to the monkeys,  
It came in the form of elephant, pig, cock,  
Fox, dog, snake bison, crow,  
Monkey, lion, deer, wolf, raven,  
Hawk as also weapons like, iron pestle,  
Spear, Sakthi, White axe,  
Sword, trident another spear and arrows,  
And seeing these things coming in a rugged way,  
The human hero sent an Agneyasthra.

With sticks of burning embers and like shining stars,  
Moon, sun as well as fire,  
It came greatly shining and filled the space,  
And the Asureyasthra went and disappeared.  
Then Ravana sent the divine arrow given by Maya,  
And due to its power the Agneyasthra disappeared.

The human hero made it powerless,  
By sending the Gandarvasthra,  
And at that time Ravana sent the Souryasthra,  
And Rama with courage sent another arrow,  
And cut it off and then the enemy of Indra,  
Sent ten arrows which were equivalent to Sun,

And wounded the essential parts of Rama,  
That great man called Rama,  
Sent hundred arrows and with that,  
The body of Ravana was cut in several places,  
And Lakshmana sent seven arrows with great strength,  
And at that time cut off the flag of Ravana.  
He sent five arrows and killed the charioteer,  
And without trouble also broke his bow,  
And at that time Vibheeshana attacked,  
And killed his horses with a mace,  
And at that time the ten faced one,  
Jumped on earth and attacked,  
Vibheeshana using a spear,  
With great anger and Lakshmana,  
Cut that spear with three arrows,  
And then to kill Vibheeshana,  
He wanted to send the spear given by Maya,  
And at that time when he was trying to throw it,  
Lakshmana came forward and sent arrows.

Ravana was standing with his entire body,  
Bathed in blood and being harried and that,  
Ten faced one told with great anger,  
To Lakshmana, "good, you have,  
Now saved Vibheeshana well,  
And now again you please save,  
Yourself from the Shakthi that I am sending,  
If you are strong please cut this spear."

Saying this he speedily threw the Shakthi,  
Which went and stuck the chest of Lakshmana,  
And though he tried to stop it by arrows,  
Since he was not able to, he fell down scared.  
Seeing that Lakshmana has fallen due to the spear,  
Rama became sad and being confused,  
And since none of the monkeys had strength,  
To pull out the spear Rama did it,  
By his own holy hands and,  
With great anger broke and threw it.

He told Sushena, the son of Sun God,  
As well as the son of wind God,  
"Please take care of Lakshmana,  
Sitting all round him, do not be sad,  
This is not the time to be sorry.

I am going to kill the Rakshasa lord,  
Please see with an auspicious mind.  
The mastery of my hands.  
My killing of Bali and speedily,  
Building a bridge across the sea,  
Along with Sugreeva and others,  
My killing of Rakshasas,  
Are for making killing of Ravana possible,  
And now he has come before me.

It is not possible that in this earth,  
Rama and Ravana both would be there,  
I have decided to kill that Rakshasa,  
If I am born in the clan of the Sun god.  
As long as the seven islands, seven oceans,  
Seven Mountains, Sun and the moon,  
Sky and earth exist,  
My fame will keep on increasing.  
If I am one who is armed, without any doubt,  
I would kill Ravana in this war and let,  
Devas, asuras, charanas and sages,  
Watch and see my strength.

After saying like this he started war,  
By sending arrows with the king of Rakshasas.  
That God of the Rakshasas also started to send,  
With enthusiasm equal number of arrows.,  
At that time when Raghava and Ravana,  
Were exchanging arrows similar,  
To the torrential rain from clouds,  
All the three worlds twanged with the sound of bow.

Thinking of the fact that his brother is lying down,  
The lord of Raghu clan was extremely worried,  
And told Sushena (the doctor) as follows,  
"I do not have courage to do the war,  
Instead of living in this world, it,  
Would be better for me to die along with my brother,  
I am not able to strongly hold the bow,  
And I am feeling no strength in the body,  
And due to my mind, I am not able to stand,  
My nervousness is keeping on increasing,  
I am not find the way to kill this bad one,  
And in my mind I am losing my, self respect."

When he told like this, Sushena,  
Told the God of gods as follows,  
"There is no change in colour of the body, It is,  
Definite that the lad has only swooned.  
Also his neck and eyes are normal,  
And so after some time he will wake up."

After saying this and after some more thought,  
Sushena told to the son of wind god,  
"Please bring like earlier the medicinal,  
Plant called Visalya Karni."  
As soon as it was told Hanuman speedily,  
Went and brought that medicine.  
Sushena put its drops in the nose of Lakshmana,  
And he got up completely cured,  
Again Hanuman took the Mountain back,  
To its original place and the younger brother,  
Saluted the king and he hugged him tightly.

"Seeing your very bad state,  
I lost the courage in my mind",  
Hearing that the Lad told him,  
"Kindly remember in your divine mind,  
That the promise that we have made  
To the great sages should not become a lie,  
WE should kill this one who troubles the three worlds,  
And should take care of the three worlds."

Hearing what was told by Lakshmana, Rama,  
Fought with the Rakshasa lord very fast,  
Ravana came riding on a chariot,  
And Rama opposed him in war.  
From the ground fought the great one of Ikshuvaku clan,  
And the Lord of the Rakshasas opposed riding on a chariot,  
And seeing that Rama was in a great disadvantage,  
When Narada and others spoke about it,  
Indra was greatly perturbed,  
And told Mathali, his chariot driver,  
"Without any delay take and give,  
My chariot to Sri Rama and also,  
Drive the chariot to him in a manner,  
That is helpful to him, without hesitation."

As soon as he heard this, Mathali,  
Came down on earth and told,



"I have come here as per the orders,  
Of Devendra to help you in your war,  
With Ravana, please get in to,  
The chariot for the war and,  
I will drive it with the speed of wind,"  
Hearing that, after saluting the chariot,  
That king got in to the Chariot,  
And seeing Rama in equal position like him,  
Ravana with fear looked at the sky.

Rama showered arrows like a torrential rain,  
And he also sent Gandarvasthan,  
The king of Rakshasas at that time sent,  
The Rakshasatra with great force,  
To fight with that arrow producing cruel snakes,  
That son of Raghu clan sent Garudasthan,  
Ravana sent arrows and wounded Mathali,  
He also cut off Rama's flag,  
And again sent arrows on the horses,  
And again the war became very fierce,  
And seeing Rama standing tired on the chariot,  
Vibheeshana the son of Kaikasi,  
Stood there with very great sorrow.  
And sorrow increased among all the world,  
And that king of Rakshasas said,  
I will send you to the city of death, send the trident.

Remembering that it cannot be stopped by arrows,  
Rama took a Shakti from the chariot of Indra,  
And sent it towards Ravana,  
And Ravana's trident broke in to ten pieces and fell down,  
Then Rama wounded the horses,  
Of the king of Rakshasas, using arrows,  
And Ravana's charioteer became worried,  
And parked the chariot away from the battle.

After his tiredness left him, that,  
Ravana told his charioteer,  
"Why did you ride back forcefully.  
Like a blind man, Have I become that much weak,  
Did you think that I will run away and hide,  
When I am fighting with my enemy?  
You are not my charioteer now, as I came to know,  
That you are a close relation of Rama."

Hearing the words of the king of Rakshasas,  
The charioteer immediately answered,  
"Not because I love Rama,  
And not because I do not like my master,  
I saw that you were greatly drawn out,  
When you were fighting with Rama,  
And since my love towards you was more,  
Till your swoon is completely cured,  
I thought you can take rest and get relaxed,  
And then again going for war."

"The Charioteer should know the,  
Tiredness of their valorous masters,  
As well as the tiredness of the horses,  
And the victory and defeat time of the enemies,  
And the ups and downs in the course of the war,  
And He should drive the chariot knowing all,  
And then only he is an expert my lord."

Ravana who became clear after hearing this,  
Hugged him and gifted a bangle to him,  
"Now you take the chariot and join the war,  
We will not go back in any circumstance,  
By today and tomorrow one thing will be clear,  
In this war with the king, know that".  
The charioteer readied the chariot very fast,  
And Rama with great anger neared them,  
And they fought with each other,  
And made the entire place covered with arrows.

## **6.27 Agasthyagamanavum Aadhithya Sthutiyum** [Agasthya's Coming and Sun's Prayer]

When that type war was progressing,  
How no one knows, Sage Agasthya,  
Who is equal to the sun god came from the sky,  
Descended on the chariot of Sri Rama.  
Rama stood saluting him and Agasthya,  
Told with extreme happiness.  
"For bringing prosperity to you,  
I have come here now.  
This chant called "The heart of the Sun",  
Would remove three types of pains and sorrow,  
All dangers would go away of their own accord,  
Enemies would be destroyed, diseases would be cured,

Life span will increase and good fame will increase,  
If it is chanted daily. So please chant it with devotion.

Devas, Asuras, Ragas, Charanas, Kinnaras,  
Sages, Guhyakas, Aksharakshas, ghosts,  
Kimpurushas, Apsaras and human beings,  
Trust in the Sun God and pray to him.

Sun is the god who is the god of all,  
He is the one who protects all the fourteen worlds by his rays,  
And by it he destroys the world at deluge.  
He is Brahma, Vishnu and the great Shiva,  
He is Lord Subrahmanya and the kings of the world,  
He is Indra, the fire and also lord of death,  
He is the Rakshasa lord, as well as Varuna and wind god,  
He is Kubhera the lord of wealth, Eesana (Shiva) and the moon,  
He is the magic of the stars and the eight elephants lifting the universe,  
He is Ganesa, the sun God and also the God of love,  
He is the stars as well as the various planets,  
He is the aswini puthra (doctors of devas) and the eight Vasus,  
He is all the devas, Sidhas as well as Saadhyas,  
He is the different manes and the different Manus,  
He is the Rakshasas as well as serpents,  
And he is the sun god who is the cause of,  
Week, month, year and eons and ages.

He is the soul of Vedas who is being studied by Vedanta,  
His form is the meaning of Vedas, He is served by those who know Vedas,  
One who nourishes, One who brings light, Friend, one who brings brightness,  
One who is the soul of the day, one who supports the living, one who brings  
day,  
One who brings light, one who is forever, one who makes day, God,  
Witness, Sun, one who takes care of all the world,  
One who shines, the one makes others shine, one makes rain, one who  
shines,  
One who is forever, Lord Shiva, one who protects, one who gives protection,  
One who removes cold in this world, one who is enemy of darkness  
One who steals sorrow, the form which is visible in all worlds.

Sun, The golden fetus, one who has golden senses,  
One who likes to give, one who has thousand parts, primeval one,  
One who has seven horses, One who has white horses, god of all,  
One who wakes up people who are sleeping, auspicious one,  
Sun, one who is praised, one of purple colour, one who is endless,  
One who is full of light, one who heats, Sun, Ravi,

Vishnu, one who divides, Marthandan, Sun,  
One who has hot rays, Sun, One who brightens,  
One who is in the sky, divine one, one who travels in the sky, one who is not  
lazy,  
One who cannot be divided, One who enjoys knowledge, one who is well lit,  
One who is the cause of creation, upkeep and destruction of the world,  
One who is saluted by the world, one who has a universal form, the brilliant  
one,  
One who is the friend of the world, the lord of the universe,  
One who has belief and devotion, One who goes in proper way,  
One whose rays hurts, Sun, the gem of the day,  
One who wakes up lotus, one who is habituated to move,  
One who has twelve souls, divine soul, god of gods,  
Son of Adhithi, the primeval power of the world, peaceful one,  
One who destroys sorrows, The pure soul,  
One who acquires sound, one who is praised by Naradha and others,  
One whose form is wisdom, One who destroys ignorance,  
Meditate on this God daily.

Always with devotion salute him,  
Salutations to him who destroys sorrow,  
Salutations to him who destroys darkness,  
Salutations to him who is gem of the mind and divine joy,  
Salutations to him who destroys mist,  
Salutations to him who destroys attachment,  
Salutations to him who is peaceful, angry, submissive  
And is blessed with light and has the form of light,  
Salutations to him who is teacher to moving and stable beings,  
Salutations to him who is the god who is witness of the world,  
Salutations to him who is the philosophy of truth,  
Salutations to him whose daily form is truth,  
Please chant this "heart of Sun God",  
And quickly put an end to your enemies.

Hearing the words of sage Agasthya, the mind of Rama became clear,  
His devotion increased and that Rama saluted,  
And then that great sage got in to the airplane,  
And went and stood beside Narada and others.

6.28 Ravana Vadham  
[Ravana's Killing]

Rama then told to Mathali,  
"Without worry, you please drive the chariot,  
Then Mathali very speedily drove the chariot,  
But Ravana was not at all perturbed.

The dust raised covered all the directions,  
And surprisingly completely covered the place.  
Rama cut off the flag of Ravana,  
And put them on the earth.  
The chief of Rakshasas hit Rama's horses,  
As well as Mathali with several arrows,  
He then sent trident iron pestle and mace one after another,  
And Rama sent a bevy of arrows, cut them all,  
And neared for the war.

Going nearby, parting little more,  
Going to the right, going to the left,  
Retreating little more,  
Seeing the great driving ability of the charioteers,  
And the great fighting ability of the fighters,  
The devas told, we have never seen so far,  
Nor do we hope to see in future and praised.  
And Narada became clear and told good, good.

Seeing the war between Rama and Ravana,  
All the people of the world became scared,  
The air became still and the sun set,  
The earth trembled a little,  
The ocean churned and turned,  
The people of Patala trembled.

Even if ocean were to fight with another ocean,  
Or if the sky were to fight with another sky,  
What is equal to the war between Rama and Ravana,  
Is only a war between Rama and Ravana."  
Like that the devas were praising the war,  
And at that time Rama cut off one head of Ravana,  
And as soon as it fell on the earth.  
Another head grew in the same place to Ravana,  
And again he cut one more of his head.

That also grew up and then Rama,  
Cut it off in another half a second and put it on earth,  
And like that he cut one hundred and one heads,  
And put them all on the earth,  
But again there was no problem for his ten heads,  
What a surprise, Good, good telling this,  
He cut another one hundred thousand heads,  
And still there was no decrease to his ten heads,  
Due to power of penance of the lord of Rakshasas,

Surprise, great surprise and wonderful.  
My arrow which killed bad people like,  
Kumbhakarna, Makaraksha, Khara, Bali,  
The very powerful Maricha and others,  
When used today against this,  
Very cruel one is not able achieve it.  
Oh god, I am not able to see any trick to kill Ravana,  
Thinking like this, Rama again  
Showered arrows on the body of that Ravana.

Ravana also rained arrows as much as possible,  
On the body of the God of Gods,  
At that time Rama did not feel any pain,  
By the arrows that hit his body,  
And it felt as if they were equal to flowers,  
And it indicated that strength of Ravana was waning,  
Like this the war went on like this for seven days,  
And after fighting with great enthusiasm,  
Mathali saluted Rama and told,  
"Please do not feel any sorrow in your mind,  
Oh Lord of the universe, you can kill him,  
By the arrows given to you by Agasthya,  
By the Brahmasthra", hearing what,  
Was told by Mathali to him Rama told,  
"Good that you told, Using that arrow,  
Now I will kill the ten necked one definitely."

After telling this Rama took Brahmasthra,  
And properly kept it on his bow,  
It was equal to sun god and the fire,  
Fanned by wind and being covered by,  
Meru and Mandhara Mountains,  
That arrow shined all over the world,  
And with faith and devotion he sent it.

It went and pierced the chest of Ravana,  
Entered the earth, went to the sea,  
Washed the blood, dipped and  
With the speed of the wind entered,  
The quiver Of Rama with no problem,  
What a surprise and at that time,  
Ravana fell from that chariot on the earth,  
Like a huge tree falling on earth.

The devas with rising tides of joy,  
Showered over, the head of the one born in clan of Sun God,  
New just opened flowers of the divine Kalpaga tree.  
The eyes of Indra became very clear,  
Brahma also became very contented,  
At that time Sun rose exactly in the middle,  
The wind started blowing like a breeze,  
The fourteen worlds were well lit up,  
The sages shouting "Victory, victory",  
Getting rid of their sorrow started praising.  
The rest of the Rakshasa ran and entered the city,  
The entire city of Lanka started weeping,  
Sugreeva, Hanuman, Neela Angadha and other,  
Monkey warriors started shouting and praising.

Vibeeshana seeing that his elder brother has fallen,  
Becoming sad, went near and sat beside him,  
And started wailing with sorrow,  
"This is the strength of fate which has come,  
I told about all this earlier and acting,  
Like self respect he parted with me,  
Oh hero, You who have entered in to the great sleep,  
The fact that you are lying like this on earth,  
And I am forced to undergo all this sorrow,  
Is that decided by God, who can change it."

Addressing Vibheeshana who was crying like this,  
The God of gods with love told as follows,  
"He is a greatly valorous hero who faced,  
And fought me and who died well,  
You should not cry about him,  
Because it is not good for the other world,  
Please understand that the dharma,  
For a valorous king is dying in battle.  
Unless one is blessed he will not,  
Go to the heaven of valour after dying in war.  
You please forget about all the bad things,  
And start preparations for after death rites.

When he told this and was standing there,  
Mandodhari came there crying,  
She fell on the chest of Ravana and cried,  
And due to sorrow fainted there,  
And started telling her sorrow in various ways.  
Other ladies who had come there also started crying.

The son of Dasaratha at that time told,  
The brother of Ravana with respect,  
"Please process the body of Ravana,  
And start a fire without delay."

Then Vibheeshana told, "In this earth,  
There is no one who has done as much sin as he,  
And so I consider that it is not suitable for me,  
To prepare his body", hearing that,  
With great respect that son of Raghu clan,  
Again told Vibheeshana, "This king,  
Of the Rakshasa has died after receiving my arrow  
And so all his sins have come to an end,  
All enmity comes to an end after death,  
He has good life in the other world,  
So please perform the after death rites,  
Because of that no problem will come to you."

Making a funeral pyre by sandal wood,  
With joy, along with great sages,  
And then they decorated by cloths, ornaments and garlands,  
The body of the king of Rakshasas,  
And along with playing of musical instruments,  
Following the rituals of cremating,  
A Brahmin who does fire sacrifice,  
Ravana was cremated as an,  
Elder brother by Vibheeshana.

Ladies talked with each other  
And unburdened their sorrow,  
And later saluted the feet of Rama,  
Mathali also saluted the lord of Raghu clan,  
And with happiness went back to the place of devas.  
All the people who were watching the war,  
Also went to their respective places of stay.

## **6.29 Vibheeshana Rajyabhishekam** [Vibheeshana's Coronation Ceremony]

Rama at that time told Lakshmana,  
"Please conduct the coronation of,  
Vibheeshana, the Rakshasa chief,  
To the Lanka kingdom given by me,  
To him with a very happy mind."  
Hearing that along with the monkey chiefs,



As well as Rakshasas who were left over,  
They collected sacred waters including the water of the ocean,  
In pots of gold which were worshipped,  
By great sages along with music,  
And along with great exuberance,  
The anointing was completed.

Greeting Vibheeshana that he could be king of Lanka,  
AS long as earth, moon, Sun and story of Rama,  
Exist, they decorated him with crown,  
And he gave presents as well as honoured many  
And the citizens brought presents to,  
Vibheeshana and he became very happy,  
And along with presents and honours,  
He went and met Rama and kept them under his feet,  
And also greeted him and to make Rakshasas happy,  
Rama also accepted those presents,  
And that divine person told, "Now, I am happy and contented".

He again hugged Sugreeva who was,  
Standing with humility saluting him,  
And That Rama told him with great happiness.  
"I got all that I wanted and desired.  
Definitely only with your help I could,  
Kill with exuberance Ravana, and,  
Without any hesitation crown Vibheeshana.

### **6.30 Sita Sweekaram**

[Sita Acceptance]

Then the king saw Hanuman and told him,  
"Go with permission of Vibheeshana,  
In side Lanka and inform the pretty Sita,  
To tell the news of the killing,  
Of the king of Rakshasas and others,  
And please note down her expression and words,  
And inform it speedily to me after coming here."

Hearing that, the son of wind god,  
Went and reached the city of Lanka,  
And the Rakshasas came and treated him hospitably.  
The honourable son of wind god,  
Saluted the daughter of earth,  
Who was meditating on the lotus feet of Rama.

Seeing the pleased look on her face,  
He started telling all the news,  
"Rama Along with Lakshmana, Vibheeshana,  
Monkeys lead by Sugreeva,  
Has killed Ravana, the king of Rakshasas,  
And with sorrow going away is remaining relaxed,  
Please know that, he told me after  
His mind became happy to inform you"

How can any one tell the amount of,  
Happiness that Sita had at that time,  
With tottering voice due to emotion she said,  
"Monkey chief, what should I tell?  
What is method to see my husband?  
How long should I wait for that?  
Please help me to arrange it, sooner.  
As I do not have courage to wait for more time."  
Hanuman came back and told Raghava,  
All that was told by the daughter of Mithila,  
Rama thought it over and told Vibheeshana with joy,  
"Go quickly and arrange Sita to come over here.  
It seems she is sad that she is not able to see me,  
Make her take bath, dress her up in divine cloths,  
Make her wear ornaments and apply ointments,  
And decorate her and bring her here,  
In a very pretty palanquin and,  
Speedily bring her near me."

Vibheeshana went along with Hanuman,  
To the place of rest of Sita with respect,  
Made the pretty one take bath with,  
The help of some old ladies, made her up,  
And later when she was being taken in a palanquin,  
A big noise and hubbub was created,  
Due to the monkey warriors crowding to see Sita,  
And by security driving them away.  
To avoid the crowding and causing problem to Sita.

Hearing the tumultuous sound That merciful one,  
Spoke addressing Vibheeshana,  
"Are you troubling the monkeys?  
What did I tell you to do?  
Please tell me what is the harm,  
If all of them see the lady Sita.  
All of you go and see Sita,

As if you are seeing your mother,  
Let the daughter of earth.  
Come to me by walk, What is the problem in it?

The Sita of illusion who was created,  
For a specific purpose, whose form was pretty,  
Became angry by the barbed words,  
Which were told in several ways by,  
The lotus eyed one and that Sita of illusion,  
Told Lakshmana, "without any further delay,  
For bringing belief to my husband,  
As well as all those people living in the world,  
Please make fire burn in a pit,  
And I do not have any problem to jump in to it."

Lakshmana hearing that, seeing a pleasant,  
Feeling In Rama with great nervousness,  
Along with very capable monkeys,  
Constructed a Homa pit and lighted the fire in it.  
And went besides Rama and stood there,  
The daughter of earth also became happy,  
And seeing her husband, went round him,  
With devotion three times with folded hands,  
And saluting Gods, Brahmins, great sages,  
As well as the fire Told as follows.

"Suppose I have thought in my mind of any other man,  
Except my husband, are you not a witness to it,  
As you are the witness for everything in this world,  
And so please tell the world the real truth today"  
Saying like this, she went round the fire three times,  
And without even a little fear, she jumped in to the fire.  
Indra and other devas were surprised by this,  
And the entire world became still at that time.

Indra, Yama, Varuna, Wind God,  
The lords of the devas, Kubhera,  
The carrier of Ganga (Shiva), Brahma,  
The very pretty Apsara ladies,  
Gandarwas, Kinnaras and Kimpurushas,  
Rakshasas, manes sages,  
Charanas, Guhyakas, Sidhas, Sadhyas,  
Narada, Dumburu and other important people,  
And all other people who travel in the sky,  
Came and crowded around the place,

Where Rama was standing at that time,  
And the king of men, Ramachandra who is the divine god,  
Saluted all of them and they,  
With great love started praising him.

Are you not the doer for all the worlds,  
You are the witness for everything,  
You who cannot be known by knowledge,  
Is the one who destroys ignorance,  
You are Brahma the creator,  
You are the eighth of the eight Vasus (Rudra),  
You are the beginning, middle and end of the world,  
You are alone and has the forever form,  
Your ears are the Aswini devas,  
Your eyes are the Sun and the moon.

Pure, forever, not possible for division,  
You are the one who gives salvation,  
Those who are covered by your illusion,  
Think in their mind that you are a man,  
In the mind in which your name is there,  
The knowledge of soul shines well.  
The very bad Ravana controlled,  
Our posts without leaving and without mercy.  
He is today no more because of you,  
And we can live happily because of your mercy.

When the devas were praising him like this,  
The god Brahma saluted and praised him,  
"I salute your two feet which gives immense joy,  
I salute you who is the best reason to pray,  
And who is served by spiritual masters,  
Who is in the minds of good people, is non decaying and is the god,  
Who is in the minds of all, who is all over the universe,  
Who is liked by all and all knowing and a great wonder."

"He who wears gem studded crown, who shines like sun,  
Who is the gem of mercy, the lord of Raghu clan, the blessing to Lakshmi,  
King of kings, the killer of Rakshasas,  
Lotus eyed one, killer of Ravana,  
Who gives rise to divine illusion, who is full of illusion,  
Who is the Lord of men, Who does not have illusion, who hates Madhu,  
Who is the man, who does not have pride, who is best among men,  
Who is the essence of sweet and pretty and is Madhava,  
Who is meditated by sages, who always goes to sages,

Who is an expert in yoga and is complete and is Achyutha,  
Who is Rama with a pretty form, the prettiest in the world,  
And who is the prettiest to Sita, I salute him who is like this."  
When Rama heard this prayer of Lord Brahma,  
And was resting with mind full of divine joy,  
The fire God brought Sita on whom the world depends,  
And who loves people who surrender to her,  
As a royal offering and saluted him,  
And all people stood there filled with wonder.

"For the sake of destroying Lanka from the forest,  
You entrusted this Goddess to me,  
Without any doubt accept her from me,  
As the sorrow of all the three worlds is now over",  
Raghava then in return worshipped the fire god,  
And with happiness made that goddess his own.  
That lotus eyed one made the goddess Sita,  
Sit on his lap and shined much more.

### **6.31 Devendra Sthuti**

[Devendra Prayer]

Devendra along with all the devas  
Saluted Rama with devotion and prayed,  
"Oh Ramachandra, Oh Lord, save me, save me,  
Oh Ramabhadra, oh lord, save me, save me.  
Oh milk ocean of mercy who is there,  
To protect us like this,  
Let my mind always wish to chant your nectar like names, praise the lord,  
Please bless me to be able to tell daily,  
And also be able to hear with my ears  
Your nectar like story always,  
Oh personification of Yoga, Oh consort of Sita,  
Even lord Shiva always keeps on chanting,  
Your name "Rama, Rama"  
And that great one always wears the water,  
That washes your feet on his head,  
For the purity of his soul."

Hearing several such prayers, Rama told Devendra,  
"You have to give life to all the monkeys who died,  
And when the monkeys eat ripe fruits,  
Make all of them very sweet to them,  
And let all the rivers flow as honey for them to drink."  
Hearing this Devendra said, let all of them be like that,

With auspiciousness in his mind  
All monkeys woke up as if they were sleeping,  
And went and saluted Lord Rama.

At that time Lord Shiva, the wearer of moon,  
Saw Ramachandra and told him.  
"You father Dasaratha has come and is,  
Sitting in a plane to see you. Please go and salute him."  
As soon as this was told with love that king,  
Became agitated and went and saluted him,  
Sita as well as the son of Sumithra,  
Also saluted the father with great respect,

He hugged the mysterious divine Purusha,  
And kissed his head and with love,  
Hugged Lakshmana as well as Sita with love,  
And addressing the divine one Dasaratha told,  
"Oh pure one, since I loved you,  
Who was born as my son,  
My sorrow of birth and death came to an end,  
And Oh destroyer of ills, oh ocean of mercy,  
Let not your great illusion attract me."

Hearing the words of his father Ramachandra,  
Allowed him to go back with great joy.  
And Dasaratha along with Indra and other devas,  
Went and reached Amaravathi and lived there,  
Lord Brahma saluted the truthful one,  
And along with his permission went to his world.  
Lord Shiva along with Goddess Parvathi,  
Riding on a bull went to his place with love.  
Great Sages like Narada went back,  
With the permission of Lord Rama.  
And those who were filing up the sky,  
Without reservations praised,  
The lotus eyed one and went back.  
6.32 Ayodhyakkulla Yathra  
[Ayodhya Journey]

Vibheeshana, the devotee, with happiness,  
After saluting requested the king,  
"If you have little affection,  
Towards this slave, then very happily,  
You should take auspicious bath here,  
Along with the auspicious Sita.

Then together after partaking in the feast,  
You can start from here."

Hearing what was told by Vibheeshana,  
The king of kings told as follows,  
"My brother Bharatha along with another brother,  
Would be waiting for me with great sorrow,  
And I would not assume any decorations,  
Without him also doing it,  
Nor would I go and live in another country,  
Nor take bath and accept hospitality,  
And all that would only be done along with him."

He is living waiting for the day,  
When fourteen years would be completed.  
Suppose I do not go back on that day,  
Next day he would jump in the fire and die.  
That is why I am making this hurry,  
The time for reaching back is coming fast,  
And to go back by that time,  
Lots of effort is needed.  
Not that I do not have affection towards you.  
Please urgently show your,  
Hospitality to my monkey warriors.  
If they become happy, I will also be happy,  
Please hear, there is no famine for affection,  
If you with affection worship those monkeys,  
It would be equal to worshipping me.

After worshipping the monkeys to their,  
Satisfaction with drinks, seat, gold, gems,  
And many ornaments Vibheeshana,  
Went along with the monkeys,  
And saluted that lotus eyed one and told,  
"For reaching Ayodhya very quickly,  
I have the Pushpaka air craft."  
When the Rakshasa king told like this,  
The best among men accepted it with happiness,  
And told, please get it in the morning"  
And the air plane of the sons of Paulasthya,  
Came and saluted him and he along,  
With Sita and Lakshmana got in to it.  
Addressing the son of Sun god and other monkey lords,  
As well as the Rakshasa king, the lord of Raghu clan,  
With a smile and with concern said.

"I would be going speedily to Ayodhya,  
You have done the job of your friend well,  
There would not be any fear of enemies to you,  
Oh monkey king, oh very intelligent Sugreeva,  
You go and live in Kishkinda with happiness,  
Oh Vibheeshana, king of Rakshasas,  
You go to Lanka and live there happily with relatives."

When Rama told like this to them,  
They speedily saluted him and told,  
"We also would like to come along with you,  
To Ayodhya, see and salute Kausalya and others,  
Attend the auspicious ceremony of your coronation,  
And go back to their own houses and live there.  
If this is accepted by your honour,  
Then only our unhappiness will end., Oh lord of universe."  
"That also happens to be my wish,  
And your also thinking in that way is surprising.  
So all of you get in to the plane,  
With no parting with friends with sorrow now."

Along with the army, Vibheeshana,  
And the Monkeys climbed in to the plane.  
That Pushpaka airplane obeying the command of Rama,  
Rose up in the sky like a swan.  
Along with the king of Rakshasas, Sugreeva,  
Brother and wife and Rama that plane of Khubera,  
Shined like the sun in the sky.

After making Sita sit on his lap,  
And showing her all the four directions,  
That darling of devotees told,  
"Darling, daughter of Janaka, please hear wife,  
One who serves me well, one who has lotus like eyes,  
See the city of Lanka, which is prettiest in the world,  
Resting on the three peaks of Trikoota Mountains.  
See the battle field which is drenched with blood,  
And full of mud, flesh and bones, which is fearful.  
Only there, the fearsome war between,  
The monkeys and Rakshasas took place.  
And there only Ravana fell and died,  
Being hit by my arrow, all for your sake."

Oh wife, Kumbhakarna and Makaraksha,  
Died being hit by my arrow,



Indrajith and Athikaya died,  
Being hit by the arrows of Lakshmana,  
All other Rakshasa lords were,  
Killed by the monkeys.  
Please also see the bridge that was built,  
And reason for building it is yourself.

"Please see the place where all sorrows are to be destroyed,  
Please see near there, Rameswaram,  
Where the great God Shiva was consecrated by me,  
Please salute that God decorated by a serpent.  
And near there the very good Vibheeshana,  
Came and surrendered to me.  
Oh lotus eyed one, and in front of it you see,  
Kishkinda the town of the great monkeys."

Hearing with joy the pretty words of her husband,  
The daughter of earth at that time requested,  
Let us see Thara and monkey beauties and then go from here,  
The people of Ayodhya would be interested,  
And definitely they would be interested in seeing them,  
Also the monkey warriors also for a long time,  
Have not been with their wives,  
In this world who will know as much as me,  
About the sorrow of parting from the husband?  
If so we can take their wives also and they  
Can also accompany us."

Rama, the lord of three worlds,  
Understanding her inner wish, made,  
The plane slowly and slowly descend,  
And then the lord of Raghu clan told,  
"Monkey warriors, all of you make,  
Your wives to come with us."  
Hearing that monkey warriors, with joy,  
Went inside Kishkinda and told,  
Their wives, come with them,  
And made them get in the plane,  
And those monkeys also got in to the plane.

Sita who was the daughter of the lotus flower,  
Happily met Thara, Ruma and others,  
Saw each other, talked with each other and laughed,  
Hugged each other and by the movement of brows,  
Quickly became very close to all of them,

Who have contributed and the plane started,  
And the lord of the universe told lady Sita,  
Along with very great happiness.

"Pretty one, lady please see the wonderful,  
And very tall Rusya Mooka Mountain,  
And the place where I killed Bali,  
Oh pretty one, see panchavati, the place we lived.,  
Please salute with devotion the hermitage of Agasthya,  
Oh lady with a blue lotus eye, see the hermitage of Sutheeshna.  
This is the Chithrakoota Mountain where we lived,  
And here we saw Bharatha who came to meet us,  
Oh lady, See with joy the hermitage of Bharadwaja,  
Which is pure and shines in the banks of Yamuna.  
River Ganges is beyond this river,  
And this is the country where Guha the king of Srungivara lives,  
And then the next is the Sarayu River,  
And the pretty one, the next is the blessed city of Ayodhya.

When Rama told like this,  
Understanding his wish that plane went down,  
They saluted the great sage Bharadwaja,  
And the great sage became happy and blessed them,  
And Rama asked him at that time,  
Are there any serious problems in Ayodhya?  
Sage, are our mothers getting along well?  
What about our brothers and teachers?"

That great sage then told,  
"In the city of Ayodhya nobody has any problem,  
Daily the lads Bharatha and Shatrugna,  
Eat the purified fruits and roots,  
And wearing cloths of bank and sporting matted hair,  
Waiting and waiting for you who is the form of truth,  
And keeping your foot wear on the throne,  
Sacrificing their attachments, they worship it with flowers,  
And dedicating all their work to it,  
And are very much popular with citizens.

By your blessings I came to know,  
Oh divine Lord all the news about you,  
The kidnapping of Sita, the treaty with Sugreeva,  
The killing of several Rakshasas.  
Your valour in war, the valour of Hanuman in war  
You are the divine Brahman who does not have,

Beginning, middle as well as end and one,  
Who cannot be understood.

"Your honourable self is definitely,  
The real Maha Vishnu, that Narayana,  
Sita is the goddess Lakshmi and,  
Lakshmana is Aadhi Sesha, Oh lord of universe,  
You have to make my hermitage pure by staying here today,  
You can go and reach Ayodhya tomorrow,"  
Hearing these words which were like nectar to ears,  
Rama entered the hermitage of that saint,  
He was worshipped by the sage along with his wife and brother,  
And the Lotus eyed one was greatly pleased.

6.33 Hanuman Bharatha Samvadham  
[Hanuman and Bharatha Discussion]

After thinking for a little time,  
Rama told to the son of wind God,  
"Go and reach the city of Ayodhya,  
See my brother, find out news about him,  
And come back, you also have to tell him,  
My news without leaving anything to him.  
While going there, you also go and see Guha,  
And when you are alone tell him my position.

Hanuman took the form of a human being,  
And first told news of Rama to Guha,  
And immediately went and entered Nandi Grama,  
And saluted Bharatha who was a devotee.  
Always worshipping the slippers of Rama,  
Meditating Rama in his mind being pure,  
Along with courtesy to his brother and the ministers,  
Wearing matted hair and cloth made of bark,  
Eating fruits and roots and with a thin body,  
Bharatha was living and was seen by Hanuman,  
Who greatly respected him and thought,  
There is no devotee like him in the world,  
And then saluted him and with humility,  
Told the following in a sweet manner.

"Within a short time you would be,  
Able to see your elder brother always,  
Oh treasure of good behaviour,  
Along with Sita, Lakshmana,  
The very respected monkey army,

Sugreeva and Vibheeshana.  
That merciful one will travel in the,  
Pushpaka plane and get down here,  
You would be pleased to see Raghava,  
Who has killed Ravana, recovered Sita,  
And who was greatly appreciated by the devas,  
Salute him, remove your sorrow,  
From your mind and live for long.

As soon as the lad Bharatha heard this,  
Due to the pressure of joy fainted and fell.  
Immediately he regained his composure,  
Got up and hugged the valorous Hanuman tightly,  
And shed copious tears due to extreme joy on his head.

I do not know whether you are a deva or man,  
For having so much concern about me,  
And telling with mercy these words which are pleasant,  
I do not have anything to give you which is equal to it.  
To you who have driven away my sorrow,  
Even if I give the entire earth along with Maha Meru,  
It would not be equal to what you did,  
Now please tell me the story of Rama which is comforting.

"How did the king get friendship,  
With monkeys in the forest?  
How did the Rakshasa chief Ravana,  
Manage to steal Sita from forest?"  
The son of wind god then answered,  
To the prince who asked like this,  
"I would be now telling in detail,  
About the events which happened,  
After you parted with sorrow from Chithra Koota.  
I will tell them all without leaving anything,  
Please hear them with attention  
So that all your sorrow will vanish, treasure of penance."  
After saying this he told everything,  
About the story of Rama which is divine and holy.  
Sathrugna, friends, servants and the mothers,  
Thinking it was greatly wonderful and celebrated.

### 6.34 Ayodhya Pravesam

[Ayodhya Entry]

That Bharatha with great courtesy,  
Later requested Sathrugna.  
"When the worshipful lord is coming,  
The entire country should be decorated,  
In all temples, sacrifices, worships,  
And lighting of many lamps should be arranged.  
We have to make arrangements,  
For bringing charioteer, flatterers singers,  
And those who sing and pray to be here.  
All the musical instruments should be played,  
And also arrangements to ceremonially wash,  
Their feet also should be arranged".

The consorts of kings, mothers,  
Horses, elephant and infantry,  
Along with ladies from noble families,  
Should come happily decorating themselves,  
Add flags should fly on all flag poles everywhere,  
And see that the roads are cleaned.  
Pots full of water, lamps and incense,  
Should all be collected fast and be,  
Kept ready in the gates of the city,  
The sages, Brahmins and royal warriors,  
Should also should be present.  
All the citizens including old, and young people,  
Should be brought to see Rama.

Shatrugna as per the orders of Bharatha,  
Immediately decorated the town wonderfully,  
Ayodhya was completely filled,  
With the citizens who have come to see Rama,  
Ten thousand elephants and similarly,  
Ten thousand chariots, hundred thousand,  
Horses, five hundred thousand infantry.  
The ladies of the royal family came,  
In palanquins to see their prince.

Bharatha keeping the slippers on his head,  
Started to walk towards it,  
With respect Shatrugna his brother,  
Also walked behind him.  
At a distance they were able to see pretty,

Pushpaka which was looking like a full moon.  
At that time with happiness Hanuman,  
Told to the many citizens there,  
"This is the Pushpaka made by Brahma,  
On which the lotus eyed one, Sita,  
Lakshmana, Sugreeva, the chief of Rakshasas,  
Along with the important parts of their army,  
Are riding. Please see that form of joy,  
The lotus eyed one and the great Purusha."

Then the sound of approval of the people  
Echoed from the sky in a loud manner,  
The tumultuous sound made by children,  
Old ladies, young ones cannot be described.  
Those who were on the elephant, horses and chariots,  
Got down and all of them saluted them,  
Seeing the cause of the universe riding on the pretty plane,  
Bharatha felt as if the resplendent Sun,  
Was coming out of the top of,  
The meru Mountain and saluted.

As per the orders of the divine god,  
That Pushpaka slowly came down,  
And at that time, Bharatha with tears of joy,  
Along with his younger brother went inside the plane,  
Rama kept the brothers who saluted him,  
On his lap and hugged tightly those lads,  
Whom he was seeing after a very long time.  
Then he shed tears of joy on their heads,  
And went on shedding tears with great affection,  
And when the affection was going on increasing,  
Lakshmana the elder brother of Sathrugna saluted feet of Bharatha,  
With devotion and Sathrugna saluted Lakshmana with respect.

Bharatha along with his brothers  
Fell at the feet of Vaidehi and saluted her.  
As per the advice of Hanuman, Bharatha, hugged with joy,  
Sugreeva, Angadha Jambhavan Neela,  
The ferocious Mainda, Vivdha, Sushena,  
Thara, Gaja, Gavaya, Gavaksha, Nala,  
Veera Vrushabha, Sarabha, Panasa,  
Soora, Vinatha, Vikata, Dadhimukha,  
Kroora, Kumudha Sathabali, Durmukha,  
The very important Vega Darsi, Sumukha,  
The brave Gandamadhana, Kesari,

And several other monkey lords.  
The monkeys dressed like human males,  
And with love enquired Bharatha's welfare,  
And moved with all of them happily.

With affection Bharatha hugged Sugreeva,  
And in a tottering voice told him,  
Definitely only with your help,  
Rama was able to kill the respectable Ravana.  
King Dasaratha had four sons,  
But from now, it has become five,  
You are our fifth brother,  
And for that there is no doubt. Know this."

Rama saluted with devotion the feet,  
Of the extremely sorrowing Kausalya,  
She bent and hugged him and then,  
Milk came out of her breasts,  
Of that mother at that time.  
That Rama saluted mother Kaikeyi,  
As well as the feet of Sumithra,  
As well as the feet of other mothers,  
And all of them hugged him with joy.

Lakshmana saluted the feet of his mothers,  
They hugged him with a very melting mind,  
Sita also saluted the mothers,  
And with happiness they embraced her,  
Sugreeva and others also saluted,  
There Thara stood with great humility,  
Bharatha who was immersed in great devotion,  
With a melting mind deposited,  
The two slippers to the lotus feet of Rama,  
And fell on the floor and saluted him.

"This kingdom which was given to me earlier  
Is being returned with respect to you who is worshipful.  
Today my life has become fruitful,  
I have definitely become blessed today,  
And all my wishes have been fulfilled today,  
And lord, today all my actions have become fruitful,  
Oh, king compared to the earlier days,  
Our treasury has grown ten times.  
The elephants, chariots, horses have,  
Grown beyond thought and have grown several times.

Since your grace was with me,  
I was able to protect this kingdom.  
And you sir cannot give away this kingdom,  
And so please protect your kingdom, us and this entire world,  
For you sir, there is no other job, Oh treasure of mercy.

### **6.35 Rajyabhishekam**

[Coronation]

All those who saw Bharatha who told this,  
Praised him a lot and blessed him.  
The son of the Raghu clan who was satisfied,  
With joy went by the plane went to Nandigrama,  
After being respected and went to,  
Bharatha's hermitage and got down on earth slowly.  
He then respected the Pushpaka plane,  
And the divine person later told.

"Now you go and start carrying Khubera like earlier  
Specially, you have to come here happily when I call you,  
And nobody will prevent you from coming."  
Hearing that, Pushapaka Vimana saluted,  
Rama and went back to Alakapuri,  
Along with his brother, Rama saluted,  
The feet of his Guru Vasishta,  
The great sage Vasishta blessed him and  
The great seat was given to sage Vasishta,  
And with the permission of the teacher.  
That Rama sat on the throne.

Then Bharatha and Kaikeyi,  
As well as Vasishta the son of Brahma,  
Great Sages called Vamadeva,  
Brahmins and ministers,  
Requested, please protect this world,  
To Rama, the consort of Lakshmi at that time.

"That Rama of the soul is the form of Brahman, God,  
The auspicious one who does not have birth or death,  
Pure one, One who is forever, one who cannot be compared, one who does  
not have two,  
Unselfish one, one who does not have stains, one without properties, one  
who is change less,  
The divine one, the one who is moving and not moving things,  
One who is full of good, one who is form of truth, one who is primeval,



And he using his great illusion creates,  
Upkeeps and destroys all the worlds,"  
Hearing this as told by them,  
That one skilled in expression along with a smile told,  
"Let none of you have any sorrow in mind,  
I would live as the king of Ayodhya,  
So, you may please make arrangements"  
Once the lotus eyed one told this,  
With alacrity Shatrugna with eyes full of tears,  
Immediately sent for the barbers.

Collection of material for the sacred bath  
Was done by everyone with happiness.  
Lakshmana as well as Bharatha,  
Along with Rakshasa chief, son of Sun God,  
First cut off Rama's matted hair,  
And with great happiness he took bath,  
Wore divine cloths, garlands, ointments,  
And make up and all people became extremely happy,  
Then they further with great happiness,  
Decorated Rama as well as Lakshmana,  
With ear studs and matching ornaments given by Bharatha.  
The Royal ladies decorated Sita,  
With great respect and happiness.  
Kausalya gave ornaments and,  
Other decoration to the monkey ladies.

At that time Sumanthra brought,  
The big chariot after decorating it,  
The king of kings, the valorous man, the merciful one,  
Along with a royal splendour got in to the chariot.  
Sugreeva, the hero Angadha, Hanuman and Vibheeshana,  
Dressed in divine ornaments and other decorations,  
Along with divine elephants, Chariots and horses,  
As accompaniments walked as company,  
Sita, wives of Sugreeva and other monkey ladies,  
Travelled in vehicles along with company of army,  
Behind them the conches were blown as well as,  
Various musical instruments were played,  
Bharatha became the charioteer,  
The white chowries were waved by Vibheeshana,  
Sathrugna held the white round fans,  
And another brother waved the fans.

There were ten thousand monkey lords,  
Who had dressed as men, And they rode,  
On the necks of royal elephants,  
And their assistants walked along,  
When Rama was marching like this,  
The ladies also went outside their houses,  
Seeing that divine man who was a feast to the eyes,  
Who is the blessed man, those ladies,  
Forgot all their household chores,  
And were very much attracted by him.

Slowly and slowly Rama went and saw,  
His father's palace equivalent to Indra's palace,  
He saluted went inside saluted his mother's feet,  
And also saluted the other wives of his father,  
And with love told his brother Bharatha  
At that time "You please make arrangements to,  
See that Sugreeva, Vibheeshana and other,  
Monkey Lords to stay comfortably in separate houses,  
This should be done quickly," hearing this,  
Bharatha went and made arrangements,  
To allot individual houses for all of them.

Bharatha told Sugreeva,  
"We have to give sacred bath to elder brother;  
You have to get it done auspiciously,  
Along with ladies as per rules.  
Please get water from the four seas,  
Early as it is now first required.  
Jambhava, Hanuman, Angadha,  
And Sushena were asked to bring,  
The waters in golden pot, with,  
Their mouth covered with sandal leaves,  
After they are filled with water."  
And when he sent them to do it,  
They brought it immediately.

Waters from sacred rivers, lotus,  
And water from other sacred sources,  
And also other materials that are needed,  
Were all immediately brought by monkey groups.  
Sathrugna along with ministers collected,  
All other pure products needed.  
In the gem studded throne Rama sat,  
And to his left sat Sita and

Sages Vamadeva, Jabali, Gauthama,  
Valmiki and along with them Vasishta who was their Guru,  
Along with great Brahmins,  
Gave the sacred bath to the son of Dasaratha.

They then chanted the Vedas keeping.  
The one thousand eight pots of gold,  
The lord of Rakshasa as well the monkey warrior,  
Fanned with a fan having gem studded handle.  
The valorous Sathrugna held the umbrella,  
And many heroes of royal lineage did other helps,  
The keepers of the world and minor devas,  
Stood all over the sky praising him,  
Devendra send a divine Garland,  
Studded with all precious gems,  
In the hands of the God of wind,  
To the king of human race,  
And the lord of earth wore it.

Devas, Gandarwas, Yakshas and Apsara groups,  
Started praying that God of gods,  
They also rained flowers on him with full devotion,  
And they all started praying that treasure of mercy,  
"He who is black like the doorva leaves, he who is pretty,  
He who has eyes like lotus leaves, He who shines like billions of suns,  
The Raghava who shines in garlands and crown,  
Who is pretty and has beauty like god of love,  
He who looks after earth and shines in yellow silk,  
He who shines with Sita on his left side,  
King of kings, lord of Raghu clan,  
He who is born in the clan of friend of lotus flower (sun),  
He who killed Ravana, Rama who is divinely merciful,  
He who is dear to those who serve him.  
He who serves and is free from all ills,  
And at that time with devotion Goddess Parvathi came there,  
And then Lord Shiva started praising him.

Salutations to Rama who is strong,  
Salutations to one who is black and handsome,  
Salutations to one who sleeps on Aadishesha,  
Salutations to one who wears ear studs in ears and garlands in neck,  
Salutations to the god Rama who sits on the throne,  
And wears necklaces and crown,  
Salutation to one who does not have beginning, middle and end,  
Salutations to Rama who is the form of Vedas,

Salutations to Vishnu who is being studied by Vedas,  
Salutations to the ever present one who is saluted by expert in Vedas,  
And after being thus praised thus by Lord Shiva,  
Devendra also started praising him with devotion,  
"The bad Rakshasa called Ravana becoming proud,  
Because of the boons of Brahma,  
That rogue took away my position,  
And his son put me in prison in the great war,  
And by your grace now he is dead,  
And because of that I got a pleasant life,  
Oh very great Purusha, no one has as much mercy as you,  
To save me as and when such danger comes,  
Is there a need for me to tell this,  
And all this is due to the strength of your mercy,  
And I do not have support except in you, Oh Lord, Salutations.  
Sun, Rudra, Vasus and other nobles,  
And all great devas at that time,  
Praised separately Rama,  
Who is the destroyer of Rakshasa clan,  
"He took for himself our shares from fire sacrifices,  
That ignorant Rakshasa called Ravana,  
And by your merciful look we got it back,  
And Oh god, thus our sorrows came to an end,  
Oh divine person, oh lord give us blessing,  
For us always praying your lotus like feet,  
Salutations to Rama who has lotus like eyes,  
Who is beauty of the world, and,  
Who is also handsome one of Sita."

With devotion manes with a melted mind,  
Started praising the God Rama Bhadra,  
"Today the very bad Ravana is no more,  
Oh god we have come here with happiness,  
Happiness has again come in the three worlds,  
And fire sacrifices are now offered,  
For the fulfillment of all desires,  
And because rice balls and water is being offered,  
Oh god, our punishment has come to an end."

Afterwards the Yakshas praised,  
Rama who is the destroyer of Rakshasas,  
"We have now become protected,  
Because you killed the lord of Rakshasas,  
Oh Lord, who rides on king of birds, oh destroyer of sins,  
Protect us Lord, we salute you daily,"

Then the group of Gandharwas started praying,  
The killer of Ravana, who is untainted,  
"Fearing that blind Ravana,  
We were in hiding always,  
And from today onwards,  
We can pray and sing your stories always,  
And travel all over the place, Oh treasure of mercy,  
We salute your lotus like feet daily."

Then Kinnaras started praising,  
That king in a very pretty way,  
"You saved us all by killing that Ravana,  
With a very bad character,  
We have now a chance to pray you,  
And this is because of the strength of your mercy,  
We salute you, we salute you,  
You who are sleeping on the snake."  
Kimpurushas speedily started praising,  
With great devotion the feet of that divine god,  
"When we heard the name of Ravana,  
Shivering with fear we used to hide,  
And were not able to walk in the sky,  
And so we must be able to sing about your feet."  
At that time Sidhas whose wish was fulfilled,  
Started praising, "Oh ocean of mercy,  
Who killed the ten headed one in war,  
And completely cured our mental fear,  
We daily salute, daily salute and salute,  
Your feet which has the luster of red lotus flower."  
And then great Vidhyadharas started,  
Praising him with prose and poetry,  
"Salutations to the divine God,  
Who is the soul of philosophy,  
Which is not understood,  
By even very wise people."

The Apasara group who search for the pretty form,  
Charanas, Uragas, Maruths, Thumburu, Narada and Guhyakas,  
And all other people who dwell in the sky,  
With sweet words with pregnant meaning,  
Prayed him till they were satisfied.  
And then with the blessings of Rama,  
With desires fulfilled they reached their homes.  
And after reaching there they meditated on Rama,  
And lived without the three types of sufferings.

Thinking of the lotus like feet of that god,  
Who is Filled with the true divine Brahman who makes soul joyful,  
Who is Achyutha, who cannot be divided, who is alone and who is free of all  
ills,  
The inhabitants of the three worlds served him.  
Sitting on the throne was that Rama, as valorous as a lion,  
And who was shining like billions of Suns along with Sita,  
Whose bodies were drenched by the water used for the holy bath,  
And who were served by brothers, monkeys, sages,  
Rakshasas and the Brahmin groups  
And that Rama who was black, pretty, shining like gold,  
Was resembling the full moon and was having long perfect hands.  
And was shining the atmosphere with his moon like smile,  
Was fulfilling desires of all those thinking about him,  
And all people seeing and seeing him were extremely joyous.

### **6.36 Vanaradhikalukku Anugraham**

[Blessings to Monkeys]

When the lord of the universe was,  
Ruling over the universe and living,  
The earth was full of healthy crops,  
All houses were fit to celebrate,  
All trees were standing with,  
Very tasty ripe fruits,  
And in the earth all the flowers with bad smell,  
Were giving rise to sweet smell.  
That Rama gave to good Brahmins,  
Hundred thousand horses and cows,  
And gold loads of thirty crores,  
Added with hundred, hundred thousands,  
He also gave those devas of the earth,  
Cloths, ornaments and garlands,  
Which is beyond the possibility of counting.  
He gave greatly shining gem studded gold necklace,  
Which is without faults and incomparable,  
And which was coloured and peculiar.  
To Sugreeva, the son of Sun God.  
After he gave two armlets to,  
The son of the son of Indra,  
He gave to Sita who had an auspicious form,  
A necklace whose cost would be more than,  
The price of all the three worlds as well as Meru,  
And Sita was very happy with it and with a smile,  
Wore it in her neck and saw it again,

Holding it with both her hands and saw,  
Her husband's face, Hanuman's neck,  
And in the middle that gem studded necklace.

That great Purusha who knows the will of her mind,  
Told the auspicious goddess,  
"Oh pretty one among the people here,  
Whom do you really like and to him,  
If you give it to him, here there is no one,  
Who will go against your wish, darling,"  
Hearing that Sita laughed, and,  
Slowly called Hanuman and gave him,  
The necklace and Hanuman wearing  
That necklace was looking extremely happy.

Rama seeing the son of Anjana,  
Who was standing saluting him,  
Slowly called him and with,  
Great joy and with sweet words told,  
"Son of wind god, Oh valorous one,  
You demand any boon that you want,  
Without any hesitation," hearing that,  
The king of monkeys saluted him,  
And requested the king as follows,  
"God, Lord, till your name and,  
Your pretty story exists, bless me,  
To live in this earth and to always hear the name of Rama,  
For by hearing the name of Rama,  
My mind would never get satisfied,  
I do not want any other boon, Oh treasure of mercy,  
Also I should have always firm devotion to you."  
Hearing that, the lotus eyed one blessed him.  
"Till my story exists, please live, you please,  
Live with detachment, Oh friend only,  
Through devotion you can merge in Brahman."  
Sita also blessed him to live a life of happiness.  
He whose eyes became filled with tears of joy,  
Again and again he fell on the ground and saluted,  
Rama and Sita and with their permission,  
With great difficulty, thinking of the lotus feet of Rama,  
Went and reached Himalayas for penance.  
Then that great human being called Guha and told,  
"Hey friend, please go to Srungivara,  
And live there thinking of my stories,

Enjoy all pleasures and later,  
Get the feeling of oneness with me."

After giving divine cloths and ornaments,  
He bid farewell to that great devotee.  
With burden of love and sorrow of parting,  
Guha who was embraced by Rama,  
Went and lived in Srungivara,  
Which is made pretty by the river Ganga,  
After giving the priceless cloths and ornaments,  
Garlands and sandal pastes again and again,  
Till they were satisfied the king hugged,  
Tightly the monkey chiefs and requested,  
Them to go back to their town Kishkinda.  
Sugreeva sad because of the parting,  
Went to Kishkinda and lived there happily.

Rama after pleasantly talking, hugged,  
Janaka the father of Sita and made.  
Sita give him a very peculiar new silk cloth,  
And also ornaments and requested him,  
To go back to his Videha kingdom,  
And embraced him and bid him farewell,  
He also gave cloths and ornaments,  
To king of Kasi with love so that he became happy,  
And then for all other kings,  
This king gave pure ornaments and,  
With great happiness they left to their places.

The Rakshasa chief Vibheeshana at that time,  
Saluted with devotion his lotus like feet,  
"Due to your helping me as a friend,  
Somehow I have won over enemies,  
You please live in Lanka as long as moon and stars live,  
For you destruction will not take place due to enemies,  
Do not forget me and with proper thought,  
Live as a pious chief of the people."

Live in a detached way worshipping,  
Idol of Vishnu as a devotee of Vishnu,  
And as pure person," said Rama,  
He gave him pearl, jewels and,  
Golden ornaments and bid him farewell.  
With sorrow he again embraced him,  
Due to the sorrow of parting and due to that,  
Shedding tears drop by drop and saluting,



And telling farewell in a tottering voice.  
Somehow Vibheeshana started from there.  
After going to Lanka along with friends,  
He led a pleasant life reducing the sorrow.

### **6.37 Sri Ramande Rajyabhara Phalam**

[Rama's Kingdom Ruling Effect]

Along with Sita Lord Rama,  
Lived happily with royal pleasures,  
And conducted fire sacrifices like Aswamedha,  
And increased his fame to the level of the world,  
And also brought perfectly happy life to citizens,  
And ruled all over the earth.

No one suffered the sorrow of widowhood,  
No one had fear of any diseases,  
The earth was lush with all crops,  
There was no childhood deaths,  
The clouds gave rise to rain in time,  
Those who were interested in Rama worship,  
Always meditated on Rama,  
And people followed their professions,  
That were marked by their caste.

Everyone had pity in his mind,  
No one had any thought which was not good,  
No one looked at anybody else's wife,  
No one thought of other person's wealth,  
All people were able to control their senses,  
No one had any hatred against anyone else,  
Rama looked after all his citizens,  
Like a father looking after their sons.  
To the people who lived in Ayodhya,  
What other pleasures were needed?  
They lived as if living in Vaikunta,  
Without any sorrow or attachment.

### **6.38 Ramayanathinde Phalasruthi**

[Ramayana's Reading Effect]

This Adhyathma Ramayana is best among the best,  
Leads to victory over death,  
And if it is learnt there is no doubt,  
That human beings will get salvation.

It would increase friendship and increase wealth and food,  
It would destroy enemies, increase health,  
It leads to increase in life span and wealth, is pure and divine,  
It leads to pleasure filled life and leads to realization of all desires,  
If it is read or heard with devotion, immediately,  
He would get freedom from effects of great crimes.

He who desires wealth will get lot of wealth,  
He who desires son would get a good son,  
He would get recognition from good men,  
He who wants knowledge, would become a very wise man,  
If a barren woman hears this,  
It is definite that she will bear child.

He who is imprisoned would come out free,  
One who has desires if he hears would get his desires fulfilled,  
The very sad one would win over all difficulties,  
And would become one having pleased life,  
If one who is scared hears this, he would get rid of fears,  
If a sick man hears this he would become healthy.

All those sufferings which come from,  
Ghosts and devas would go away, it is certain,  
Devas, manes and great sages,  
Would become greatly pleased with you,  
All draw backs would go away,  
And he would get dharma wealth and salvation.

Lord Shiva told this Adhyathma Ramayana,  
To the daughter of the Mountain with love,  
Daily with pure mind with devotion to Guru,  
If this read or at least heard,  
All your desires would be fulfilled,  
With great joy, this is the real truth,  
The Parrot told this and kept quite,  
And this was heard with a clear mind by all.

Iti Adhyathmya Ramayane Uma Maheswara Samvadhe,  
Yuddha katham sampadam.

Thus ends on the chapter of war, which occurs in the discussion between  
Shiva and Parvathi,  
in the Adhyathma Ramayana.

# Advaya Krishna Sthava

---

An Unique Prayer to Lord Krishna  
By Kautha Mohana Shasthri  
Translated by P. R. Ramachander

1. Mookam karothe vaachalam, pangum langayathe girim,  
Yath krupa thamaham vandhe, Paramananda Madhavam.

I salute that divinely joyous Madhava by whose grace,  
The Dumb becomes eloquent and the lame crosses the mountain.

2. Aadharam sarva bhuthaanam, jagad vyaktha roopinam,  
Sri Krishnam Paramathmaanam dhyayeth aham jnana sidhaye.

I meditate on that divine Krishna, who is the foundation of all beings,  
Whose clear form is this universe itself, for getting wisdom.

3. Krishnam omkara lakshyartham Jagat parama Karanam,  
Nithyam sarva gatham, shantham, dhyayeth aham jnana sidhaye.

For getting wisdom, I meditate on that divine Krishna, Who is the real  
meaning of "Om",  
Who is the divine cause of the universe, who goes daily everywhere and is  
peaceful.

4. Akhanda sathchithananda aakaaram, Paripoornamivambaram,  
Sri Krishnam Paramathmanam, dhyayeth aham jnana Sidhaye.

For getting wisdom I meditate on Krishna who is the divine soul,  
Who has a limitless form of true divine joy filling the entire atmosphere.

5. Svathmabinnam paramajyothi prajnanam sarva sthitham,  
Sri Krishnam Paramathmanam, dhyayeth aham jnana Sidhaye.

For getting wisdom I meditate on Krishna who is the divine soul,  
Who is not different from his soul, who is the divine light of wisdom which is  
everywhere.

6. Sarvasya prabhavam Krishnam, jnana mathra swaroopatha,  
Saakaaram bhajatham Krishnam yaavathsathvam praseedathi.

I actively sing about Lord Krishna, Who is the cause of all strength of beings,  
And who has the form which is only wisdom, so that he would be pleased with  
this being.

7. Param jyothi paramathmaanam svathma bhinnam parathparam,  
Krishnam hrudhi sthitham dhyayeth svathma labha parayana.

I meditate the Krishna in my heart, who is studying my mind,  
Who is the divine soul with divine light and the divine among divine who is not  
different from his soul.

8. Nirakaram cha saakaaram Krishnam vande Jagat gurum,  
Thathwa jnanartha sidhyartham bhakthya nithyam hrudhi sthitham.

I salute that universal teacher Krishna, who does not have a form and who  
has one,  
Who is within mind, daily with devotion so that I get wisdom of realty.

9. Krishna Kamala Pathraksham, Shanka Chakra gadha dharam,  
Paramathmanam sada dhyayeth, pitambaradaram Harim.

I always meditate on the lotus eyed Krishna, who holds conch, mace and  
wheel,  
Who is the divine soul, who is Hari and one who wears yellow silk.

10. Sri Krishnam paramathmanam, koti surya Sama prabham,  
Nithyam sarva gatham, shantham vandeham jnana sidhaye.

I salute that Krishna, who is the divine soul, who has luster like one crore  
suns,  
Who is stable, who goes everywhere and who is peaceful so that I get wisdom.

11. Sri Krishnam paramathmanam, guru vayu pura sthitham,  
Bhakhabeeshta pradam Vandhe Artha trana parayanam

I salute Krishna, who is the divine soul, who is in Guruvayur,  
Who fulfill desires of devotees and who leads to the saving of the distressed.

12. Krishna storam idham punyam, Mohana Rama bodhitham,  
Yah padeth sathatham bhakthya sarvabeeshtamavapnuyath.

This prayer to Lord Krishna which is blessed, has been taught by  
Mohanarama,  
And if it is always read with devotion would lead to fulfillment of all desires.

Iti Brahmasri Kautha Mohana Rama Sastri krutha Krishna stotram  
sampurnam.

This prayer composed by Kautha Mohana Sastri comes to an end.

# Ahobilam (Nrisimha) Stotram

---

Translated by P. R. Ramachander

This prayer extols the Narasimha deva consecrated in the Ahobila Kshethra. "Ahobila Kshetra is a group of temples located on the Ahobila Hills (also known as Garudadri or Garudachala and Vedachala). The presiding deity is Ahobila Nrsimha Swamy or Prahaladavarada. Lord Nrsimha Swamy in Swamyambhu (self-manifested form) is located generally in a rock cavern (Bila) as he is personified as half lion (a source of infinite energy as paramatma) and half man (limited energy of a soul)." [Source: bellurramki18.wordpress.com].

1. Lakshmi kadaksha sarasi ruha raja hamsam  
Pakshindra shaila bhavanam bhava nasham eesham  
Gokshira sara ghana sara patira varnam  
Vande kripaa nidhim ahobala narasimham

I salute the treasure of mercy, the Narasimha of Ahobila,  
Who is the royal swan playing in the pond of Lakshmi's glances,  
Who lives on Garudadhri,\* who is the god destroying re birth,  
Who is the colour of cow's milk, camphor and snow.

\* Another name for Ahobila.

2. Adyantha shunyam ajam avyayam aprameyam  
Aditya chandra shikhi lochanam aadi devam  
Abja mukhabja mada lolupa matta bhringam  
Vande kripa nidhim ahobala narasimham

I salute the treasure of mercy, the Narasimha of Ahobila,  
Who does not have beginning, death, birth, change or definition,  
Who has sun, moon and fire as eyes, who is primeval,  
And who is like the inebriated bee flying round lotus face of Lakshmi.

3. Kotira koti ghatithojjvala kanti kantham  
keyura hara mani kundala mandithangam  
Cudagra ranjita sudhakara purna bimbham  
Vande kripa nidhim ahobala narasimham

I salute the treasure of mercy, the Narasimha of Ahobila  
Who shines with the luster of well tied thick shiny hair.  
Who wears crown, necklaces, ear studs and shines,  
And who is like the attractive face of the full moon.

4. Varaha vamaana nrusimha subhagya eesham  
Kreedaa vilola hrudaya vibhudendra vandyam  
Hamsatmakam paramahamsa mano viharam  
Vande kripa nidhim ahobala narasimham

I salute the treasure of mercy, the Narasimha of Ahobila,  
Who is fortunate the god who was Varaha, Vamana and Narasimha,  
Who has a heart full of frolic, who is worshipped by kings of devas,  
Who incarnated as swan and, lives in the mind of great sages.

5. Mandakini janana hetu pada aravindam  
Vrindarakalaya vinodanam ujvalangam  
Mandaara pushpa tulasi racitanghri padmam  
Vande kripa nidhim ahobala narasimham

I salute the treasure of mercy, the Narasimha of Ahobila,  
Whose feet was the reason for birth of river Ganga,  
Who has a shining body making the assembly of Gods happy,  
And whose lotus feet is decorated by ocimum and Mandara\* flowers.  
\* Celestial coral tree

6. Tarunya krishna tulasi dala dhama ramyam  
Dhatri remabhi ramanam mahaneeya roopam  
Mantradhi raja madha, danava mana bhangam  
Vande kripa nidhim ahobala narasimham

I salute the treasure of mercy, the Narasimha of Ahobila,  
Who is attractive being decorated by the black Thulasi leaves,  
Who has an attractive great form and the beloved of Goddess Lakshmi and  
the earth,  
Who is worshipped by king of mantras and creates insult to the asuras.

# Ambadi Paithal

---

[Cowherd Baby]

Translated by P. R. Ramachander

[This mellifluous simple prayer in Malayalam which is recited by the common man all over Kerala is supposed to be written by the great Poonthanam. If this is true, this prayer would be at least three hundred years old and is simple, composed in colloquial language and is surcharged with devotion to the baby Krishna. I feel sad that I do not know all the languages of India, so that I can read all such gems of prayers.]

Ambadi thannil oru unniyundangine,  
Unnikku oru unni kuzhal undangine,  
Unniiku peru unni Krishnan ennangine,  
Unni vayathathu cheru mundangine,  
Unni kai rendilum vennayundangine,  
Unni kkal kondoru nruthamundangine,  
Unni thalagal chilambumundangine,  
Unni kkal rendum thudu thudeyennangine,

There was a child in the cowherd's house like that,  
That child had a very small flute like that,  
That child was called baby Krishna like that,  
That child had marks of mud on his belly like that,  
That child had butter in both his hands like that,  
That child danced with both his feet like that,  
That child's anklets had bells like that,  
That child's feet were red and active like that

Unnikkuarugil oru yettan undangine,  
Changathi maraya pillarundangine,  
Sankaran koode pugazhthunnangine,  
Vrundavanthil oragosham angine,  
Peeli thiru mudi ketti kondangine,  
Pichaka malagal charthi kondangine,  
Perthumodakkuzhal minnumarangine,

That child had his elder brother nearby like that,  
That child had several boys as friends like that,  
That child was even praised by Lord Shiva like that,  
There was a great festival in Brindavan like that,  
That child had tied a peacock feather in his hair like that,

That child was wearing several jasmine garlands like that,  
That child was having a shining flute like that,

Omanayaya thiru nethiyangine,  
Thoomeyil nalla kurigalundangine,  
Chitham mayakkum purigangalundangine,  
Anjana kannuma nasayumangine,  
Chenthondi vaay malar danthangalundangine,  
Konjal thulumbum kavilinayangine,  
Kundalam melle ilagumarangine,  
Rathna kuzhalam vilichukondangine,

That child had a darling forehead like that,  
That child had good marks on his body like that,  
That child had black eyes and pretty nose like that,  
That child had a very dark red lips and teeth like popped rice like that,  
That child had a pair of cheeks which were bubbling with his lisp like that,  
That child's ear studs were slowly shaking like that,  
That child was playing on his gem studded flute like that,

Kande vilasunna kousthubamangine,  
Visthruthamam thiru marumangine,  
Oda kuzhal keli pongumarangine,  
Kodakkal varnande eedugalangine,  
Koodi kalichappol moodathayangine,  
Peedichu pinne thiriyumarangine,  
Gopikamarude geethangalangine,  
Gopalakrishnande karunyamangine,  
Aananda krishnane kanu marangine,

The child has a bright Kousthubha on his neck like that,  
He also has a very broad chest like that,  
He raises playful tunes in his flute like that,  
The tunes of the boy who is of the colour of black cloud is like that,  
When he played together he showed foolishness like that,  
When affected and later take a roundabout change like that,  
The songs of the Gopis are like that,  
The mercy of Gopala Krishna is like that,  
Seeing of the happy Krishna is like that,

Mohana moorthiye kanumarangine,  
Kandu kandullathum theliyumarangine,  
Kondal ner varnande leelagal aangine,  
Vatta kalikku thuniyumarangine,  
Vattathil ninnu sruthi pidichathangine,



Soothravum chodum pizhayatheyangine,  
Nethrangal kondulla abhinayamangine,  
Kanninnu kouthugam thonnumarangine,  
Kannande poo mey ideyideyangine,  
Thithithai yenna nruthangal aangine,

Seeing that bewitching form like that,  
Seeing and seeing the truth clearly like that,  
The playful acts of that one with black colour like that,  
The child preparing for round game like that,  
Standing round and keeping tune like that without losing his tricks and steps like that,  
The acting he did with his eyes like that, which provided happiness to our eyes like that,  
Seeing of flower like body of Krishna like that,  
The dances were jumping hither and thither like that.

Trikkal chilabugal ocha poonadangine,  
Manja poovada njori virichangine,  
Kilu kile yenna aranganangal angine,  
Muthelum malakalodu marangine,  
Triikkaigal rendum abhinayichangine,  
Omal thiru mey ulayumar angine,  
Kundalamadum kavil thadamangine,  
Thoomadhuvolunna vaythiramangine,  
Thooviyrapathoru nasigayangine,  
Manikya kannum chuzhattikondangine,

The holy anklets making sound like that,  
The yellow flower garment tucked properly like that,  
The kilu kilu sound of bells of the waist belt like that,  
The chains in the waist with lot of pearls like that,  
The two holy hands showing a pose like that,  
The very dear body very tired like that,  
The two ear drops touching the cheeks like that,  
The mouth which is wet by purest of honey like that,  
The nose without any holy sweat like that,  
The pearl like eyes rotating like that,

Muthukulagal uthirumarangine,  
Peeli thirumudi kettazhznjangine,  
Pichaka thoomalar thoogumarangine,  
Devakal thoogunna poo mazhayangine,  
Devagal thakkum perum para yangine,  
Kinkini ochayum thalathil angine,

Changathimarude pattugal angine,  
Akasa marge vimanangal angine,  
Chandranumuchayayi nilkumarangine,

He standing with pearls falling all round like that,  
The tied hair with peacock feather getting untied like that,  
The jasmine flowers being offered to him like that,  
The flower rain being created by devas like that,  
The big drums being played by devas like that,  
The sound of bells keeping music like that,  
The songs of his friends like that,  
The planes flying on the skies like that,  
The moon standing on the top like that,

Lokangal okke vilangumarangine,  
Lokaika nadande geethangal aangine,  
Aanada nrutham jayikkumarangine,  
Vama pureswaran vazhgayennagine,  
That swaroopam may thonnumarangine,  
Thath pada yugme namaskarichudunnen angine.

All the worlds well lighted like that,  
The songs of the lord of the world like that,  
The dance of joy becoming victorious like that,  
Let the great god be always victorious like that,  
Let that form come in to my mind like that,  
And I salute both his feet like that.

# Amrutha Sanjeevana Dhanvanthri Stotram

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Translated by P. R. Ramachander

[Lord Dhanvanthri rose up from the ocean of milk when it was churned holding in his hand, a pot of nectar. He is considered as another form of Lord Vishnu and also considered as the doctor of universe. The Sanskrit original of this Stotam taken from Sudarsana Samhitha is available at: [docs.google.com](https://docs.google.com)]

1. Namō nama viśva vibhavanaya, namō nama loka sukha pradaya,  
Namō nama viśva srujeswaraya, namō nama mukthi vara pradhaya.

Salutations to him who looked after the world,  
Salutations to him who kept the people of the world in pleasant state,  
Salutations to the god who maintained the world,  
Salutations to the God who gives boons of salvation.

2. Namō Namaste akhila lokapayaa, namō Namaste akhila loka dhaya,  
Namō Namaste Akhila karanaya, namō Namaste Akhila loka rakshakaya

Salutations to the God who is the reason of arrival of all worlds,  
Salutations to the God who gave us all the worlds,  
Salutations to the God who is the cause of all,  
Salutations to the God who protects all the world.

3. Namō Namaste akhila loka harthre, namō Namaste viruja prakathre,  
Namō Namaste Akhila viśva dharthre, namō Namaste Akhila loka mathre

Salutations to the God who destroys all the worlds,  
Salutations to the God who caused the land of cattle herds  
Salutations to the God who carries all the worlds,  
Salutations to him who is more powerful than all the worlds.

4. Srushtam deva characharam jagadhidham, brahma swaropena they,  
Sarva thath paripalyathje jagadhidham Vishnu swaropena they,  
Viswam saheeyathe thadeva nikhilam Rudra swaropena they,  
Samsichya amrutha seekarair hara maharishtam chiram jeevaya.

Oh God you created the world with moving and non-moving beings in the form of Brahma,  
And looked after that entire world in the form of Lord Vishnu,  
And destroyed all that mighty worlds in the form of Rudra,  
And by sprinkling nectar all over and destroyed the great sufferings and made us live long.

5. Yo Dhanvanthari samgnayaa nighadhitha ksheerabdhitho nistrutho,  
Hasthaabhyaam jana jeevanaabhya kalasam peeyusha poorna dadhat,  
Ayurveda mareerachaj janarujaam naasaya sa thwam mudhaa,  
Samsinchyamrutha seekarair hara maharishtam chiram jeevaya.

He rose from the ocean of milk, which was churned with the name  
Dhanvanthri,  
Holding in his hand a pot full of lives of people and gave it to us,  
And with great joy he gave the science of Ayurveda for destroying sickness of  
people,  
And by sprinkling nectar all over he destroyed the great sufferings and made  
us live long.

6. Sthree roopam vara bhooshanambara daram trilokya sammohanam,  
Kruthwaa paayayathi sma y asura ganaan peeyusham athyuthamam,  
Chakre daithya ganaan sudhaa virahithaan sammohya sa thwam mudhaa,  
Samsinchyamrutha seekarair hara maharishtam chiram jeevaya.

Feminine form, ornamented, clad in silk, most attractive of the three worlds,  
He was Making for the group of devas the very great nectar,  
Indra, devas who were starved for nectar were joyfully attracted to him,  
And by sprinkling nectar all over he destroyed the great sufferings and made  
us live long.

7. Chakshusu oshadhi samplaava bhoovedapa jasha krutha,  
Sinha sinchathmrutha kanai chiram jeevaya jeevaya.

From his eyes medicinal herbs ebbed out and in the earth and they became  
the forest,  
He sprinkled them with the drops of nectar, so that all would live and live long

8. Prushta mandhara nirghoona nidraksha kamataakrutha,  
Sinha sinchamrutha kanai chiram jeevaya jeevaya..

When the Mandhara at his back tumbled, he saved it in the form of a tortoise,  
He sprinkled it with the drops of nectar, so that all would live and live long

9. Daroddhara Hiranyaksha gathe krodakrutha prabho,  
Sinha sinchamrutha kanai chiram jeevaya jeevaya..

When the Lord who went as a boar in the path taken by Hiranyaksha who  
stole the earth,  
He sprinkled it with the drops of nectar, so that all would live and live long

10. Bhaktha thrasa vinasaathaa chandathwa nruhare Prabho,  
Sinha sinchamrutha kanai chiram jeevaya jeevaya..

For destroying the sorrow of your devotee, the God came as man lion with  
warmth, Oh Lord.

He sprinkled it with the drops of nectar, so that all would live and live long.

11. Yaganchala bali thrasa muktha nirjara Vamana,  
Sinha sinchamrutha kanai chiram jeevaya jeevaya..

The young Vamana removed the anxiety to Mahanbali in the Yaga place and  
gave him freedom,

He sprinkled it with the drops of nectar, so that all would live and live long.

12. Kshatriyaranya sancheda kutara kara rainuka,  
Sinha sinchamrutha kanai chiram jeevaya jeevaya..

The son of Renuka armed an axe cut the forest of Kshatriyas,

He sprinkled it with the drops of nectar, so that all would live and live long.

13. Raksho raja prathapa Abdhi soshanasuga Raghava,  
Sinha sinchamrutha kanai chiram jeevaya jeevaya..

The great king Raghava protected by draining out the sea and moving the  
army,

He sprinkled it with the drops of nectar, so that all would live and live long.

14. Bhoobarasura sandoha Kalagne Rukmanipathe,  
Sinha sinchamrutha kanai chiram jeevaya jeevaya.

The consort of Rukhmani who like a forest fire destroyed the asuras who filled  
the world,

He sprinkled it with the drops of nectar, so that all would live and live long.

15. Veda marga rathan arha vibrahnthyai Budha roopa drik,  
Sinha sinchamrutha kanai chiram jeevaya jeevaya.

As Buddha he steered away the chariot travelling in the path of Veda, from  
madness,

He sprinkled it with the drops of nectar, so that all would live and live long.

16. Kali varnasramaa spashta dharma ddharyai Kalki roopa Baak,  
Sinha sinchamrutha kanai chiram jeevaya jeevaya.

The God in the form of Kalki who made the Varnasrama of kali age in to clear  
path of Dharma,

He sprinkled it with the drops of nectar, so that all would live and live long.

17. Aasadhya kashta sadhya ye maharoga bhayankara,  
Cchindhi thaanaasu chakrena chiram jeevaya jevaya.

As God he cut off the terrible diseases which are difficult,  
And hard to cure, by his holy wheel, live, long live.

18. Alpa mruthyum chaa apamrutyum mahothpaadath upadravaan,  
Bhindhi bhindhi gadhagathou, chiram jeevaya jeevaya

As god he powdered the troubles caused by epidemics causing,  
Untimely deaths as well as some bad deaths by his mace, live, long live.

19. Aham na jaane kimapi thwadanyath,  
Samaasraye Nadha paadambujam they,  
Kurushva thadhan manaseepsitham they,  
Sukarmana kena samakshameeyam.

I do not know anybody except you,  
In this life except your lotus like feet,  
Please get done whatever you think is fit,  
And by your good deeds in front of all our eyes.

20. Thwameva thatho, Janani thwameva,  
Thwameva nadhas cha thwameva bandhu,  
Vidhyaa dhanagara kulam thwamaiva,  
Thwameva sarvam mama deva deva.

You are my father, you are my mother,  
You are my lord, you are my relative,  
You are education, money and clan,  
Oh God of gods, you are my everything

21. Na may aparadham pravalokaya prabho,  
Aparadha sindhoscha dhayanidhisthwam,  
Thathena dushtopi sutha surakshayathe,  
Dhayaluthaa they avathu sarvadaa asmaan.

Oh Lord, please do not bother about my mistakes,  
Among the several forest of errors committed, oh treasure of mercy,  
For father protects the son from bad people,  
And be merciful always on me.

22. Ahaha vismara nadha na maam sadhaa,  
Karunayaa nijayaa paripooritha,  
Bhuvi bhavan yadi may nahi rakshaka,  
Kadam aho jeevana mathra vai.

Oh Lord do not ever forget me,  
And always complete me with your mercy,  
In this earth if you are not the protector,  
What is the way out in this life for me.

23. Daha daha krupayaa vyadhi jaalam visalam,  
Hara hara kara baalam cha alpa mruthyo karalam,  
Nija nija paripalam thwaam bhaje bhaavayaalam,  
Kuru kuru bahu kalam jeevitham may sadaalam.

Burn, burn the net of diseases which are broad,  
Destroy, destroy the horrible premature death by your hands,  
As you are the true protector and I sing about your greatness,  
Make, make my hands strong and make life for a long time.

24. Kleem sreem Kleem Sreem namo Bhagawathe Janardhanaya,  
Sakala durithaani nasaya nasaya, ksmoum aarogyam kuru kuru,  
Hreem deergamayur dehi swahaa

Kleem Sreem Kleem Sreem, my salutations to God Janardhana,  
Destroy destroy all sufferings, Ksmoum give, give me health  
Hreem give me long life.

Phala Sruthi  
Benefits of Recitation

25. Asya dharadho jaapaadh alpa mruthyu prasamyathi  
Garbha raksha karam streenaam, balanam jeevanam param

If this is worn or chanted, untimely death would come to an end,  
For ladies pregnancy would be protected and for boys life would be divine.

26. Sarva roga prasamyanthi, sarva badhaa prasamyathi,  
Kudrishtijam bhayam nasyeth thadhaa prethadhijam bhayam

All diseases would be cured, all distresses would be avoided,  
The fear of envious look and that of seeing a corpse would go away.

Ithi Sri Sudarsanan samhithaayaam amrutha sanjeevana dhanwanthgri  
stotram sampooornam.

Thus ends the prayer to Dhanvantri which occurs in Sudarasana Samhitha.

# Anjana Sridhara

---

By Poonthanam

Translated by P. R. Ramachander

[This prayer is one of the very popular prayers addressed to Guruvayurappan written by Poonthanam, the author of Jnanapana. Its utter simplicity and great devotion, makes it very dear to all devotees.]

Anjana Sridhara Charu moorthe Krishna,  
Anjali koopi vanangidunnen,  
Ananda alangara vasudeva Krishna,  
Athangam yellam agathidenam. 1

Hey, pretty Krishna, who is black and who carries Lakshmi,  
Salutations to you with folded hands,  
Hey happy Krishna, who is decorated and who is Vasudeva,  
Be pleased to remove all my sorrows.

Indiranadha jagan nivasa Krishna,  
Innu ende mumbil vilangidenam,  
Erezhu ulaginum eka nadha Krishna,  
Eeranju dikkum niranja roopa 2

Hey Krishna who lives all over the world and who is consort of Lakshmi,  
Please come and appear before me,  
Hey Krishna who is the only lord of fourteen worlds,  
Hey God who fills all the ten directions fully,

Unni Gopala Kamala nethra Krishna,  
Ullil ne vannu vasichidenam,  
Oozhiyil vannu piranna nadha Krishna,  
Oonam koodathe thunachidenam. 3

Oh lotus eyed Krishna, who is the baby cowherd,  
Be pleased to come and live inside me,  
Oh Krishna who has taken birth on this earth,  
Please help me to live without any problems.

Yennulile thapamellam Krishna,  
Yennuni Krishna samippikkenam,  
Edalalar banannu thulya murthe Krishna,  
Yeriya modhena kai thozhunnen. 4



Oh Krishna, you should put out the raging,  
Problems of my heart, oh my baby Krishna,  
Oh Krishna who is equal to the formidable Banasura,  
I salute you with greatest happiness.

Iyhika maam sukhathilaho Krishna,  
Ayyo namakkoru mohamille,  
Ottalla kouthugamantharange Krishna,  
Omal thirmeni bangi kaanaan. 5

Oh Krishna I do not have any desire,  
And alas I do not have any desire,  
And Oh Krishna the curiosity with in me is great,  
To see the beauty of your body, Oh Krishna.

Odakkuzhal vili melamode Krishna,  
Odi varugende Gopa Bala,  
Oudharya komala keli sheela Krishna,  
Oupamyamilla gunangal kkethum. 6

Oh Krishna, along with the music of your flute with drum beats,  
Oh Lad of the cowherds, please come running to me,  
Oh pretty and charitable Krishna, who is playful,  
There is no comparison at all for your qualities.

Ambuja lochana, nin pada pankajam,  
Ambodu gnan idha kumbidunnen,  
Athyanda Sundara, nandana soono Krishna,  
Athal kalanju yenna palikkenam. 7

I salute your lotus like feet with love for you,  
Oh Lord with lotus like eyes,  
Oh most pretty one, Oh Krishna, oh son of Nanda,  
Please drive away my problems and take care of me.

Krishna mukil varna, Vrushnee kuleshwara,  
Krishnambuje krishana, kai thozhunnen,  
Krishna hare jaya, Krishna hare jaya,  
Krishna hare jaya, Krishna hare. 8

Oh cloud coloured Krishna, Oh star of the clan of Vrushnees,  
Oh Krishna with lotus like eyes, I salute you,  
Victory to Krishna who is Hari, Victory to Krishna who is Hari,  
Victory to Krishna who is Hari, Krishna who is Hari.

# Apamarjana Kavacham

---

[Armour which Cleanses]

Translated by P. R. Ramachander

[This great armour occurs in Vishnu Dharmothara Purana. It is believed by chanting it and meditating on the manthra given in the end, our body and mind would get clean and we would get rid of all our diseases. I got this Kavacham from 49 Kavachangal, a book in Malayalam published by Vidhyarambham Press.]

1. Poorve Narayana pathu, Varijaksthu Dakshine,  
Pradhymna paschime pathu, Vasudeva sthothare.

Let Narayana protect the east, Let the south be protected by lotus eyed one,  
Let Pradhyumna protect my west and Vasudeva protect my north.

2. Isanyam Rakshathaad Vishnur, Aagneyam cha Janardhana,  
Nairyuthyam Padmanabhashthu, vayavyam Madhu soodhana.

Let Lord Vishnu guard the north east, Let Janardhana protect south east,  
Let south west be protected by the Lord who has lotus flower in his navel,  
And let North west be protected by the killer of Madhu.

3. Oordhwam Govardfhanoddhartha, hyadharayam trivikrama,  
Yethabhyo dasa digbhyascha sarvatha pathu Kesava.

Let the one who lifted Govardhana protect the top,  
And let the Trikrama protect what is beneath,  
And let Kesava protect everything including these ten directions.

4. Yevam kruthwa dig bandham Vishnu sarvathra samsmaran,  
Avyag rachitha kurveetha nyasa karma Yadhavidhi.

Thus after tying up all the sides and after meditating on Vishnu,  
And then do the rituals as given below.

5. Angushtagre thu Govindam, Tharjanuyam thu mahidharam,  
Madhyamayam Hrishikesa, anamikyaam Trivikrama.

Govinda at the tip of the thumb, the carrier of earth at the second finger,  
Hrishikesa at the third finger and Trivikrama in the third finger.

6. Kanishtayam nyased Vishnum, kara prushte thu Vamanam,  
Evam angulee nyasa paschad angeshu vinyased.

In the little finger think of Vishnu and back of the hand Vamana,  
And after this ritual with fingers, do rituals of organs.

7. Shikayam Kesavam nyasya, mordhni Narayanam nyaseth,  
Madhavam cha lalate thu Govindam broovor nyaseth,

Think of Kesava by touching the hair, Narayana by touching the head,  
Think of Madhava by touching the forehead and Govinda by touching eye  
brows.

8. Chakshur madhye nyased Vishnum, Karnayor Madhu soodhanam,  
Trivikramam Kanda mole, vamanam thu kapolaya,

Think of Vishnu in between the brows, And think of killer of Madhu in ears,  
Think of Trivikrama in the neck joint and Vamana in the neck.

9. Nasarandhra dwaye chapi Sridharam kalpayedh Budha,  
Utharoshte Hrisikesam Padmanabhama thada adhare.

The wise men imagines Sridhara in the two nostrils,  
In the upper lips he imagines Hrishikesa and and Padmanabha in lower lips.

10. Damodharama dantha pankthou, Varaham chibuke thadha,  
Jihwayam Vasudevam cha thalvoschaiva Gadhadaram.

He imagines Damodhara in the row of teeth, Varaha in the chin,  
He imagines Vasudeva in the tongue and the wielder of the mace in the  
palate.

11. Vaikundam kara madhye thu Anantham nasikopari,  
Dakshine thu bhuje vipro, vinyaseth Purushothamam.

Vaikunda in between the hands, and the endless one above the nose.  
Parsaurama in the right hand, is thought of by the greatest among men.

12. Vame bhuja Maha yogim, Raghavam hrudhi vinyaseth,  
Kukshou Prithwee dharam chaiva parswayo kesavam nyaseth.

Think of the great sage on the left hand, and Raghava on the heart,  
The carrier of earth on the stomach and Kesava on the sides.

13. Vaksha sthale Madhavam cha kakshayor bhoga sayinam,  
Peethambaram sthana thate, harim nabham thu vinisyeth.

Think Madhava on the bosom and sleeper on the saint in the joints,  
Think of yellow silk on the chest and Hari on the navel.

14. Dakshine thu kare devam Thatha sankarshashanam nyaseth,  
Vama ripuharam vidhyath, kati madhye Janardhanam.

On the left hand think of the God and also imagine Sankarshana,  
In the left side imagine the killer of enemies and Janardhana in between the waist.

15. Prushte kshithi dharam Vidhyad Achyutham skandayorapi,  
Vama kakshou varijaksham, Dakshine jala sayinam,

On the back one who carries the earth and Achyutha on the shoulders,  
The God with lotus eye on the left abdomen and the one who sleeps on water in the right.

16. Swayambhuvam medramadhye, urvoschaiva Gadha dharam,  
Janu madhye Chakradharam, Jangayor amrutham nyaseth.

The one who was born himself on the private part and the holder of mace on the chest,  
The one who holds the wheel in between knees and deathless one on the thigh.

17. Gulphayor Narasimham, cha padayor amrutha thwisham,  
Anguleeshu Sridharam cha Padmaksham sarva sandhishu.

Narasimha (man lion) on the ankle, and the one who brought out nectar on the feet,  
Sridhara on the fingers and the lotus eyed one on all joints.

18. Nakheshu Madhavam chaiva nyaseth Pada thale Achyutham,  
Roma koope Gudakesam Krishnam Rakthasthi majjasu

Let Madhava be on the nails, and Achuyutha on the surface of the feet,  
He who is hiding within us in the hair follicles and Krishna on flesh and bones.

19. Mana budhyorahankare Chithe nyasya Janardhanam,  
Achyuthananda Govindaan Vatha pitha kapesu cha.

Let Janardhana be on mind, intelligence, wisdom, egoism and thought,  
And let Achyutha, Anantha and Govinda be on gas, phlegm and bile.

20. Evam nyasa vidhim kruthwa yath karyam Dwija thachrunu,  
Pada moole thu devasya sankham chaiva thu vinyaseth.

After performing the rituals of Nyasa like this the Brahmin,  
Would make the God hear the conch blown at his feet.

21, Vanamala hrudhi nyasya, Sarva devadhi poojithaam,  
Gadhaam vaksha sthale nyasya Chakram chaiva Prushtatha,

After touching the chest thinking of the forest garland, worshipping all devas,  
After touching the chest thinking of the mace, touch the back thinking of the  
holy wheel.

22. Sri vathsa murasu nyasya panchangam kavacham nyaseth,  
Aapadamasthakam chaiva vinyaseth purushothamam

Touch the chest thinking of Sri Vathsa and touch the five organs using the  
Armour,  
And then think of the portions from head to foot with Purushothama in the  
mind.

23. Yevam nyasa vidhim kruthwa Sakakshad Narayano Bhaved,  
Thanur Vishnu mayi thasyai yath kinchchid na sa basathe.

Thus after doing the rituals of Nyasa, he would become the real Narayana  
himself,  
All his body would be full of Narayana and w and nothing else will appear.

24. Apamarjanako nyasa Sarva vyadhi vinasana,  
Aathmanascha paryapi vidhiresha Sanathana.

This cleaning and purifying ritual would destroy all diseases,  
And would make the soul divine and make it everlasting.

25. Vaishnavena thu karthavya sarva sidhi pradhayaka,  
Vishnustha dhoordhwam rakshethu Vaikunto vidhiso disa,

It would make him dear to Vishnu and bless him with all powers,  
He will be protected all along by Vishnu and he would take him to Vikunta.

26. Pathu maam sarvatho Ramo dhanwi Chakra cha Kesava,  
Eyethath samastham vinyasya paschan manthran prayojayeth.

Please protect me always Rama by your arrow and Kesava by your wheel,  
After performing all this, use the mantra afterwards.

Adha Moola Manthra  
Now the root chant

Om Namoh Bhagawathe Klesapa harthre nama  
Om Salutations to the God who removes all problems and sufferings.

27. Pooja kale thu devasya japa kale thadaiva cha,  
Homakale cha karthavyam Trisandhyasu cha nithyasa.

This has to be chanted thrice daily at the time of worship,  
Time of meditation as well as when fire offerings are made.

28. Ayur arogyam aiswaryam jnanam vitham phalam labheth,  
Yadyath sukha tharam loke Thath sarvam prapthaya nara.

He would get long life, health, wealth, wisdom and money,  
And he would enjoy more pleasures than others and that man would get everything.

29. Yevam bhakthya samabhyarchya harim sarvartha dayakam,  
Abhayam Sarva moorthebhyo Vishnu lokam sa Gachathi.

If this is offered with devotion to Lord Vishnu,  
It would result in getting of all sorts of wealth,  
Give protection from all problems,  
And in the end would take you to the world of Vishnu.

Ithi Sri Vishnu darmothara purane Apamarjana kavacham sampoornam

Thus ends the armour which cleanses occurring in Vishnu Dharmothara  
Purana.

# Apamarjana Stotram

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[Prayer for Mind and Body Cleansing]

Translated by P. R. Ramachander

[Aparjana stotram is a prayer addressed to various forms of Vishnu as well as Sudarshana Chakra to clean our body and mind of various sickness as well as afflictions by evil spirits as well as planets. This occurs in the Vishnu Dharmothara Purana. At the beginning of the prayer Saint Dhalabhya requests sage Agasthya for the benefit of all living beings, the method of getting cured of all the sicknesses and afflictions. Sage Agasthya then teaches him this great prayer. Apamarjana Kavacham from the Vishnu Dharmothara Purana has been recently translated by me and can be found at this website. This Kavacha apart from giving the Armour also gives the apamarjana manthra for doing the meditation.]

Sri Dhalabhyua Uvacha  
Sage Dhalabya asked

1. Bhagwan pranina sarve Visha rogadh upadravai,  
Dushta grahibigathaischa sarva kalamupadhruthaa.

Oh Sage, all beings suffer from troubles of poison, diseases,  
Effect of bad planets always and are troubled.

2. Abhicharaka kruthyabhi sparsa rogaischa darunai,  
Sadaa sampeedayamaanasthu thishtanthi muni sathama

Oh great sage they are affected by black magic,  
As well as horrible diseases of the skin.  
And remain troubled always.

3. Kena karma vipakena Visha roghadyupadhrava,  
Na bhavanthi nrunaam thanme yadhavad vakthumarhasi

I wish that you would tell me by doing which action,  
The problems due to poison and diseases will not occur at any time.

Sri Pulasthya Uvacha  
Sage Pulasthya told

4. Vrutho upavasai yai vishnur anya janmani thoshitha,  
They naraa muni sardhoola Visha rogadhi bhagina

Those men who make Lord Vishnu happy by penances,  
And ritual of starvation would never suffer,  
From poison and diseases, Oh tiger among sages.

5. Yairna thath pravanam chitham srava daiva narair krutham,  
Visha jwara grahaanaam they manushya Dhalabhya bhagina.

Those not interested in them or keeping their minds with Gods,  
Oh Dalabhya, would be affected by poison and other diseases.

6. Aarogyam paramarudhim manasa yadhya dhicchadhi,  
Thadhanpothya sandhigdham parathraa Achyutha thosha kruth.

Whether one wishes for health or great wealth by the mind,  
That would definitely be got, if one prays Achyutha and makes him happy.

7. Naadheen prapnothi na vyadheen visha graham nibhandhanam,  
Kruthya sparsa bhayam va api thoshithe madhusoodane.

No sorrow, no diseases, no attack of poison or problems created by planets,  
Or the fear of the attack of evil spirits would be experienced by,  
The person who has pleased the God who was the killer of Madhu.

8. Srava dukha samasthasya soumya sthasya sadaa grahaa,  
Devaanaamapi thusthyai sa thushto yasya Janardhana.

All sorrows which are caused by the planets would be appeased,  
In case of one who pleases Janardhana, because all devas are also pleased.

9. Ya sama sarva bhootheshu yadaa aathmani thadhaa pare,  
Upavaadhi dhaanena thoshithe Madhusudhane.

If one pleases, killer of Madhu by fasting and charity,  
And also sees all beings equally, his soul would attain salvation.

10. Thoshakastha jayanthe naraa poorna manoradhaa,  
Arogaa sukhino bhogaan bhoktharo muni sathama.

Oh great sage, he who makes the Lord happy,  
Would make him realize all his wishes,  
And he would be free of diseases.  
And would enjoy all sort of pleasures.

11. Na theshaam shatravo naiva sparsa roghadhi bhagina,  
Graha roghadhikam vaapi papa karyam na jayathe.



They will not have enemies nor would they suffer skin diseases,  
Or affected by planets nor other diseases and would not do sins.

12. Avyahathaani Krishnasya Chakradheen aayudhani cha,  
Rakshanthi sakalaa aapadbhyo yena Vishnur upasitha.

All defenseless weapons are protected by weapons like Chakra,  
And one is protected from all dangers, if one worships Vishnu.

Sri Dhalabhya uvacha:  
Sage Dhalabhya told:-

13. Anaradhitha Govinda, Ye naraa dukha bagina,  
Theshaam dukha abhi bhoothanaam yat karthavyam dhayalubhi.

What should the merciful one do to the life those,  
Who do not worship Govinda and are steeped in misery?

14. Pasyabdhhi sarva bhoothastham Vasudevam Maha mune,  
Sama drushti bi reesesam than mama broohya seshatrha.

Oh great sage tell everything to me about that Vasudeva,  
Whom I see as dwelling for all Beings,  
And who looks at everything with equality.

Pulasthya Uvacha:-  
Sage Pulasthya said:-

15. Srothu kamo asi vai Dhalbhya srunushwa susamahitha,  
Apaarma janakam vakshye nyasa poorvam idham param,  
Pranavam pha namo Bhagwathe Vasudevaya - Sarva klesapa hanthre nama.

As per your wishes Daulabhya hear what you want,  
The great stotra of purification along with nyasa,  
Starting from Om namo Vasudevaya.

Adha Nyasa

Adha srimad Apamarjana Maha manthrasya  
Sri Pulasthyo Bhagwan Rishi,  
Anushtup chanda  
Sri Varaha Narasimha Vamana Vishnu suudarsana a devatha  
Haraa mukhasya duritham ithi bheejam  
Achyuthananda Govindhethi Shakthi  
Jwalath pavaka lochanethi keelakam

Vajrayudha nakha sparsethi kavacham  
Sri Varaha Narasimha Vamana Vishnu suudarsana prasda sidhyarthe japa  
viniyoga  
Varahaaya angushtabhyaam nama  
Naarasimhaaya tharjeenebhyam swaha  
Vamanaya madhyamabhyaam, vashat  
Vishnava Anamikabhyam nama  
Sudarshanaaya kanishtikabhyaam voushat  
Pancha janyaya kara thala kara prushtabhyam nama

Ithi Kara Nyasa  
Now Nyasa

For the chant of Apamarjana the sage is Pulasthya  
The meter is anushtup,  
The gods addressed are Varaha, Narasimha, Vamana, Vishnu and  
Sudarshana  
The seed is "take away problems from me"  
The power is Achuthananda Govinda  
The armour is the touch of nails by Vajrayudha  
For getting the blessings of Varaha, Narasimha, Vamana, Vishnu and  
Sudarshana, the prayer is being chanted.

Salutations to Varaha of the thumb  
Salutations to Narasimha of the second finger  
Salutations to Vamana of the middle finger  
Salutations to Vishnu of the fourth finger  
Salutations to Sudarshana of the last finger  
Salutations to Panchajanya of the front and back of the palm.

Thus ends rituals by the palm

Adha Anga Nyasa

Varaha Narasimhaya Vamanaya Mahathmane,  
Jnanaya Hrudayaya nama(Hrudaye)  
Nama kamala kinjala peetha nimala vasase,  
Iswaryaya sirase swaha (Sirasi)  
Nama pushkara nethraya Kesavaya aadhi chakrine,  
Shakthyai shikayai vashat (Shikhayaa)  
Damodaraya devaya Ananthaya Mahathmane,  
Balaya Kavachaya hoom,  
Kasyapaadhi hruswaya rig Yajur sama murthaye,  
Thejase nethrabhyaam voushat (nethra)  
Om nama Paramarthaya purushaya mahathmane

Veeryaya asthaya phat(Kara thala)  
Om Bhoorbhuvaswarom ithi dig bandha

Now the Rituals of the organs

Salutations to Varaha, Narasimha, Vamana (Touch the heart)  
Salutations to him who lives the lotus, Kesava, the primeval bearer of Chakra  
and Shakthi (touch the hair)  
Salutations to Damodara And the great Anantha, let there be strong armour  
Salutations to the short Kasyapa, the rig, Yajur and Sama Vedas which  
shines (Touch the eyes)  
Salutations to the real God who is great soul and the valorous arrows (Touch  
the palm)  
I tie all the directions with Om Bhoor and Bhuvar

(Once you tie yourself, you are supposed to complete the chanting and then  
only rise from your seat.)

16. Adha dhyanam pravakshyami sarva papa pranasanam  
Varaha roopinam devam samsmaran archayeth japeth.

Now I will start meditating for destruction of all sins,  
On God with the form of a boar, Along with worship and chanting.

17. Jalougha dhamna sa charachara dharaa vishaana kotaya akhila viswa  
roopina,  
Samuddhruthaa yena Varaha roopinaa sa may swayambhur bhagwan  
praseedathu.

Let me be enveloped by the grace of Lord Varaha,  
Who got created by his own will,  
Who lifted the entire universe from the sea,  
Along with all its movable and immovable beings.

18. Chanchat chandhrardha damshtram sphurad uruu radhanam vidhyuth  
dhyotha jihwam,  
Garjat parjanya nadham sphurithara viruchim chakshura kshudhra roudhram,  
Thrastha saaha sthithi yoodham jwalad anala sataa kesarodh basa manam,  
Raksho rakthabhishiktham praharaathi duritham dhyayathaam narasimham.

I meditate on Narasimha who has crescent shaped teeth, shining large lips,  
Tongue which reminds of lightning, who has a voice similar to roaring,  
Who has open eyes showing great anger, who was shining with hair,  
Which looked like burning fire which frightened even the troops,  
Who was anointed by the blood and beat away the problems and saved his  
devotee.

19. Athi vipula sugathram rukma pathrasthas mannam,  
Sa lalitha dhadhi khandam, paninaa dakshinena,  
Kalasa mamrutha poornam vamahasthe dadhaanam,  
Tharathi sakala dukham Vamane bhavayeth ya.

I visualize God Vamana with a very broad body,  
Having with him a vessel with curd rice on his right hand,  
And another pot full of nectar in his left hand,  
Who would completely wash off all my sorrows.

20. Vishnum bhasvath kireedanga davalaa yagalaa kalpajjwalangam,  
Sreni bhoosha suvaksho mani makuta maha kundalair mandithangam,  
Hasthdhyaschanga chakarambhujagadha mamalam peetha kouseyamaasaa,  
Vidhyothath bhasa mudhyaddhina kara sadrusam Padma samstham  
namami.

I salute the shining Lord Vishnu who was wearing crown,  
With a white body in which every organ was shining greatly,  
Who had made up his head with a jeweled tiara,  
And wore great ear studs and holding on his hands,  
Conch, wheel, mace and lotus flower, decked with yellow silk,  
And was shining similar to the luster of the rising sun.

21. Kalpantharka prakasam tribhuvana makhilam thejasa poorayantham,  
Rakthaksham pinga kesam ripukula damanam bheema damshtra attahasam,  
Shankam charam, Gadabjam pradhu thara musalam soola pasangusagneen,  
Bhibranam dhorbhiradhyam manasee mura ripum bhavaya chakra samgnam.

I visualize Lord Vishnu in the form of Sudarshana wheel,  
Shining like the fierce suns at deluge and filling all the world with his light,  
Who has blood red eyes and reddish brown hairs, who was the destroyer of  
his enemies,  
Who was shouting with his large teeth completely showing out,  
Who was holding conch, wheel, mace flower, the killer pestle,  
Trident, rope and goad and was marching to kill his enemies like Mura.

22. Pranavam nama, Paramarthaya purushaya mahatmane,  
Aroopa bahu roopaya vyapine parmahatmane.

Salutations to "Om", to the real great Purusha, the divine soul,  
Who does not have any form but has many forms and is spread everywhere  
as the divine spirit.

23. Nishkalmashaya, shudhaya, dhyana yoga rathaya cha,  
Namaskruthya pravakshyami yathra sidhayathu may vacha.

After saluting the blemish less, pure, God who is deep in meditation,  
I would teach you, so that what I teach would give you the effect that I tell.

24. Narayanaya shudhaya visweswaraya cha,  
Achyyathananda Govinda, padmanabhaya sourudhe

Narayana, the pure one, God of the universe,  
He who does not slip, he who is joy, he who takes care of all beings,  
He who has a lotus in his belly and he who is good hearted.

25. Hrisjikesaya koormaya madhavaya achyuthaya cha,  
Damodaraya devaya Ananthaya Mahatmane.

He who controls senses, he who took form of tortoise,  
He who is the lord of knowledge, he who does not allow us to slip,  
He who was tied by a rope, he who is endless and He who is the great soul.

26. Janardshanaya Krishnaya, Upendra Sridharaya cha,  
Trivikramaya Ramaya Vaikuntaya haraya cha.

He who troubles bad ones, he who is black,  
He who is Indra to the king Indra himself,  
He who carries Lakshmi, he who measured earth by three steps,  
He who is Rama, he who is Vaikunta and a great soul.

27. Pradhymunaya nirudhaya purushothama they nama,  
Yogeeswaraya guhyaya goodaya paramathmane.

Salutations to Pradhyumna Aniruddha and greatest among Purushas  
And the Lord of Yoga, the one who is secret and who hides himself.

28. Bhaktha priyaya devaya Vishwaksenaya Sarngine,  
Adokshajaya dakshaya mathsyaya madhuharrine

He who is fond of his devotees, he who is divine, he who is Vishwaksena,\*  
He who holds the Saranga bow, he who never gets diminished,  
He who is fast, he who is a fish and he who killed Madhu.

\* A form of Vishnu with head of an elephant.

29. Varahaya Nrusimhaya Vamanaya Mahathmane,  
Varahesa, nrusimhesa, Vamanesa, Trivikrama.

Salutations to boar, man lion, the dwarf Vamana all of whom are great souls,  
Salutations to the God Varaha, God Nrusimha, God Vamana and Trivikrama.

30. Hayagreevesa Sarvesa Hrishikesa haraa ashubham,  
Aparajitha Chakradhyai chaturbhi paramadbhuthai.

Salutations to God Hayagreeva, the God of all, Oh Hrishikesa,  
Oh God who destroys inauspicious things, Oh undefeatable God,  
Oh God who holds the four wonderful weapons like Chakra.

31. Akhandithnubhavai Sarva dushta haro bhava,  
Haraa amukasya duritham dushkrutham duruposhitham.

In your great experience you have killed all bad people,  
Please kill bad ones, sufferings, bad acts and bad upbringing.

32. Mruthyu bandharthi bhaya dhama arishtasya cha yath phalam,  
Paramadhwana sahitham prayuktham chaa abhicharikam.

Bad death, imprisonment, fear, utter poverty and other such things,  
Which were done as a result of black magic may please be removed

33. Ghara sparsa maha rogaan prayukthaan thwarata hara,  
Pranam pha namo vasudevaya nama Krishnaya sarangine.

"Om Vasudevaya Nama" as well as salutations to Krishna who holds the  
Saranga bow,  
Would cure problems due to poison, leprosy completely.

34. Nama pushkara nethraya Kesavayadhi chakrine,  
Nama kamala kinjalka peetha nirmala vasase.

Salutations to him who has eyes that blesses,  
To the Kesava holding four chakras,  
Salutations to the lotus eyed one,  
And one who wears holy yellow cloths.

35. Maha havaripusthakandha grushta chakraya chakrine,  
Damshtrogrena kshithidhruthe trayee murthy mathe nama.

Salutations to him who lifted the earth in his mighty tusk,  
As the boar when his enemy hid it in the sea.

36. Maha Yagna varaahaaya Sesha bhogo upasayine,  
Thaptha Hataka Kesantha jwalath pavaka lochana.

Salutations to the great Varaha of the fire sacrifice,  
Who comfortably lies down on Adhi Sesha,  
Who has hot unkempt hair and burning glances.

37. Vajrayudha nakha sparsa divya Simha namosthutte,  
Kasyappaya athi hrusvaya Rik Yaju sama murthaya.

Salutations to the divine Lion whose talons are like the Vajrayudha,  
Who was born to Kasyapa and Athithi and was the personification of Rik,  
Yajur and Sama Vedas.

38. Thubhyam Vamana roopaya kramathe gaam namo nama,  
Varaha sesha dushtani sarva papa phalani vai.

I sing salutations and salutations to God Vamana and Lord Varaha,  
Who came to kill all the evil minded ones and the accumulated sins.

39. Mardha mardha maha damshttra mardha mardha cha thath phalam,  
Narasimha karalsya dantha projjwalaanana.

Kill, kill Oh great toothed one Varaha, kill, kill the evil black magic,  
Oh terrifying Narasimha who shines with his teeth.

40. Bhanjha bhanjha ninadhena dushtaanyasyaa aarthi narasana,  
Rig Yajur Sama roopabhi vagbhi Vamana rupa druk.

Break, break by your shout, Oh killer of evil and avarice,  
Oh personification of Rik, Yajur and Sama recitations,  
Oh God who took the form of Vamana.

41. Prasamam srava dushtaanaam nayathvasya janardhana,  
Koubheram they mukham rathrou soumyam mukhan diva.

Tame all the evil minded ones with diplomacy, oh Janardhana,  
With the fierce look at night and soft look at the day time.

42. Jwarath mruthyu bhayam ghoram visham nasayathe jwaram,  
Tripad bhasma praharana trisira Raktha lochana.

Protect us from fever, fear of death, fierce poisons and illnesses,  
And taking the form of three headed one with bloody eyes destroy the three  
evil spirits.\*

\* Dead souls, ghosts and Rakshasas.

43. Sa may preetha sukham dadhyaath sarvamaya pathi jwara,  
Aadhyanthavantha kavaya puraanaa san margavantho hyanusaasitharaa,  
Sarva jwaraan gnanthu mammanirudha pradhyumna, samkarshana  
Vasudeva.

Let Anirudha, Pradhyumna, Sankakarshana and Vasudeva,  
Who are the primeval ones according to the great books,  
Understanding all the types of miseries that I am undergoing,  
Give me the pleasure of their love and remove all sorts of sufferings,  
And show me the proper path of life that I have to undertake,

44. Iykahikam, dhvyahikam cha thadha tri divasa jwaram,  
Chathurthikam Thadha athyugram sathatha jwaram.

Please cure me of the fever that lasts for one day, two days,  
Three days, four days, very high fever and fever that lasts forever.

45. Doshotham, sannipathotham thadiva aaganthukam jwaram,  
Shamam nayaa asu Govinda Chindhi chindhisya vedanaam.

Please cure me of fever due to imbalances, that due to joining of doshas,  
As well as fevers of the future, Oh Govinda and remove, remove all pains.

46. Nethra dukham, siro Dukham, dukham chodhara sambhavam,  
Athi swasam anuchwasam parithapam save padhum.

Please cure me of eye problems, headaches, diseases of the stomach,  
Rapid breathing, shallow breathing and the pitiable trembling.

47. Gudha granangri rogamscha, kukshi rogam thadha kshayam,  
Kaamaaladheem sthathaa rogaan premehaaschathi dharunam.

Please cure me of the diseases of anus, nose, womb and tuberculosis,  
Different types of jaundice and the very pitiable disease of diabetes.

48. Bhagandharathi saaramscha Mukha rogamavalgulim,  
Asmarim moothra kruchram cha rogaam anyascha dharunam.

Please cure me of fistula, diarrhea, diseases of the mouth,  
Disease of fast pulse, loss of memory, urinary bladder,  
And all other diseases which are terrible.

49. Ye vatha prabhavaa rogaa, ye cha pitha samudhbhava,  
Kaphot bhavaascha ye rogaa ye chanyye sannipathika.

Please cure me from diseases of air (gas), anemia and due to phlegm,  
And also cure me of diseases of all the joints.

50. Aaganthukascha yea rogaa loothadhi sphatakodhya,  
Sarve they prasamam yaanthu vaasudeva apamarjanath.



Let all future diseases as well as those due to bites of insects,  
As well as boils and tumors be brought under control,  
By the effect of this stotra of cleansing of Vasudeva.

51. Vilayam yanthu they sarve Vishnor ucharanena cha,  
Kshayam gachanthu chaa seshascha kronabhihathaa hare.

Let all of them be subdued by the repetition of the names of Vishnu,  
And whatever is remaining be cut of the holy wheel of Hari.

52. Achyuthanantha Govinda Vishnor Narayanamrutha,  
Rogaan may nasaya aseshaan aasu Dhanvathare, Hare.

Oh Dhanwanthari, Oh Vishnu let all my diseases be completely cured,  
By the nectar like names of Acyutha, Anantha, Govinda, Vishnu and  
Narayana.

53. Achyuthanantha Govinda Namocharana bhesajath,  
Nasyanthi sakalaa rogaa sathyam sathyam vadamyam.

I tell the truth and truth only, that all diseases would be destroyed,  
By the repetition of the names of Achyutha, Anantha and Govinda.

54. Sathyam, sathyam, puna sathyam, mudhathya bhuja muchyathe,  
Vedaath sasthan param naasthi na daivam kesvath param.

I tell the truth, the truth and again the truth,  
That no books of knowledge and science are greater than Vedas,  
And there is no God who is greater than Lord Kesava.

55. Sthavaram, jangamam chapi krithirimam chapi yad visham,  
Danthodh bhavam Nakhodhbhootha makasa prabhavam visham.

Let the effect of that poison which is permanent, temporary or artificial  
Or caused by teeth or nails or coming from the sky be cured by the names of  
the lord.

56. Loothadhi sphotakam chaiva visham athyatha dussaham,  
Shamam nayathu thath sarvam keerthithosya janardhana.

Let the tumors, bites of spiders and other poisons which are unbearable,  
Be brought under control by singing the names of Lord Janardhana.

57. Grahaan pretha grahaan chaiva thadhhaa vainayika grahaan,  
Vetalamscha pisachamscha Gandharwan yaksha rakshasaan.

Let me be protected from planets, dead souls, the well behaved planets,  
Ghouls, devils, Gandharwas, Yakshas and Rakshasas,

58. Saakini poothanaadhyamscha thadha vainayika grahaan,  
Mukha mandalikaan krooraan revatheen vrudha revatheen.

Let me protected from the ghosts like sakini and those planets  
Under influence of magicians, and the gruesome cruel faces  
By their complete destruction by chanting of God's names.

59. Vruschikhakhaam graham ugraan thadhaa mathru ganaan api,  
Balasya Vishnor charitham hanthu bala grahanimaan.

Let recitation of the story of the boyhood of Lord Vishnu,  
Destroy the trouble created by ferocious scorpion.  
The very ferocious planets and the evil female spirits,  
As well the trouble created by powerful planets.

60. Vrudhaanaam ye grahaa kechit yea cha bala graham kwachith,  
Narasimhasya they drushtwa dagdhaa yea chapu youvane.

Some houses would be occupied by old planets and some by child planets,  
And the ferocious glance of Narasimha would burn them both alike.

61. Sataa karala vadano Narasimha Maharava,  
Grahaan aseshaan niseshaan karothu jagatho hitha.

The great sound made by the ferocious Narasimha with mane,  
Would weaken all planets and also make them ineffective.  
For the sake of the good of all the people of the universe.

62. Narasimha Mahasimha jwalaa malo jwalalana,  
Grahaan aseshan niseshaan khaadha khaadha agni lochana.

Oh Narasimha, Oh great lion whose face is surrounded by flames,  
Oh God with fire in the eyes eat away all those bad planets,  
After making them weak and making them in to nothing.

63. Yea Rogaa, Yea Mahothpada, yadvisham ye mahoraga,  
Yani cha kroora bhoothani graham peedascha dharuna.

Oh God please destroy the sickness, great afflictions, poison,  
Great diseases, and also the cruel ghosts and troubles caused by planets.

64. Sasthra kshathe cha yea dosha jwaalaa kardhama kaadaya,  
Yaani chanyaani dushtaani prani peeda karaani cha.

Let the lord heal the wounds caused by weapons,  
The burns caused by raging fire and other cruelties,  
Resulting in the sufferings of all beings.

65. Thaani sarvaani sarvathman paramathman Janardhana,  
Klnchith roopam Samaasthaya Vasudevasya nasaya.

Oh Vasudeva, take any form that you think suitable,  
And destroy all these sufferings, Oh soul of all,  
Oh divine soul and Oh Janardhana.

66. Kshithwa Sudarshanam chakram Jwala malthi bheeshanam,  
Sarva dushto upasamanam kuru deva vara Achyutha.

Oh Achutha of the blessed devas, send your Sudarshana Chakra,  
With the fierce and fearsome flame surrounding it,  
For destroying all the bad people of this world.

67. Sudarshana maha chakra Govindhasya karayudha,  
Theeshna pavaka sangasa koti soorya sama prabhaa.

The great wheel Sudarshana which is the weapon of the hand of Govinda,  
Which is very sharp and also cleansing has the brilliance of billions of Suns.

68. Trilokya Kartha thwam dushta druptha dhanava dharana,  
Theeshna dhaaraa maha vega chindhi chindhi Maha jwaram.

Oh Sudarshana, you are the Lord of the three worlds,  
Please destroy bad ones, asuras, as you hold,  
The Sharp, limitless and very speedy power to destroy,  
And also please cut off very powerful fevers.

69. Chindhi patham cha lootham cha chindhi ghoram, mahadbhayam,  
Krumim daham cha soolam cha Visha jwalaam cha Kardhamana

Cut off the falling poison from the spider,  
Cut off the horrible and fearful insects,  
And also thirst caused by intense fever,  
And the pain caused by Rheumatism.

70. Sarva dushtaani rakshamsi kshapayaa reevibheeshanaa,  
Prachyam pradheechyam disi cha dakshino utharayo sthadhaa.

Please protect me from evil people and very frightening enemies,  
From east, west, North and South.

71. Rakshjaam karothu bhagawan bahu roopi janardhana,  
Paramathma yadha Vishnu Vedantheshwa abhidheeyathe.

Please protect me Oh God Janardhana,  
Who is spread in all places everywhere,  
Oh Greatest God Vishnu, who has been,  
Described in all Vedantha books.

72. Thena sathyena sakalam Dushtamasya prasamyathu,  
Yadha Vishnu jagatsarvam sa devasura manusham.

Please control all the evil ones by using Truth,  
Like Vishnu protecting the entire universe,  
Consisting of Devas, asuras and human beings.

73. Thena sathyena sakalam Dushtamasya prasamyathu,  
Yadha Vishnou smruthe sadhya samkshayam yanthi pathakaa.

Please control all the evil ones by using Truth,  
Because thoughts about you would,  
Provide us protection from the very sinful ones.

74. Thena sathyena sakalam Dushtamasya prasamyathu,  
Yadha yagneswaro Vishnur Vedhantheswabidheeyathe.

Please control all the evil ones by using Truth,  
Like the Lord of sacrifices Vishnu does it,  
As told in the Upanishads and Vedanthas.

75. Thena sathyena sakalam yan mayoktham thadasthu thath,  
Shathirasthu shivam chastuHrishikesaya keerthanath.

Let all the truth that I have told becoming true,  
And let Lord Hrishikesa bless us all with peace and auspiciousness.

76. Vasudeva sarerothai kusai samarjitham mayaa,  
Apamarjathu Govindo Naro Narayanasthadha.

May the grasses picked by me from the body of Vasudeva,  
Cleanse with blessings of Govinda, Nara and Narayana.

77. Mamasthu sarva dukhanaam prasamo yaachanadhare,  
Santha samastha rogasthe grahaa sarva vishani cha.

Let this prayer of mine remit all my sorrows,  
Make all my diseases in to peaceful health,  
And neutralize the effect of planets and poisons.

78. Bhoothani sarva prasamyanthu samsmruthe Madhu soodane,  
Yethath samastha rogeshu Bhootha graham bhayesh cha.

Let the evil spirits be pacified by the meditation on Madhusoodhana,  
And also all sickness, bad effect of planets and fear be destroyed.

79. Apamarjanakam shastham Vishnu Naambhi manthritham,  
Yethe kusaa Vishnu sareera sambhavaa Janardhanoham swayameva  
chaagatha,  
Hatham mayaa dushta maseshamasya swastho bhavathvesho yadhaa  
vaacho hari.

This weapon of the prayer of cleansing is empowered by the names of  
Vishnu,  
And these Dhurba grasses growing out of the body of the Vishnu,  
Are similar to the Lord Janardhana himself and come of their own accord,  
And have destroyed my bad qualities without leaving a bit,  
Making me live without problems as per the words of Hari.

80. Shanthirasthu shivam chasthu pranasyathvasukham cha thath,  
Swasthyamasthu Shivam chasthu Dushtamasya prasamyathu.

Let there be peace, auspiciousness, let all discomfort be destroyed,  
By the recitation of this prayer and let all bad horrible things be destroyed by  
its auspiciousness.

81. Yadasya duritham kinchith thath kshiptham lavanarnave,  
Swasthyamasthu shivam chasthu Hrishikesaya keerthanath.

Let the singing of the praise of Hrishikesa sweep away,  
Whatever little problems are left out in to the salty ocean,  
And let peaceful existence and auspiciousness result.

82. Yethath rogadhi peedasu janthunaam hitha michathaa,  
Vishnu bhakthena karthavya mapmarjanakam param

If the minds of beings want to get freedom from diseases,  
The devotee of Vishnu should as a duty recite this apamarjana prayer.

83. Anena sarva dushtaani prasamam yaantha samsaya,  
Sarva Bhootha hitharthaaya kuryath thasmath sadaiva hi.

Without any doubt whatsoever this prayer would,  
Completely remove all sorrows caused by wicked happenings,  
And so this prayer has been told for the sake of the good of all beings.

84. Kuryath thasmath sadiva hyim nama ithi,  
Yidham stotram param punyam sarva vyadhi vinasanam,  
Vinasaya cha rogaanaam apa mruthyu jayaya cha.

When you are performing this prayer always add "Om Nam",  
For the most holy divine prayer and ensure destruction of all diseases,  
And by destroying such diseases avoid untimely death.

85. Idham stotram japeth Santha kusai sammarjayeth suchi,  
Vyadhyapaasmara kushtadhi pisacho raga Rakshasa.

This stotra should be recited with a pure and calm mind,  
Sitting on a seat of Durba grass and would effectively remove,  
All diseases, epilepsy, leprosy, and attack by devils, ghosts and Rakshasas.

86. Thasya parswa na gachanthi stotramethathu ya padeth,  
Varaham, Naarasimham cha vamanam Vishnumeva cha,  
Smaran japedh idham stotram sarva dukha upasanthaye.

All these ills do not dare to go near to the one who recites this prayer,  
Meditating on Varaha, Narasimha, Vamana and Vishnu,  
And this prayer would also ensure the removal of all sorrows.

Ithi Vishnu dharmothara purane dalbhya pulasthya samvadhe,  
Apamarjana stotram sampoornam.

Thus ends the prayer of cleansing which occurs in Vishnu Dharmothara  
Purana  
In the discussion between Agasthya and Dhalbhya.

# Ashta Vimsathi Vishnu Nama Stotram

---

[Prayer of Twenty Eight Names of Lord Vishnu]

Translated by P. R. Ramachander

[This stotra appears in Maha Bharata as a conversation between Arjuna and Lord Krishna.]

Arjuna Uvaacha:

Arjuna asked:

Kim nu Naama Sahasraani Japitena Puanaha punaha  
Yaanir Naamaani Divyaanee Taani Chaa chakshva Kesava.

Which of these thousand names, should be chanted again and again,  
And which of these divine names would make me see Kesava.

Sri Bhagavaan Uvaacha:

Lord Krishna said:

Mathsyam koorma varahancha, Vamanancha Janardhanam,  
Govindam Pundareekaksham Madhavam Madhu soodhanam. 1

Fish, turtle, boar, the dwarf and he who troubles bad ones,  
Chief of cows, he who has lotus like eyes, lord of knowledge and killer of  
Madhu

Padmanabham, sahasraksham, vanamalam, halayudham,  
Govardhanam, Hrishikesam, Vaikuntam, purushothamam. 2

He who has lotus on his belly, he who has thousand eyes,  
He who wears garland of forest flowers, he who has plough as weapon,  
He who looks after cows, he who controls five senses,  
He who lives in Vaikunta, he who is the greatest among beings.

Viswaroopam, vasudevam, Ramam Narayanam Harim,  
Damodharam, Sridharancha Vedangam, Garuda dwajam. 3

He who has world as his form, he who is son of Vasudeva,  
Rama, Narayana, Hari, he who is tied by a rope on his belly,  
He who carries Mahalakshmi, he who is Vedas, he who has a Eagle flag.

Anantham, Krishna gopalam, japatho nasthi pathakam. 4

He who is limitless, Krisha, he who looks after cows,  
Would make the one who chants these sinless.

Gavam koti pradhanasya, aswamedha sathasya cha,  
Kanya dhana sahasranam, phalam prapnothi manava,  
Aamayaam vaa pournamasyam, ekadasyam thadiva cha. 5

That man who reads this on full moon, new moon and Ekadasi,\*  
Would get the effect of giving away billions of cows,  
Performing Aswamedha one hundred times.  
And giving away a girl thousand times.

\* Eleventh day after new/full moon

Sandhya kale smaranithyam, prathakale thadaiva cha,  
Madhyahne cha japen nithyam sarva papai pramuchyathe. 6

He who read this daily at dusk, dawn and noon,  
Would get rid of all sins committed by him.



# Ashtakshara Keerthanam

---

[Song about Eight Letters]

By Poonthanam

Translated by P. R. Ramachander

[Poonthanam was possibly one of the greatest forerunners of Bhakthi cult in Kerala and his greatest work was Jnana Pana. Loosely it can be translated as "Pot of Knowledge". But "pana" here is not pot but a style of folk poem. This is written in a common man's language and in a common man's verse. It preaches the greatness of repetition (singing) of the Holy God's names. In between Poonthanam wrote about the world he saw and the world he wanted to see. Some people term it as the Bhagavad Geetha of Malayalam. Here is a mellifluous extremely poetic prayer addressed to the God who is worshipped by the eight letter chant, "Om Namō Narayanaya".]

1. Krishnambuja nethra Krishna, Nruhare, Padmanabha,  
Krishnachyutha krupanasraya karunamrutha jaladhe,  
Krishnanandha jaya Govinda Jagadeaswara Krishnu, Mukunda,  
Ashtakshara parikeerthana Bhagwan thava Saranam.

Oh Krishna with black lotus like eye, Oh Narasimha, Oh Padmanabha,  
Oh Krishna, Oh Achyutha, Oh god who becomes indebted to those who  
surrender, Oh sea of nectar of mercy,  
Hail Oh joyful Krishna, Govinda, god of universe, Krishna, Mukunda,  
Oh God who is sung by eight letters, I surrender to you.

2. Narayana, Nalinekshana, Narakardhana, murali,  
Nadhamrutha tharali krutha naga jangama vithathe,  
Nana jana hrudayambuja nilayachyutha Vishno,  
Ashtakshara parikeerthana Bhagwan thava Saranam.

Oh Narayana, Oh lotus eyed one, Oh killer of Naraka,  
Oh God who with nectar like music of his flute, melted our mind,  
Oh God who made the snake move out, Oh Vishnu who lives,  
In the lotus like mind of various people as Achyutha,  
Oh God who is sung by eight letters, I surrender to you.

3. Athimohana sarasiruha dala komala nayanaa,  
Athasi kusuma sushmadhara parimoshana nipuna,  
Aathi sithala karunamrutha vaivasi krutha hrudaya,  
Ashtakshara parikeerthana Bhagwan thava Saranam.

Oh Bewitching pretty God with lotus like eyes,  
Oh expert in taking away our mind wearing very pretty flower of flax,  
Oh God who using the very cold nectar of mercy makes us helpless,  
Oh God who is sung by eight letters, I surrender to you.

4. Kamalakara paralalitha kamalanvitha kamalodhara sushama,  
Parimelitha charanambya yugal aanatha Bhuvana,  
Samalayutha vipheekrutha kusalamrutha charitha,  
Ashtakshara parikeerthana Bhagwan thava Saranam.

Oh God holding a lotus flower, with a lotus like navel and served by crowd of lotus flowers,  
Oh god who is the universe with roaring lotus like pair of feet,  
Oh God who has nectar like happy story of blemish and wantonness,  
Oh God who is sung by eight letters, I surrender to you.

5. Kala Bhashana, chala bhooshana mathi dhooshana harana,  
Vidhi naipuna vishami krutha janaduraga nruhare,  
Hela krutha halaamadaneelambara sahaja,  
Velathiga jana kaalana kalanala sadrusa,  
Ashtakshara parikeerthana Bhagwan thava Saranam.

Oh stealer of false speech, fraud acts and sinning thoughts,  
Oh Lord Narasimha, expert in fate who removed people of mischief far away,  
Oh Lord wearing blue cloths, who is the friend those intoxicated amorous dalliance  
Oh Lord who is like forest fire which is the god of death to very bad people,  
Oh God who is sung by eight letters, I surrender to you.

6. Leelakrutha hey vama mahesa jana subaga,  
Mandhara suma mandhira vara Thulasi vana maalaa,  
Mandhee krutha Madhu kaidaba madanopama sushamaa,  
Santhapitha santhathyarchanasandheepani charana.  
Ashtakshara parikeerthana Bhagwan thava Saranam.

Oh good fortune of people who is the God of Vamapura, who is fond of sports,  
Oh garland of forest of Thulasi, who has perfume of Mandhara flowers and is the divine one of the temple,  
Oh God similar to god of love with great prettiness, who was slowed down by Madhu and Kaidabha,  
Oh God, who offered his children at the feet of his teacher Sandheepini who was sorrowing,  
Oh God who is sung by eight letters, I surrender to you.

7. Indhindhira varnaa kundalaanolitha karnaa,  
Vrundavana vasaa, pasu vrundhavana sheelaa,  
Vrundharaka vrundharchitha padambuja Vishno,  
Ashtakshara parikeerthana Bhagwan thava Saranam.

Oh God with the colour of a large bee, whose ears are decorated by ear globes,  
Oh God who lives in Vrindavana, who used to graze the cows there,  
Oh Eminent Lord Vishnu whose lotus like feet are worshipped by Thulasi leaves,  
Oh God who is sung by eight letters, I surrender to you.

8. Vamalaya vaasaa drutha hemangadhe vibhavaa,  
Bhama kucha kalasarchitha Damodhara deva,  
Somabharanaaswadhitha namamrutha Vishno,  
Ashtakshara parikeerthana Bhagwan thava Saranam.

Oh Lord who lives in Vamapura, who wears golden ornaments,  
Oh God who is worshipped by Bhama, Oh God Damodara,  
Oh Vishnu whose nectar like name is appreciated by Lord Shiva wearing the moon,  
Oh God who is sung by eight letters, I surrender to you.

# Athma Nivasi Rama

---

[Rama who lives in the soul]

Translated by P. R. Ramachander

[This prayer is a bhajan (group song) written in Hindi praising Lord Rama. Normally the first one or two lines are sung by the leader of the Bhajana, and the refrain is sung by all the people who are there in the group.]

Atmanivasee Rama, Atmanivasee Rama  
Dasharathanandana Rama jaya jaya,  
Janakijeevana Rama. 1

Rama who lives in the soul, Rama who lives in the soul,  
Victory and Victory to Rama, son of Dasaratha,  
The soul of Sita.

Ayodhyavasee Rama, Ayodhyavasee Rama  
Dasharathanandana Rama jaya jaya,  
Janakijeevana Rama. 2

Rama who lives in Ayodhya, Rama who lives in Ayodhya,  
Victory and Victory to Rama, the son of Dasaratha,  
The soul of Sita.

Aranyavasee Rama, Aranyavasee Rama  
Dasharathanandana Rama jaya jaya,  
Janakijeevana Rama. 3

Rama who lives in forest, Rama who lives in forest,  
Victory and Victory to Rama, son of Dasaratha,  
The soul of Sita.

Ahalya uddharaka Rama, Ahalya uddharaka Rama  
Dasharathanandana Rama jaya jaya,  
Janakijeevana Rama. 4

Rama who made Ahalya arise, Rama who arise Ahalya,  
Victory and Victory to Rama, son of Dasaratha,  
The soul of Sita.

Dashamukhamardana Rama, Dashamukhamardana Rama  
Dasharathanandana Rama jaya jaya,  
Janakijeevana Rama. 5

Rama who killed ten faced Ravana, Rama who killed ten faced Ravana,  
Victory and Victory to Rama, son of Dasaratha,  
The soul of Sita.

Bhaktavasala Rama, Bhaktavatsala Rama  
Dasharathanandana Rama jaya jaya,  
Janakijeevana Rama. 6

Rama who likes his devotees, Rama who likes his devotees,  
Victory and Victory to Rama, son of Dasaratha,  
The soul of Sita.

Ayodhya Vasi Ram, Ram Ram Dasharatha Nandana Ram  
Pateetha Pavana Janaki Jeevana Seeta Mohana Ram  
Ayodhya Vasi Ram, Ram Ram Dasharatha Nandana Ram  
Pateetha Pavana Janaki Jeevana Seeta Mohana Ram. 7

Rama who lived in Ayodhya, Rama, Rama  
Rama, the son of Dasaratha, Rama, Rama,  
The purifier of the sinners, the soul of Sita, He who makes Sita pretty, Rama,  
Rama who lived in Ayodhya, Rama, Rama  
Rama, the son of Dasaratha, Rama, Rama,  
The purifier of the sinners, the soul of Sita, He who makes Sita pretty, Rama.

Prema mudita mana se kaho  
Rama Rama Ram, Shree Rama Rama Ram  
Shree Rama Rama Ram, Shree Rama Rama Ram. 8

Tell with mind full of love,  
Rama, Rama, Rama, Sri Rama, Rama, Rama,  
Sri Rama, Rama, Rama, Sri Rama, Rama, Rama.

Papa kate dukha mite, leta Rama nam  
Bhava sumudra sukhada nava, eka Rama nam.  
Shree Rama Rama Ram, Shree Rama Rama Ram  
Shree Rama Rama Ram, Shree Rama Rama Ram. 9

The cutter of sins, the cure of sorrow is the name of Rama,  
The boat in the sea of misery, one name of Rama,  
Sri Rama, Rama, Rama, Sri Rama, Rama, Rama  
Sri Rama, Rama, Rama, Sri Rama, Rama, Rama.

Parama Shanti Sukha nidhana,  
Divya Rama nam.  
Niradhara ko adhara, eka Rama nam.

Shree Rama Rama Ram, Shree Rama Rama Ram  
Shree Rama Rama Ram, Shree Rama Rama Ram. 10

The great source of peace of happiness,  
Is the divine name of Rama,  
Sri Rama, Rama, Rama, Sri Rama, Rama, Rama  
Sri Rama, Rama, Rama, Sri Rama, Rama, Rama.

Parama gopya parama ishta,  
Mantra Rama nam  
Santa hridaya sada basata  
Eka Rama nam.  
Shree Rama Rama Ram, Shree Rama Rama Ram  
Shree Rama Rama Ram, Shree Rama Rama Ram. 11

Very secret and very dear,  
Chant is the name of Rama,  
Sri Rama, Rama, Rama, Sri Rama, Rama, Rama  
Sri Rama, Rama, Rama, Sri Rama, Rama, Rama

Mahadeva satata japata  
Divya Rama nam  
Kashi marata mukti karata  
Kahata Rama Rama nam.  
Shree Rama Rama Ram, Shree Rama Rama Ram  
Shree Rama Rama Ram, Shree Rama Rama Ram. 12

Always chanted by Lord Shiva,  
Is the divine name of Rama,  
In Benares when dying for salvation,  
He says the name of Rama, Rama,  
Sri Rama, Rama, Rama, Sri Rama, Rama, Rama  
Sri Rama, Rama, Rama, Sri Rama, Rama, Rama.

Maata Pita Bandhu Sakha, Sabihi Rama Nam.  
Bhakta Janana Jeevna Nandana  
Eka Rama Nam.  
Shree Rama Rama Ram, Shree Rama Rama Ram  
Shree Rama Rama Ram, Shree Rama Rama Ram. 13

Mother, father, relative and friend are all name of Rama,  
The garden of happiness to the devotees,  
Is one name of Rama,  
Sri Rama, Rama, Rama, Sri Rama, Rama, Rama  
Sri Rama, Rama, Rama, Sri Rama, Rama, Rama.

# Bala Mukundashtakam

---

[The octet on the child who gives immortal bliss]

Translated by P. R. Ramachander

[Among the several forms of devotion in Hinduism, possibly one of the most easy is that of loving him as if he is your baby. This devotional hymn on Lord Krishna follows that approach. Lord Krishna is supposed to sleep on a leaf of a banyan tree and float on the surging waters of final deluge. He is supposed to hold his feet by his hand and put his toe in to his mouth. This hymn in its first stanza brings this image of Lord Krishna and then goes on to describe the adventures of this God Child as a baby. The first stanza of this great prayer also occurs in Sri Krishna Karnamrutha, a great book by a poet called Leela Shuka. It is not known whether he is the author of this prayer also.]

Kararavindena padaravindham,  
Mukharavinde vinivesayantham,  
Vatasya pathrasya pute sayanam,  
Balam mukundam mansa smarami. 1

With my mind I think of that child Mukunda,\*  
Who with his lotus like hand catches his lotus like feet,  
And brings it near his lotus like face and steals our heart,  
And sleeps peacefully on a banyan leaf.

\* He who gives immortal bliss.

Samhruthya lokaan vatapathramadhye,  
Sayanamadhyantha viheena roopam,  
Sarveshwaram sarva hithavatharam,  
Balam mukundam manasa smarami. 2

With my mind I think of that child Mukunda,  
Who after dissolution of the earth,  
Sleeps on the middle of leaf of a banyan tree,  
Whose form has neither end nor beginning,  
Who is the god of all,  
And who is the incarnation of good for all.

Indeevara shyamala komalanganam,  
Indrathi devarchitha pada padmam,  
Santhana kalpa druma masrithanaam,  
Balam mukundam manasa smarami. 3

With my mind I think of that child Mukunda,  
Who has a pretty dark mien, with the colour of a blue lotus,  
Whose lotus like feet is worshipped,  
By all devas and Indra their king and who is the wish giving tree,  
Blessing progeny to those who pray for it.

Lambhalakam lambhitha harayashtim,  
Srungara leelangitha dantha panktheem,  
Bimbadaram charu vilasa nethram,  
Balam mukundam manasa smarami. 4

With my mind I think of that child Mukunda,  
Who has locks of his hair falling all over his face,  
Who wears long pretty hanging chains,  
Who has rows of nectar like teeth that shine with love,  
Who has reddish lips like the Bimba fruit,  
And who has very pretty captivating eyes.

Sikhye nithayadhya payothatheeni,  
Bahirgadayam vraja naykayam,  
Bukthwa yadeshtam kapatena suptham,  
Balam mukundam manasa smarami. 5

With my mind I think of that child Mukunda,  
Who acts as if he is sleeping, after eating,  
Butter Sufficient to meet his desire,  
When Yasoda had gone out,  
After keeping milk, and curd in a pot.

Kalindajantha sthitha Kaiyasya,  
Phanagrange natana priyantham,  
Thath pucha hastham saradindu vakthram,  
Balam mukundam manasa smarami. 6

With my mind I think of that child Mukunda,  
Who has got a face like the autumn moon,  
And who while he was on the stone in river Kalindhi,  
Desires to dance on the hood of the snake Kaalinga,  
Holding his tail by one of his hands.

Ulookhale badha mudhara souryam,  
Uthunga padmarjuna bhanga leelam,  
Uthphulla padmayatha charu nethram,  
Balam mukundam manasa smarami. 7



With my mind I think of that child Mukunda,  
Who is tied to a mortar,  
Who is charitable and heroic,  
Who broke the twin Arjuna trees playfully,  
And whose eyes are like fully open red lotus.

Alokhya maadur mukha madarena,  
Sthanyam pibhantham sasareehuaksham,  
Sachinmayam, devamnantharopam,  
Balam mukundam manasa smarami. 8

With my mind I think of that child Mukunda,  
Who lovingly looks at his mother's face,  
When he drinks milk from her,  
Who is having eyes like the lotus flower,  
Who is the unalloyed form of truth,  
And who is the God with limitless form.

# Balarama Sthava Raja

---

Translated by P. R. Ramachander

[The stotra is taken from Garga Samhitha and is addressed to Balarama incarnation of Lord Vishnu. Lord Balarama was the Guru of Duryodhana.]

Duryodhana Uvacha:-

Stotram Baladevasya prangvipaka maha mune,  
Vadha maam krupayaa Saakshaath sarva sidhi pradaayakam

Duryodhana said:-

Oh great sage Prangvipaka, please tell me the prayer addressed to  
Balarama,  
Which really leads us truly to realization of all powers.

Prangvipaka Uvacha:-

Sthavarajam thu Ramasya Veda Vyasa krutham Shubham,  
Sarva sidhi pradham rajagna srunu kaivalyadhaam nrunaam.

Prangvipaka said:-

The king of prayers addressed to Balarama which was composed by Veda  
Vyasa,  
Would get you all occult powers and so king hear that so that you get  
salvation at the end.

Stotra

1. Devadhi deva bhagavan kamapala namosthute,  
Namo ananthaya seshaya sakshad Ramaya they nama.

Salutations to the god of gods who fulfills our wishes,  
Salutations to Anantha and Adhi Sesha who, salutations to Balarama himself.

2. Dharadharaya poornaaya swadhamne seera paanaye,  
Sahasra sirase nithyam nama sankarshanaaya they

I salute you daily, Oh Sankarshana, who lifts the earth, who is complete  
Who is self powered, who holds a plough and has thousand heads.

3. Revathi Ramana thwam Baladevaa achyuthaagraja,  
Halayudha pralambhagna pahi maam Purushothama

Please protect me Oh Purushothama, who is darling of Revathi.  
You are Baladeva, elder brother of Krishna, holder of plough and killer of Pralambha.

4. Balaya bala bhadraya thalaangaya namo nama,  
Neelambaraya gouraya Rouhineyaya they nama

Salutations to the strong one, Balarama, and one having auspicious marks,  
Salutations to the white coloured one who wears blue cloths and one born in star Rohini.

5. Dhenukarir srushtikari kutarir balvalanthaka,  
Rugmayari koopakarnari Khumbandaris thvameva hi

You are the enemy of Dhenuka, the creator, one who holds an axe and killer of Balwala,  
You are the killer of Rugmi, Koopakarna and Khumbanda.

6. Kalindhi bhedanosi thwam Hasthinapura karshaka,  
Dhavividharir Yadhavendro Vruja mandala mandana

You are the one who caused flow of river Yamuna and one who vexed Hasthinapura,  
You are the killer of Dwividha, king of Yadavas, one who shined in the land of Vruja

7. Kamsa brathrur prahanthosi Theertha yathra kara Prabhu,  
Duryodhana guru saakshath pahi pahi prabho thwatha.

You are the killer of brother of Kamsa, and the lord who goes to Pilgrimages,  
You are the Guru of Duryodhana and so please protect me.

8. Jaya jayachyutha deva parathpara -swayam anantha digantha gatha  
srutha,  
Sura muneendra phaneendra varaya they -musaline baline halane nama.

Hail, hail The God Achyutha who is divine among divines,  
Who is well known and famous all over the world as Anantha,  
The devas and great sages are your devotees, oh king of snakes,  
Salutations to him who holds a club, who is strong and holds a plough

Phala Sruthi

Ya padeth sathatham sthavanam nara - sa thu hare paramam  
padamaavrajeth,

Jagadhi sarva balam thwari mardanam - bhavathi thasya dhanam swajanam  
dhanam

Ithi Sri Garga samhithaayaam Bala Badra khande Bala Bhadra sthava raja  
sampoornam.

#### Benefits of Recitation

If a person reads this always,  
He would march towards the feet of Lord Hari,  
He would get all strength in the world to fight with his enemies,  
He would have all the wealth of his people as his.

Thus ends the king of prayers addressed to Bala Rama,  
Which occurs in Garga Samhitha in the chapter on Bala Bhadra.

# Bhagavat Sthuthi

---

By Agni

Translated by P. R. Ramachander

[This great but small prayer is addressed to Lord Vishnu and occurs in Skanda Purana. The Sanskrit original can be seen in [docs.google.com](https://docs.google.com).]

Agnir Uvacha: -

Fire God said: -

1. Vishudha, vijnana ghanam puranam,  
Sanathanam viswasrujaam pathim gurum,  
Anekam yekam Jagadheka Nadham,  
Namamyananthasritha Sudha budhim.

Oh God who is extremely pure with deep wisdom, primeval,  
Who has no beginning, who is the lord of creator of universe and teacher,  
Who is many who is alone, who is the one Lord of the world,  
I salute that endless pure and wise being.

2. Maya mayim sakthim upethya viswa,  
Kartharam uddhishya rajopayuktham,  
Sathwena chasya sthithi hethum ugram,  
Atho thamobhir grasithara meede.

Approaching the universe which is full of power of illusion,  
Aimed at the doer along with great emotion,  
That being who is the cause of existence,  
Then swallowed the darkness and I praise him.

3. Avidhyaya Viswa vimohithathma,  
Vidhaika roopam vithatham trilokyaam,  
Vidhyasritha thathwath sakalajnam eesam,  
Thwa vidhyaya jeevam aham prapadhye.

The soul who is confused about the universe, with ignorance,  
Tried to attract that form to the three worlds,  
But that God with his wisdom was the knower of all principles,  
And I salute that soul using that knowledge.

4. Bhakthecchaya aavishkrutha deha yoga,  
Maabhoga bhogarpitha yoga yogam,  
Kouseya peethambara jushta sakthim,  
Vichithra sakthyashtamayeshta meede.

That union of the body which was revealed by the desire of the devotee,  
And that great pleasure due to the union of unions was dedicated to that  
pleasure,  
With that usual power dressed in yellow silk cloth,  
And I praise that wonderful power which was rapid.

Phala Sruthi

Sri Narayana Uvacha

Ya tethad prathar uthaya sruthi sravayech suchi,  
Agni theertha kritha snanam phalam aapnothya asamsayam

If this prayer is heard, after we get up in the morning in a clean state,  
Without any doubt we would get the effect of bathing in Agni Theertha  
(Badrinath).

Ithi Skande Maha purane Vaishnava Khande, Badrikasrama Mahatmye,  
Agni kritha Bhagawath Sthuthi sampooranam.

This ends the prayer to God Vishnu which was composed by fire God,  
Which occurs in the Chapter on "Greatness of Badarikasrama" in the book  
Of greatness of Vishnu which is a part of the great Skanda Purana.

# Bhagawan Manasa Pooja

---

[Mental worship of God]

By Adi Shankara Bhagwat Pada

Translated by P. R. Ramachander

[Here is a very pretty prayer describing the mental worship of Lord Krishna. In the reference book in Malayalam it is stated that it is written by Adi Shankara.]

Hrudambhoje Krishna sakala jala shyamala thanu,  
Sarojaksha sragweemukuta kadagath aabharanavan,  
Saradraka nadha prathima vadana Sri Muralikam,  
Vahan dhyeyo Gopi gana parivrutha kumkumachitha. 1

In my mind I am able to see Lord Krishna,  
As the one who is black like a water rich cloud,  
One with lotus eyes, one who wears garlands,  
Crown and bangles, one who is like the autumn moon,  
One who holds the flute, one who is surrounded by Gopis,  
And one who wears the saffron tilaka in his forehead.

Payombhodher dwepan mama hrudaya mayahi Bhagawan,  
Mani vrathabrajath kanaka vara peetam bhaja hare,  
Suchinhou the padou yadu kula jane nejmi sujair,  
Grahanedham dhoorva dala jaladarghyam mura ripo. 2

Hey God from the ocean of milk, be pleased to come in to my mind,  
And Oh Hari, please be seated on the golden seat studded with gems,  
And Hey chief of Yadavas, I would be washing your feet with clean water,  
And hey enemy of Mura, please receive these drops of water of Worship,  
Dripping from the tips of the leaves of dhoorva grass.

Thwachamopendra tridasa saridha ambothi sisiram,  
Bhajaswemam panchamrutha rachithamaplawamaghahan,  
Dhyunadhya kalindya aapi kanaka kumbha sthithamidham,  
Jalam thena snanam kuru kuru kuurushwaachamanakam. 3

Hey, remover of sins please sips the coldest water from the divine Ganga,  
And please accept the bath made with five nectars like ghee and jaggery,  
And please use the water of Yamuna filled in golden pots,  
And take your bath and also wash your face again and again.

Thadid varne vasthre bhaya vibhaya kanthadhi haranam,  
Pralambhari brathar mrudula upaveetham kuru gale,

Lalate pateerm mrugamadhayutham dharaya hare,  
Grahanedham malyam satha dala thulasyadhi rachitham. 4

Wear the cloths which are like a streak of lightning,  
And wear that holy thread which destroys,  
Fear and passion in your neck, Oh brother of Bala Rama,  
Wear the dot in the forehead with musk and also,  
Receive from me the garland made of thulasi [basil] and lotus.

Dasangam dhoopam sadvadanacharanogrerpithamaye,  
Mukham deepenanduprabhavarajasa deva kalaye,  
Emou pane vaneepathinuthasa karpooa rajasa,  
Vishodhyagre datham salilamidhamachama nru hare. 5

I offer at your feet the scented smoke from ten different herbs,  
And I wave the light lit on camphor over your face,  
And Oh God who is being saluted by Lord Brahma,  
Please receive this water from my hands,  
Which have been cleaned with camphor and gargle it.

Sada thrupthannam shad rasa vadakhila vijnana yutham,  
Suvana mathre go krutha chashaka yukthe sthithamidham,  
Yasoda soono thalparamadhayayasanasakhibhi,  
Prasadam vanchadbhi saha thadanu neeram pibha vibho. 6

Oh son of Yasodha, along with your friends partake,  
This food which has all the six known tastes,  
To which Ghee is added and which is kept in a small golden cup,  
And become pleased and also drink the perfumed water that I offer.

Sachandram thamboolam mukharuchikaram bakshaya hare,  
Phalam swadhu preethya parimalavadaswadhaya chiram,  
Saparya paryapthai kanaka mani thala sthithamidam,  
Pradheepai raratheem jaladhi thanayaslishta rachaye. 7

Please eat the tasty thamboola\* laced with camphor, Oh Hari,  
Please eat the very tasty and scented fruits which are liked by you,  
And which are being offered in a golden plate studded with gems,  
And I am worshipping you with lighted lamps to please you,  
Who is being embraced by the daughter of the ocean.

\* Mixture of betel leaf, betel nut and lime.

Vijatheeyai pushpai rabhibhirvilwa thulasi,  
Yuthaischemam pushpanjalimajithathey moordhni nidhadhe,



Thava pradakshinya kramanamakha vidhwamsi rajitham,  
Chaturvaram Vishno jani padha gathi sranthi vidhusa. 8

With great sweet smelling flowers like the Thulasi and Bilwa,  
I worship your head, Oh God who can never be defeated,  
And Oh Vishnu who has never been born,  
I perambulate you four times, to take away all my sins.

Namaskaro ashtanga sakala duritha dwamsana patu,  
Krutham nithyam geetham sthuthirapi ramakantha tha imam,  
Thava preethyai bhooyadaham api cha dasasthava vibho,  
Krutham chidram poornam kuru kuru namasthesthu Bhagawan. 9

I offer prostrations with eight body parts touching the earth,  
Which is capable of destroying all sorts of miseries,  
And Oh Consort of Lakshmi, I pray you, sing about you,  
And dance before you to please you as I am your slave,  
And please correct the faults done by me in your worship.

Sada sevy Krishnaasajala Ghana leelakarathale,  
Dadano dadhyannam thadanu nava neetham muralikam,  
Kadachith kanthanamkucha kalasapathralirachana,  
Samasaktham snighdhai saha shishu viharam virachayan. 10

I am always at the service of Krishna, who is black like a cloud,  
Who holds curd rice, butter and flute in his hands,  
And who sometimes is busy in drawing lines on the busts of his wives,  
And some other times is busy in playing childish pranks with his friends.

Mani karnee chaya jathamidham manasa poojanam,  
Ya kurvee thoshasi pragnasthasya Krishna praseedathi. 11

This worship with mind which originated in the holy waters of Ganges,  
If done by a learned man in the dawn, would make Lord Krishna pleased with him.

Ithi Sri Shankaracharya virachitham Bhagwan manasa pooja sampoornam.

Thus ends the mental worship to Lord Krishna composed by Adi Shankara.

# Bhagawatha Vandanam

---

[Salutation to Bhagawatha Purana]

Translated by P. R. Ramachander

[Bhagawatha Purana deals about the story of Lord Vishnu, highlighting more on his incarnation as Lord Krishna. This great story was written by sage Vyasa, who wrote this because he did not get satisfaction even after writing the 18 Puranas. It was later retold by his son Sage Shukha to King Parikshith. This prayer is addressed to this great epic.]

1. Samasara sagare magnam dheenam mam karunanidhe,  
Karmagraha graheethangam maam udhara avarnath.

Hey treasure of mercy, the poor me is deep inside the sea of domestic life,  
For helping me do my correct duties, take me out of this sin of birth and death.

2. Srimad bhagawathakhyoyam prathyaksha Krishna yeva hi,  
Sweekruthosi maya nadhaa, mukthyartham bhava sagare.

The story of Bhagwatha is really Lord Krishna in person,  
So Lord receive me for freeing me from the sea of birth and death.

3. Manoradaho madheeyoyam saphala sarvadhya thwayaa,  
Nirvighnenaiva karthavyo dasoham thava kesava.

Always you have made all the wishes of my mind come true,  
And please help me to do the duty of this slave without any road blocks, Oh Kesava.

4. Shuka roopa prabhodagna, sarva sashtra visaradhaa,  
Yethad kadhaa prakasena madagnanam vinasya.

The teller of the story, the sage Sukha, is an expert in all shastras,  
And please destroy my ignorance by telling the story.

5. Vande Nanda vruja sthreenaam, pada renu maheekshanasa,  
Yaasaam hari kadoth gheetham punathi huvanathrayam.

Salutations to the Nanda ladies of Vruja, who by taking the dust of your feet,  
Made the story of Lord Vishnu known to the three worlds.

6. Niseedhe thama udhhoothe jayamane janardhana,  
Devakyam Deva roopinyaam Vishnu sarva grahasraya.

In the darkness when base qualities are born The God Vishnu wins over them,  
And the God who is born to Devaki lives in all houses.

7. Aaveerasee dhyadha prachyam disoondhireva pushkalaa.

Continuously meditating would make one  
Shine splendidly like a moon in the east.

# Bheeshma Sthuthi

---

[Prayer of Bheeshma]

Translated by P. R. Ramachander

[This great prayer occurs in the great epic Mahabharatha. The Grand old man of Mahabharatha is Bheeshma, the son of King Santhanu and the grand father of Pandavas and Kouravas. Since he lived with Dritharashtra, he decided to join the war on the side of the Kouravas. Lord Krishna who refused to participate in the war took an oath that he would not take part in the war but be a charioteer to Arjuna. He also took an oath that he will never raise any weapon during the war. Bheeshma who is a great devotee of Krishna and also a great warrior took an oath that he will make Lord Krishna take up his weapon. So he went on sending sharp arrows at Arjuna and Lord Krishna. At a particular time Lord Krishna felt that Arjuna is loosing the war against Bheeshma. So unable to bear this he took his holy wheel and jumped at Bheeshma. Bheeshma explains this in this prayer as done due to his love towards his great devotee.]

Ithi mathir Upakalpithaa vithrushnaa,  
Bhagawathe sathwatha pungave vibhoomni,  
Swasukhamupagathe kwichidwiharthu,  
Prakruthimupeeyushiyad bhava pravahaa. 1

That Brhamam which is sunk within itself,  
Some times, with an interest to play,  
Takes some form of nature leading.  
To the effulgent tide of Samsara,  
And I believe it has taken the form,  
Of this great one of the clan of Yadus,  
And I submit it to him, my self,  
Without any interests or desires.

Tribhuvana kamanam, thamala varnam,  
Ravi kara gowrambharam Dhandane,  
Vapuralakakulavruthaana naabhjam,  
Vijya sakhe rathirasthu metanavadhya. 2

Oh friend of Arjuna, let my mind,  
Attach without any expectations to you,  
Who is prettiest in all three worlds,  
Who is blue coloured like Thamala,  
Who wears dresses that are yellow,  
Similar to the shine of the early sun,

And who has a pretty lotus like face,  
That is hidden by the pretty tresses,  
Which flow from the top of his forehead.

Yudhi thuragarajo vidhumra vishya,  
Khachaluleetha srama varyalam kruthasye,  
Mama nisithasasairvibhidhyamana,  
Thwachi vilasad kavachetasthu Krishna athma. 3

Let my mind and soul rest in that Krishna,  
Who is covered by the dust, raised by hooves of horses,  
Whose hair uncontrollably moves here and there,  
Whose lotus like face is covered by sweat of exertion,  
Whose body has been pierced by my sharp arrows,  
And whose armour shines with the spread of blood.

Sapadi sakhivaco nisamya madhye,  
Nija parayor balayo radham nivesya,  
Sthithavathi para sainikayurakshana,  
Hruthavathi Partha sakhe rather mamasthu. 4

Let my heart firmly stay with the friend of Arjuna,  
Who positioned the chariot in between armies,  
As per the request made by Arjuna.  
And killed all the enemies just by his glance.

Vyava hitha prathanaamukham nireekshya,  
Swajanavadha dwimukhadya dosha budhya,  
Kumathimaharadathma vidhyayaa,  
Scharanarathi paramasya thasya me asthu. 5

Let my mind rest firmly on the divine one,  
Who taught the science of soul to Arjuna,  
Whose deluded mind lead him to take recourse,  
To the argument that he would be killing his own people.

Swanigama mapahaya math prathigna,  
Mruthamadhi karthumavaplutho radhastha,  
Drutha radhacharanotabhyachalad gur-  
Haririva hanthumibham gadothareeyam. 6

Not caring for his oath but trying to make my oath right,  
He took a decision to kill me and jumped from the Charriot,  
Like a Lion rushing to kill an elephant, along with his Chakra,  
Making the earth shake unknowingly and slipped his upper cloth down.

Sithavishakhahatho visirna damsa,  
Kshathaja pariplutha aatha thayino may,  
Prasabhamabhisasara madwadhartham,  
Sa bhavathu may Bhagawan gather Mukunda. 7

His armour being punctured by my sharp arrows,  
And with his bleeding wounds, he jumped to kill me,  
As he tried to protect a devotee.  
And make the oath of another devotee come true  
Showing his partiality to his devotees twice,  
And let that Lord Mukunda be my refuge.

Vijaya radha kutumba aathathoithre,  
Dyatha haya rasminee thachreye kshaneeye,  
Bhagawathi rathirasthu may mu moorsho-  
Ryahamiva nireekshya hathaa gathaa swaroopam. 8

Vowing to protect the chariot and family of Arjuna,  
And holding in his hand the whip to control the horses,  
Is the God who steals the mind of onlookers,  
And the one who grants them a place in his heaven,  
To all those who see him and die there.

Lalitha gathi vilasavadhguhaasa-  
Pranaya nireekshana kalpi thoru maanaa,  
Krutha manu krutha vathya unmaa daandhaa,  
Prakruthi magan kila yasya gopa vadhwa. 9

For have not the gopa maidens, blinded by love,  
Towards him, who has vary pretty gait,  
Very bewitching smile and movements,  
That indicates love towards them,  
Show the great respect to him,  
And reached the salvation of his heaven.

Muni gana nrupa varya sangulteantha-  
Sadasee Yudhishtira raja soya yeshaam,  
Arhanamupapeda eekshaneeyo,  
Mama drusi gochara yesha aaviraathma. 10

In the Rajasooya performed by Yudhishtira,  
In the assembly of great kings and sages,  
You were worshipped by the entire world,  
And your coming under my sight,  
Is indeed a matter of great luck to me.

Thami mama hamajam sareerabhaajaam,  
Hrudhi hrudhi dheesthitha mathma kalpithaanaam,  
Prathi drusamiva naika dharkamevam,  
Samadhi gatho ta smidhoothabhedha moham. 11

After divesting myself of my ignorance due to desire and differentiation,  
I have now realized that Lord Krishna shines in the heart of all beings,  
Similar to the Sun who is spread in the eyes of all beings of earth,  
But appears as different to each according to his experience,  
And having realized this truth, I have attained fulfillment.

# Brahma Krutha Rama Sthuthi

---

[Prayer of Rama composed by Lord Brahma]  
Translated by P. R. Ramachander

[Here is a pretty prayer addressed to Lord Rama and composed by Lord Brahma. In the last few verses, Rama is described as Krishna.]

Vande devam vishnumasesha sthithi hethum,  
Thwam adhyathma jnanibhir anthar hrudhi bhavyam,  
Heya heya dwandwa viheenam paramakam,  
Sathamathram sarva hrudhistham drusi roopam. 1

I salute that God Vishnu, who remains after destruction everything,  
Who is the cause, who is meditated upon by realized sages,  
Who does not have the differences of giving and receiving,  
Who is only one, who is there but cannot be described and who is in all  
hearts and is what one sees.

Pranapanou nischaya budhya hrudhi rudhwa,  
Chithwaa sarvam samsaya bandham vishayoughan,  
Pasyantheesam yam gatha moha yathayastham,  
Vade ramam rathna kireetam ravi bhasam. 2

Salutations to the Rama who shines like Sun in his jeweled crown,  
Who is seen by sages who have completely forsaken mental wishes,  
Who with a determined mind, controls inhalation and exhalation,  
And who kills all doubts and controls their minds.

Mayatheetham madhavamadhyam jagadhadheem,  
Manatheetham moha vinasam muni vandhyam,  
Yogi dhyeyam yoga vidhanmam pari poornam,  
Vande ramam ranchitha lokam ramaneeyam. 3

Salutations to Rama who attracts the world and steals the mind,  
Who is beyond illusion, the Lord of Lakshmi and birth place of universe,  
Who is beyond measurement, killer of passion and is saluted by sages,  
And who by his mastery of yoga is meditated by yogis and is fully complete.

Bhava bhava prathyaya heenam bhava mukhyai,  
Bhoga sakthair architha padambhuja yugmam,  
Nithyam shudham budha manantham pranavakhyam,  
Vande Ramam veeramaseshasura dhavam. 4



Salutations to Rama who destroyed asuras due to his valour,  
Who is beyond the important concepts of is and is not,  
Who has a pair of lotus like feet, which is worshipped by those with desire,  
And who is forever clean, wise, limitless and is described by Om.

Thwam may nadho madhitha karyakhila kari,  
Manatheetho madhava roopokhila dhari,  
Bhakthya gamyo bhavitha roopo bhava hari,  
Yogabhyasair bhavitha chetha sahakari. 5

You are my lord Oh God, who fulfills all wishes made with devotion,  
Who is beyond measurement and is the Lord Vishnu and various forms taken  
by him,  
Who can be attained through devotion, assumes various forms and is the  
remover of sorrow of life,  
And who lives in the mind concentrated by yogic practices.

Thwam aadhyantham lokathatheenaam parameesam,  
Lokaanam no loukika mayair adhi gamyam,  
Bhakthi sraddha bhava samthair bhajaneeyam,  
Vande Ramam Sundara mindee vara neelam. 6

Salutations to Rama who is pretty and of the blue colour of Indivaraksha  
flowers,  
Who is the beginning and end, beyond the world and divine God,  
Who can be known by us measured by ordinary family life,  
And who can be sung about with devotion, attention and love.

Ko vaa jnathum thwamathimanam gathamnam,  
Manasaktho madhava shaktho muni manyam,  
Vrundaranye vandaka vrundaravindam,  
Vande Ramam bhava mukha vandhyam sukha kadam. 7

None are capable of knowing about your intelligence or movement,  
As you are above measurement and the Lord Vishnu,  
But you are considered as some one worth knowing by sages,  
And You are the one saluted by devas in the Vrindavan,  
And worshipped by Siva and other devas,  
And my salutations are due to you, Oh Lord Rama.

Nana shastrair Veda kadambai prathi padhyam,  
Nithyanandam nirvishaya jnana manaadhim,  
Sath sevartham manusha bhavam prathi pannam,  
Vande Ramam marakatha varnam Madhuresam. 8

Salutations to Rama, who is the king of Mathura and of emerald colour,  
Who is being dealt by various Shastras and collection of Vedas,  
Who is forever happy, perennial and having knowledge other than things,  
And who took the form of man for serving the good people.

Sradha yuktho ya padatheem sthavamaadhyam,  
Brahaamam, brahma jnana vidhanam bhuvi marthya,  
Ramam shyamam, kamidha kama pradha meesam,  
Dhyathwa dhyathaa pathaka jaalai vigatha syath. 9

He who reads with attention and devotion, these poems,  
Composed by Lord Brahma explaining,  
About knowledge of Brahman to the men,  
Meditating on the black coloured Rama,  
Would be able to fulfill all his desires,  
And all the sins committed by him are erased.

# Brahma Sthuthi

---

[Prayer of Lord Brahma]

Translated by P. R. Ramachander

[Once when Lord Krishna was taking rest along with his cowherd friends, cows and calves after killing Aghasura, the cows grazed and went away to a long distance. Lord Krishna went in search of the cows. At that time Lord Brahma with an aim of testing the powers of Lord Krishna made the calves and cowherds disappear. When Lord Krishna came back he understood as to what has happened and assumed the forms of all the calves as well as the missing cowherds. After one year when Lord Brahma came back, he saw that everything was absolutely normal in Vrindavana. Lord Krishna then showed him his real form. Lord Brahma praised him by a great prayer, which occurs in tenth Skanda. 14th chapter, slokas 1-40. I have consulted the translation of this prayer by Smt. Sudha Devi Ramkumar in her Tamil book called Sri Krishna Sthuthi Malai and the translation by Sri C. I. Goswami in his English translation of Bhagawatham published by Gita Press, Gorakhpur.]

1. Naimeedya they abhravapushe thadidhambaraya,  
Gunjavatham saparipicha lasan mukhaaya,  
Vanya sruje kavala vethra Vishana venu,  
Lakshsmasraye mrudhu pade pasu pangajaya.

I praise you, oh praiseworthy Lord, who is the son of a cowherd,  
With tender feet, wearing bright cloths, with colour of dark cloud,  
With a shining face, wearing ear studs made of Gunja seeds,  
And decorated by the feather of peacock, with garland of forest flowers,  
Holding a vessel holding food, a cane, a horn and a flute.

2, Asyapi deva vapusho madanugrahasya,  
Swechaamayasya na thu Bhootha mayasya kopi,  
Nese mahi thwa vasithum manasantharena,  
Saakshath thaveva kimuthathma sukhanu bhoothe.

Oh God, when this form of yours assumed for blessing us,  
Taken of your own free will and wishes of your devotees,  
Is not capable of being understood within my mind,  
How can I understand the divine holy form of yours?

3. Jnane prayasamudha paasya namantha yeva,  
Jeevanthi sanmukharithaam bhavadheeya varthaam,  
Sthane sthithaa sruthi gathaam thanu vang manobhir ye,  
Prayaso ajitha jitho apyasi, tri strolokyaam.

Those who stay in their own homes, without,  
Making any effort to increase their Jnana,  
But spend their time venerating you by body speech and mind,  
And hear your stories by good people by visiting them,  
Conquer you completely in all the three worlds.

4. Sreya sthuthim bhakthi mudhasya they vibho,  
Klisyanthi ye kevala bodha labhdaye,  
Theshamasou klesaala yeva sishyathe,  
Naanyadhyadhaa sthoola thushava gathinaam.

Those who avoid using devotion which leads to fame, Oh Lord,  
But undergo lot of suffering for spiritual enlightenment,  
Find that leaves them, with only sufferings,  
Similar to the ones, who are engaged in pounding coarse husk.

5. Pureha bhooman bahavopi yogina,  
Thwad arpithehaa nija karma labhdhayaa,  
Vibhudhya bhakthyaiva kadho upa neethaya,  
Prapedhire agno Achyutha they gathim paraam.

Oh Lord, in olden times, many people having failed,  
In their attempts and objectives, gave up all their activities,  
And taking recourse to pure devotion got as a result of your stories,  
Oh Achyutha, immediately attained the state of salvation.

6. Thadhai bhooman mahimaa gunasya they,  
Vibho ddhumar hathya malaantharthmabhi,  
Avikriyath swanubhavaadha roopatho,  
Hyananya bodhyathmathayaa na chanyadhaa.

Oh Lord, your fame of being devoid of any attributes,  
Can only be realized by those with pure mind who have turned,  
Their look inwards and perceive in their mind without sending their senses  
outward,  
Because no one can see you by any other method.

7. Gunathmana sthe api gunaan vimathum,  
Hithaava theernsya ka easwarayi asya,  
Kalena yairva vimithaa sukalpai,  
Bhoopamsava khe mihika dhyubhasa.

Oh Lord of all Gunas, who controls all gunas,  
Who can ever find in you, the God who has come,  
To this world for the sake of the good of the world

For even the most intelligent ones, who might have,  
counted particles of dust, dew drops in the air.  
And the rays of the bright ones of the sky, cannot find you.

8. Thathenukampaam su sameekshamano,  
Bhunjana yevathmakruthan vipaakam,  
Hrudh vak vapurbhir vidhannamasthe,  
Yo mukthapadhe sa dhaayabhaak.

Anxiously expecting your mercy is the one,  
Who simply enjoys the effect of his good acts,  
And salutes you by heart, words and body,  
And thus Becomes fit for salvation.

9. Pasyesa may anarya manantha aadhya,  
Parathmani thwayyapi maayeemaayini,  
Maayaa vithathyekshithu maathma vaibhavam,  
Aham kiyanachhamiva archiri agnai.

See my God, I thought of enchanting you by my guile,  
You, who is greatest God, who is endless, who is primeval,  
Who is the divine soul and the great enchanter,  
And did I not try to show you my greatness,  
In spite of me being a spark from you who is a raging fire.

10. Atha kshamaswa Achyutha may rajo bhuvo,  
Hyajanatha sthwath pradhageesa maanina,  
Ajaavale paandha, thmontha chakshusha,  
Yeshe anukampyo mayi nadha vanithi.

So please pardon me, who has only rajo guna, Oh Achyutha,  
For having thought that I am independent of you,  
And further being not able to see you due to ignorance,  
And was bent on committing this sin towards you,  
In spite of the fact that you are my protector.

11. Kwaham thamo mahad ahanka charagni vaarbhoo,  
Bhoo samvishtitha anda ghata raptha vithasthikaya,  
Kwedhrugwidhaa viganthaa anda paranuchayaa,  
Vathaadhwaro mavivarasya cha they mahithwa.

Where am I, who is like a seven feet breakable pot,  
Along with the sheath of matter, greatness,  
Ether, air, fire, water and earth compare to you,  
Being infinite and whose pores are like huge windows,  
Through which countless cosmic eggs flow.

12. Uthksepanam Garbha gathasya paadayo,  
Kim kalpathe mathu radhoksha jaagase,  
Kimasthi naasthi vyapadesa bhooshitham,  
Thavasthi kukshe kiyadhapyanantha,

Oh God who is beyond senses, like the kick,  
Of the foetus inside the womb is not an offence against the mother,  
Is there anything in what I did which is wrong,  
For am I not like a child within your belly.

13. Jagathrayaantho dhadhi samplavodhe na hi,  
Narayanasyodha nabhi naalath,  
Vinirgatho ajasthvithi vajna na vai,  
Mrushaa kim thweeswara thwanna vinirgathosmi.

When the three worlds ended during the great deluge,  
On the belly button of the reposing Narayana, I was born,  
Say the sacred books and that is not a lie,  
And it is not a lie that I have come out of your belly.

14. Narayanasthwam na hi sarva dehinaam,  
Aathmasya adheesa akhila loka saakshi,  
Narayano angam nara bhooja laayanath,  
Thacchapi sathyam na thavaiva maaya.

Are you not Narayana, the Lord of the souls of  
All beings and the witness to the entire universe,  
And you are also the one lying down on water of deluge,\*  
And the present form of yours is one brought by illusion.

\* "Naara"

15. Thacchhe jalastham thava sa jagat vapu,  
Kim may ne drushtam bhagavamstha daiva,  
Kim vaa sudrushtam hrudhi may thadaiva,  
Kim no sapadyaiva punarvya darsi.

Why was not I able to see that form of yours,  
That was supporting the world and lying on water?  
And why was it seen clearly by me in my heart at the very moment,  
And why is it that I was able to see it again immediately?

16. Athraiva mayaa dhamanaa vathare hyasya,  
Prapanchasya bahi sphutasya,  
Kuthsnasya chaanthar jatara jananyaa,  
Mayaa thwameva prakatee krutham they.

Oh Lord who is the dispeller of illusion,  
Even when you were within your mother,  
Did you not show her the entire universe?  
And even at that time your power of illusion was clearly seen.

17. Yasya kukshaa vidham sarva saathmam bhathi yadhaa thadhaa,  
Thathvayya peeha thath sarva kimidham mayayaa vinaa.

The entire universe including you are visible in your abdomen,  
And how can this happen except through your illusion?

18. Adyaiva thwath druthe asya kim mama na they mayathwa  
maadarshitham,  
Yekosi pradhamam thatho Vruja suhrudh vathsaa samasthaa api,  
Thwanthosi chathur bhujaasthadakhilai saakam mayo upasithaa,  
Sthavandhyeva jagannthya bhoosthadhamitham brahma dwayam sishyathe.

Today you have shown us the illusory nature of everything except you,  
And before I stole the cows and cowherds, you only were there,  
And after that you became the cows, cowherds and all that they had,  
And I saw people including me doing service to your four armed form,  
And later you became the entire universe and now you are the non dual  
Brahman.

19. Ajaanathaam thwath padavi manathmani,  
Aathmanaa bhasi vithathya maayaam,  
Srushtaa vivaham jagatho vidhaana yiva,  
Yiva thwameshantha yiva trinethra.

To the ignorant ones who do not know about you,  
You appear as the nature mingled with the spirit,  
But by your own illusion you appear as me for creation,  
As you yourself for upkeep and as three eyed one for destruction.

20. Sureshvrushishveesa thadaiva nrushwapi,  
Thiryakshu yaadha swapi they ajanasya,  
Janmaa sathaam Dur madha nigrahaya,  
Prabho vidhaathaa sadanugrahaya cha.

Oh God, you who do not have any birth,  
Is born as devas, humans, sages, animals,  
Birds as well the beings that live in water,  
And these are meant to punish the wicked,  
And for blessing the people who are good.

21. Ko vethi bhooman bhagwan paramathman,  
Yogeswarothir bhavatha strilokyaam,  
Kwa vaa kadham vaa kathi vaa kadethi,  
Vistharayan kreedasi yoga maayam.

Oh God, Oh Supreme spirit, Oh master of Yoga,  
When you are spreading the curtain of illusion,  
Who can ever understand what you do in the three worlds,  
As to where or how or when you choose to play?

22. Thasmad idham jagad asesha masath swaroopam,  
Swapna abhamastha dhishanam purudhu khadhu kham,  
Thwayyeve nithya sukha bodha thana vanantho,  
Maayatha uddhyadapi yathsa dhivaavabhathi.

So this universe which is unreal, devoid of intelligence,  
Full of endless misery and which is like a dream,  
Appears as real, appearing and vanishing in your infinite self,  
Which is full of eternal bliss and consciousness.

23. Yeva sthwamathma Purusha Purana,  
Sathya swayam jyothir anantha aadhya,  
Nithyo aksharo ajasra sukho niranjana,  
Poorno adhvayo muktha upadhitho amrutha.

You are the unique soul, very ancient person,  
Personification of truth, shining, endless, primeval,  
For ever, imperishable, full of pleasure, without any taint,  
Complete, one who does not have second,  
One who gives salvation and are immortal.

24. Yevam vidham thwaam sakala aathmanaam api,  
Swa athmaana, athma athma thataa vichakshathe,  
Gurva arka labdho Upanishad su chakshushaa ye  
They tharantheeva bhavaannruthambudhim.

Those who get the sight to see and learn,  
From you who are the teacher, who brightens like sun,  
Would be able to see this world hidden by your illusion,  
And would be able to see you in the cave of their mind,  
And Would surely be able to cross the sea of birth and death.

25. Aathamaana mevathmatha yaa vijaanatham thenaiva,  
Jatham nikhilam prapanchitham,  
Jnanena bhooyo api cha thath praleeyathe,  
Rajjwamahir bhoga bhava bhavai yadha.



In those of the people who are not able to see their self,  
In its true character, their ignorance ties them to this world,  
And again this self disappears with their spiritual enlightenment,  
Like the rope appearing like a snake when we are ignorant,  
And appears in its true form with coming of enlightenment.

26. Ajnana samgnou bhava bhandha mokshou dhvou,  
Nama naanyai stha rithagna bhaavath,  
Ajaasra chinthatathmani kevale pare,  
Vicharya maano tharanaa vivahane.

Due to ignorance people refer to bondage and release,  
They are only names and when studied in depth,  
They do not have a separate existence away from self,  
For the existence of thing is due to his grace,  
Like night and day existing due to Sun.

27. Thwamathmaanam param mathwa paramathaanameva cha,  
Aathmaa punar bahir mrugya aaho agna janathagnathaa.

The ignorant people who do not know this conclude,  
That you are not same as the soul inside their body,  
And also think that that soul is also same as their body,  
And thus they, whose mind is clouded by ignorance,  
Continuously search for you outside their body.

28. Antharbhava anantha bhavanthameva hi,  
Athathya jantho mrugayanthi santha,  
Asanthamapya anthyahimantharena santham,  
Gunam tham kimu yanthi santha.

In this endless chain of birth and death which exists,  
The wise hunt for that which is inside all beings,  
Rejecting all that which is other than you,  
And they are called sages, for they do not believe the rope near at hand as  
the snake.

29. Adhaapi they deva padambuja dhvaya,  
Prasada lesanu graheetha yeva hi.  
Jaanaathi thathwam bhagwan mahimno,  
Na chanmya ekoupi chiram vichinwan.

Nevertheless only one who gets a drop,  
of the grace of your lotus like feet,  
Will know the essence of know ledge of God,

And not other who in loneliness,  
Keep on investigating it for a long time.

30. Thadasthu may nadha sa bhoori bhago,  
Bhavethra vanyathra thu vaa thiraschaam,  
Yenaa hame kopi bhava janaanam bhoothwa,  
Nisheve thava pada pallavam.

Therefore, Oh Lord, may I be lucky enough.  
In this life or any other which could be sub human,  
To be one among the crowd of your devotees,  
And be engaged in the service of your feet as tender as a leaf bud.

31. Aho athi dhanya Vruja gopa ramanyaa,  
Sthanyamrutham peetha matheeva they nudhaa,  
Yaasaam vibho vathsa tharath athmajathmanaa,  
Ya thrupathaye adhyaapi cha chala madhwaraa.

Oh, the pretty damsels and cows of Vruja are lucky,  
For you have drunk their milk to your satisfaction from their udders,  
But Oh Lord even the sacrifices by us who are more than sons to you,  
Has not satisfied you till now, How lucky they are!

32. Aho bhagfyam aho bhagyam nanda gopa vrujoukasam,  
Yan mithram paramanandam poornam brahma sanathanam.

What, what luck for Nanda Gopa and those gopa boys,  
For the divine joy, the complete one,  
And the beginning less Brahman is their friend.

33. Yesham thu bhagya mahima Achyutha thaavadastham,  
Yekadasaiva hi vayam batha bhoori bhaga,  
Yethad drushika chaskai rasa kruth pibhaamaa,  
Sarvaadhayo angryudha jamadhwa amruthasavam.

Let the great luck of these be however kept aside,  
We the Gods of the eleven senses\* considered ourselves blessed,  
By repeatedly drinking the nectar of your lotus like feet,  
How much more blessed are the cowherds who enjoy,  
The beauty of your entire self and your sense organs.

\* Hearing - Dig Palakas, Touch - Vayu, Sight - Sun God, Taste - Varuna,  
Smell - Aswini Kumaras, Speech - Agni, Hands - Indra, Feet - Upendrada,  
Mind - Moon God, Intellect - Brahma and Pride - Shiva.

34. Thad bhoori bhagyamiha janma kimapyatavyam,  
Yad gokulepi kadha mangri rajo abhishekam,  
Yajjeevitham thu mikhilam Bhagawan Mukunda,  
Thwadhyapi yad pada raja sruthi mrugya meva.

I would consider it to be a very great fortune,  
If my birth is assured in earth, that too in Gokula,  
And that too in the forest nearby, with the,  
Privilege of bathing in the dust of the feet,  
Of any of the residents of Vruja whose,  
Entire life is completely, Lord Mukunda,  
Whose feet dust is sought by Vedas to this day.

35. Yeshaam gosha nivasinaa Amutha bhavan kim deva trathethi,  
Na schetho viswaphalath phalam thwadaparam kuthrapyayan muhyathi,  
Sadweshad iva poothanapi sakulaa thwameva devaapithaa,  
Yad dhamartha suhruthi priyathma thanaya pranasayasthwath krutha.

My mind is confused as to whether you would give a reward of yourself,  
Which is the fruit of the greatest fruit of the universe to,  
The people of Vruja who have given themselves, their wealth, their wife,  
Their Children, their mind and their souls to you completely.  
As you gave salvation to Poothana and her family, even when she came with  
hatred.

36. Thavad raagadhaya sthenaasthavath karagruham gruham,  
Thavan mohongri nigado yavath krushna na they janaa.

Because attachments and other similar things play a role of thieves,  
Our homes will become prisons and infatuation becomes fetter,  
As long as we do not become your devotees, Oh Lord Krishna.

37. Prapancham nish prapanchopi vidambayasi bhoothale,  
Prapanna janad aananda sandhoham prathidhum prabho.

For increasing the joy of your devotees,  
Who have surrendered to you, Oh Lord,  
You imitate the ways of the people of the world,  
Though you do not have any connection with it.

38. Janatha yeva jananthu kim bahookthyaa na may Prabho,  
Manaso vapusho vaacho vaibhavam thava gochara.

Let the people who claim to know you alone, know you,  
For what is the point in talking of them?

Because your greatness is not at all within the reach,  
Of my mind, sense and words, Oh Lord.

39. Anujaanihio maam Krishna sarva thwam vethsi sarva sdruk,  
Thwameva jagathaam naadho jagadhe thathavarpitham.

Give me leave to go, Oh Lord Krishna,  
You are everything and you see everything,  
You are lord of the universe and,  
The entire world is offered to you.

40. Sri Krishna, vrushni kula pushkara josha dhayina,  
Kshamaa nirjara dwija pasu dadhdhi vrudhi karina,  
Uddharna sarvara hara kshithi Rakshasa drug,  
Aakalpamarka marhan bhagwan namasthe.

Oh Krishna, who is like the Sun to the lotus flower of the clan of Vrushnis,  
Who is like a moon which is an ocean which swells to Brahmins, cows, earth  
and devas,  
Who is the light that dispels darkness brought about by false religions,  
And Who is the enemy of asuras, who merits praise everywhere till the end of  
eons,  
My salutations to you forever and ever.

# Chathur Vyootha Sthuthi

---

By Kadathanattu Padmanabha Variar  
Translated by P. R. Ramachander

[This rare prayer is addressed to the four Gods who make four formations to protect us according to the Pancha Rathra Agama. They are Bala Rama protecting us when we are asleep, Pradhymna (son of Krishna) protecting us when we are dreaming, Anirudha (grand son of Krishna) protecting us when we are awake and Lord Krishna himself protecting us when we are in the holy state of Thureeya. Chathurvyuha is the 138th name in Vishnu Sahasranama. In the Brahma Samhitha Sloka-5, there is a talk about the Sveta Dwipa (white island) encircling the Gokula which is divided in to four parts under the control of Vasudeva, Sangarshana, Pradyumna and Anirudha. It further says that these abodes are the four fold human requirements viz Dharma, Artha, Kama and Moksha and also by the four Vedas.]

Samgarshanam, hala dharam, pranamami Ramam,  
Neelambaram sasi mrunala nibham muneedyam,  
Thalanga mabja nayanam dwividha pralambha,  
Suthelwalathmaja ripum phani pamsa jatham. 1

I salute Rama who is a revolutionary, who holds a plough,  
Who wears blue silk, who is like the moon as well as the lotus,  
Who is respected by sages, who has lotus like eyes,  
The killer of Pralambha and Suta\* and the enemy of Balwala,\*\*  
And the one who was the incarnation of the snake Adhishesha.  
\* Suta was a sage of Naimisaranya who disrespected Balarama  
\*\* Balwala was the asura who used to trouble sages in Naimisaranya.

Vande tham vasudevam, tribhuvana kamanam,  
Nanda puthram pavithram,  
Neelambhodha meendi vara nayanam ajam,  
Rukhmani prana nadham  
Sri Vathsangam gadhayudha managhamaham,  
Devaki Garbha jatham,  
Geervandradhi sevyam muni gana vinutham,  
Gopika bhagya tharam. 2

Salutations to him who is the son of Vasudeva,  
Who is prettiest in the three worlds,  
Who is the holy son of Nandagopa.  
Who is as blue as water rich cloud,  
Who has eyes like the Indheevara flowers,

Who is the soul like consort of Rukhmani,  
Who has Sri Vathsa mole on his body,  
Who wields the mace, who is sinless,  
Who was born to Devaki,  
Who is served by Gandharwas, Indra and others,  
Who is saluted by hoards of sages,  
And who is the lucky star of the Gopis.

Rukhmani Nandanam, kamamsa sambhavam,  
Kama deva prabhum, sambarsyanthakam,  
Mayavathee patheem salwa darpanthakam,  
Krishnathmajam Bhaje Pradhyumna anwaham. 3

I sing daily about Pradhyumna, who is the son of Rukhmani,  
Who is the part incarnation of Manmatha,  
Who is the Lord who is the God of love,  
Who killed Sambara, who is the husband of Mayavathi,  
Who destroyed pride of Salwa and is the son of Krishna.

Vande rukmavathi puthram Anirudha musha pathim,  
Pradyumna nandanam Veeram manasaschadhi daivadam. 4

I salute Anirudha, the son of Rukhmavathi,  
Who is the husband of Usha, son of Pradhyumna,  
Who is valorous and the God of the mind.

# Dadhi Vamana Stotram

---

Translated by P. R. Ramachander

[Lord Vishnu took the incarnation of Vamana to kill the pride of the great Asura king Mahabali. Anointing in curd or offering rice mixed with curd are very much liked by him. Possibly because of that this stotra is called Dadhi Vamana Stotram. I understand that there is a temple dedicated to Dadhi Vamana, near Raipur, Madhya Pradesh. An English transliterated version is available at: [indiadivine.org](http://indiadivine.org).]

1. Hemadri shikarakaram,  
Shudha spatika sannibham,  
Poorna chandra nibhanam,  
Devam dwibujam, Vamanam smareth

I meditate on Vamana with two hands,  
Who has the form of the peak of golden mountain,  
who resembles a pure crystal,  
And who has a face like the full moon.

2. Padmasanatham devesham,  
Chandra mandala madhyagam,  
Jwalath kalanala prakhyam,  
Tadith koti samaprabham.

The king of devas sits on a lotus pose,  
He is in the middle of galaxy of moons.  
He is similar to the killing fire,  
And has the light of billions of Lightning flare.

3. Soorya koti prathikaasam,  
Chandra koti susheethalam,  
Chandra mandala madhyastham,  
Vishnu mavyaya machutham.

He is as shining as billions of suns.  
And is pleasantly cool as billions of moons.  
He is the middle of the galaxy of moons;  
He is Achyutha, the protecting Vishnu.

4. Srivathsa kousthuboraskam,  
Divya rathna vibhooshitham,

Peethambaradaram devam,  
Vana maalaa vibhooshitham.

He wears the Kousthubha and Srivathsa gems,  
He is decorated by divine gems,  
He is the God who wears yellow silk,  
And is decorated with forest garlands.

5. Sundaram pundarikaaksham,  
Kireetena Virajitham,  
Shodasa sthree pariyutham,  
Samyag apsara gana sevitham.

He is Pretty, having a lotus like eye,  
Decorated by a crown,  
Surrounded by sixteen ladies,  
And is served by all the apasara maidens.

6. Sanakadhibhir anaischya,  
Sthooyamaanam samathatha  
Rig yajursaama atharvana vedaayai  
Geeyamaanam Janardhanam,

He is praised everywhere,  
By saints like Sanaka and many others,  
He is the Janardhana, who is praised by,  
Rig, Yajur, Sama and Atharvana Vedas.

7. Chathurmukhadayai devesai,  
Stotra aaradhana thath parai.  
Tryambaka Maha devo,  
Nrutyathe yasya sannidhou.

Brahma and all other devas,  
Are busy with praying and worshiping him,  
And Shiva, the Great God of Tryambaka,  
Dances before him.

8. Dadhi misranna kavalam,  
Rukma pathram cha dakshine,  
Kare thu chinthaye dhavaamay,  
Peeyusham amalam sudhi.

A handful of rice mixed with curd (Yoghurt)  
Placed in a golden vessel along with monetary gift,



If taken in the hand and offered to the left hand,  
Is equivalent to offering of pure nectar to the holy man.

9. Sadhakaanaam prayaschantham,  
anna panam anuthamam,  
Brahme muhurthe Choddhaya,  
Dhyayed deva madokshajam.  
Ayur arogyam, aiswaryam,  
Labhathe Chaa anna sampada.

To the devotee and those surrounding him,  
This is an incomparable food and drink,  
If it is given in the very early morning,  
After meditating on God who is beyond our perception,  
And long life, health and wealth,  
Would be his, along with plenty of food.

10. Athi suvimala gathram rukmapathrastamannam,  
Sulalitha Dhadhi bhandam paninaa dakshinena,  
Kalasam amruthapoornam Vaama hasthe dadhaanam,  
Tharathi sakala dukhaan Vamanam Bhavadeya.

If The man who has very pure body and soul,  
Takes a golden pot of rice and,  
After mixing it easily with curd,  
And holds it in his left hand,  
And offers that pot full of nectar,  
To the left hand of one who receives it,  
He would cross all his sorrows by the grace of Vamana.

11. Idham stotram padethyasthu pratha kaale dwijothama,  
Aklesad anna sidhyartham, jnana sidhyartham eva cha.

If a Brahmin reads this prayer in the morning,  
He would get food without any trouble,  
And he would also be blessed with wisdom.

12. Abhra shyama shubra yajopaveethi,  
Sath koupeena Peeta Krishnajina sri,  
Chhathri Dandi Pundareekayathaksha,  
Payed devo Vamano Brahmachsai.

The devas got a Brahmachari called Vamana,  
Who was black like a cloud, was wearing a clean sacred thread,

Was wearing a loin cloth and seated on a deer skin,  
And also had an umbrella, staff and was lotus eyed.

13, Ajina danda kamandalu, mekhalaa ruchira,  
Pavana Vamana Moorthaye,  
Mitha jagat preeithayaa jitharaye,  
Nigama Vak pathaye Vatave Nama.

Oh Great and holy Vamana,  
Who holds animal skin, staff and water pot,  
And shines with a waist belt  
Oh victor of the world as per his wish,  
Salutations to you Vamana,  
Who is the master of Vedas.

14. Sri bhoomi sahitham divyam,  
Mukthaa hara vibhooshitham,  
Nammami vamanam thwam,  
Bhukthi mukthi vara pradam.

Oh God with the holy earth with him,  
Decorated by a garland of gems,  
I salute you, oh Vamana,  
Who can grant one wealth and salvation.

15. Vamano budhi dathaa cha dravayastho vamana smrutha,  
Vamana stharakobhabyaam, Vamanaaya namo nama.

Vamana is the giver of intelligence,  
And by meditating on Vamana, you become wealthy,  
Vamana is near us and is glittering like star,  
And my salutations and salutations to him.

# Dainyashtakam

---

By Hari Dasa

Translated by P. R. Ramachander

[A prayer from one of those saints who was the exponent of Pushti Marg of Sri Vallabhacharya.]

1. Sri Krishna Gokuladheesa, nanda gopa thanuthbhava,  
Yasoda Garbha Samoothbhava, mayi dheene krupam kuru.

Oh Krishna, Oh Lord of Gokula, of son of Nanda Gopa,  
Oh Lord born to Yasodha, please show mercy on me who is pitiable.

2. Vrujananda, vrujavasa, Vruja sthree hrudhya sthitha,  
Vruja leela krutha nithyam mayi dheene krupam kuru

Oh God who was happy in Vraja, who lived in Vraja, who was in the heart of  
Vraja maidens,  
Oh God who played in Vraja country, daily show mercy on me who is pitiable.

3. Sri Bhagwatha bhavartha rasathman Rasikathmaka,  
Nama leela vilasartham, mayi dheene krupaam kuru.

Oh God who is learned in the divine meaning and one enjoys it and who is  
the soul of connoisseur  
For the Sake of the sport attached to your name show mercy on me who is  
pitiable.

4. Yasoda hrudayananda vihithangana ringana,  
Alkavrutha vakthrabja, mayi dheene krupaam kuru.

Oh God who made mind of Yasoda happy Oh God who was mischievous to  
the approved extent,  
Oh God covered by his curly hair, Oh God with lotus like face, show mercy on  
me who is pitiable.

5. Viraharthi vruthasthathma, anguna Ghana sruthi Priya,  
Maha dainya dhayoth Bhootha, mayi dheene krupaam kuru.

Oh God whose nature is being love sick, Oh God who is interested in hearing  
numerous songs with sruthi,  
Oh God who has great pity on those who are pitiable, show mercy on me who  
is pitiable.

6. Athyasaktha janasakthaa, paroksha bhajana Priya,  
Paramananda Sandoha, mayi dheene krupaam kuru.

Oh good who has great desire, Oh God who likes people, Oh God Who likes  
singing about him,  
Oh bundle of divine joy, show mercy on me who is pitiable.

7. Nirodha Shuddha hrudaya dayitha, Geetha mohithaa,  
Aathyanthika viyogathmana, mayi dheene krupaam kuru.

Oh God who has commitment to give a good heart, Oh God who likes songs,  
Oh God who has a soul of great separation, Show mercy on me who is  
pitiable.

8. Swachaarya hrudaya sthayi leelaa, Sathyudha prabho,  
Sarvadhha Saranam yathe, mayi dheene krupaam kuru.

Oh God who has permanently sport filled mind as a habit, Oh Lord with  
hundred weapons,  
I am always surrendering to you, show mercy on me who is pitiable.

# Dasavathara Bhujanga Sthavam

---

Translated by P. R. Ramachander

[There are several prayers addressed to Lord Vishnu in his ten incarnations. Here is a rare one written in the Bhujanga (snake) meter.]

Challalola kallola kallolineesa,  
Sphuran nakra chakradhi vakthrambuleena,  
Hatho yena meenavatharena sankha,  
Sa payaada apaya jjagad Vasudeva. 1

Let the world be saved from all dangers by Vasudeva,  
Who took the form of a fish and killed Hayagreeva,  
Who was living beneath the sea with tumultuous water,  
Moving hither and thither due to its giant waves.

Dharaa nirjararaathibhradhapara-  
Da koopaara neerathuradha pathanthi,  
Drutha korma roopena yena swaprushte,  
Sa deva mudhe vosthu seshanga sayee. 2

Let happiness be given by the God who sleeps on Sesha,  
Who took the form of tortoise and lifted on his back,  
The earth which sank in to water due to,  
The very heavy burden caused by Asuras.

Udagre radhaagresahothraapi gothra,  
Sthitha yasya vaakethakagre shadangre,  
Thanothi srayam sa sriyam vasthanothu,  
Prabhu sri varahavatharo murari. 3

Let wealth be granted by the God,  
Who took the form of a giant boar,  
And lifted the earth with all its mountains,  
On his tusk resembling the bee at the end of pandanus.

Urodhara samrambhinaa yena daithyo,  
Ramavibhrame banguragrair nakhagrai,  
Hatho baktha vathasalya jathena dharo,  
Raghogham sadaa va sahimsanyasimha. 4

Let all our sins be destroyed by Lord Narasimha,  
Who rose from a log and killed the great Asura due to his,

Great love to his devotee, by tearing his chest by the tips of his nails,  
Which are used to caress Goddess Lakshmi and make her happy.

Chhaladha kalayya trilokim baliyo,  
Balim samba badha trilokee baleeyo,  
Thanuthwam dhadhana thanum sandha dhano  
Vimoham mano vamano va sa kuryadh. 5

Let our mind be made bereft of passion by Vamana,  
Who is the very strong one who tied Mahabali,  
By measuring the three worlds by three steps in deceit,  
And who has assumed the form of a tiny dwarf.

Adha kshatriyaasruk prapana pramatha,  
Pranathyath pitha cha prageetha prathapa,  
Dharaakaari yeana agrajanmagrahero,  
Vihaaram kriyaan manase vas a Rama. 6

Let your mind become the play Court of Parasurama,  
Who saluted his father after he became exuberant  
After drinking the blood of Kshatriyas and became famous,  
And also made the entire earth to be populated by Brahmins.

Nathagra sugreeva samrajya hethur,  
Dasa greva santhana samhara Kethu,  
Dhanuryena bhagfnam mahatha kamahanthu,  
Sa may Janaki janirenamsi hanthu. 7

Let my sins be destroyed by consort of Seetha,  
Who was the reason for devotee Sugreeva getting a kingdom,  
Who caused Ravana and his children to be destroyed,  
And who broke the great bow of Lord Shiva.

Ganatha go dhanam yena govardhanena,  
Vyarakshiprathapena govardhanena,  
Hatharathi chakri rana dwamsa chakri,  
Pada dwastha chakri san a pathu chakri. 8

Let us be protected by the holder of holy wheel,  
Who saved the cows from torrential rain using Govardhana mountain,  
Who killed all his enemy hordes in the great war,  
Who holds the wheel and who beat the Kaliya serpent,

Dhara badha padmasanasthamgriyashtir,  
Nniyaa nilaanya astha nasagra drushti,

Ya as the kalou yoginaam chakravarthi,  
Sa budha prabudhosthu nischintha varthi. 9

Let us be blessed with all things good by Buddha,  
Who fixes his sight on his nose tip and does pranayama,  
Who sits in lotus pose and is the emperor among yogis in kali age,  
And who enjoys divine pleasure in his Samadhi.

Durachara samsaara samhara kari,  
Bhavathyaswago yaprupana prahari,  
Murarir dasakaradha reeha kalki.  
Karothu dishaam dwamsanam va sa kalki. 10

Let your enemies from all directions be killed by Kalki,  
Who puts an end to people with bad habits of this world,  
Who rides on a horse and keeps shaking his sword,  
And who is Kalki, the tenth incarnation of Krishna.

Bhujangam bhujangesyavatharan,  
Dasapi smaran sradhayemam patedhya,  
Dharanyavadastham saranyo druganthair,  
Varenyassa bhaktham bharanyam bhibharthi. 11

He who remembers and reads this snake metered praise,  
Of the ten incarnations of God who sleeps on the snake  
Would be blessed by him who is partial to his devotees,  
And the one who grants boon, as the one who rules him.

# Dasavatara Stotram [1]

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Translated by P. R. Ramachander

[Lord Vishnu took several incarnations in the world. Of them the most important are ten incarnations (Dasavatara). This prayer addresses the Ten Avatharas. It is written in a way that complains to god that he does not show the same haste in solving the devotee's problems as he did when he took these incarnations.]

Yaa thwara jala sanchare,  
Yaa thwara Veda Rakshane,  
Mayyathe karunamurthe,  
Saa thwara kwa gatha hare. 1

Why did you not show the same haste  
Which you showed in your travel through the water,  
And which you showed in your Protection of Vedas,  
When it did concern with solving my sorrow, Hey Vishnu.

[The Asura called Hayagreeva stole the four Vedas from Lord Brahma; Lord Vishnu took the incarnation of fish (Mathsya Avathara) to chase and kill that Asura and brought back the Vedas.]

Yaa thwara mandharodhare  
Yaa thwara deva rakshane  
Mayyathe karunamurthe,  
Saa thwara kwa gatha hare. 2

Why did you not show the same haste  
Which you showed in lifting mandhaara mountain  
And which you showed in taking care of devas,  
When it did concern with solving my sorrow, Hey Vishnu.

[To retrieve the lost vigour of devas, it was decided to churn the ocean of milk with the Mandhara Mountain, with snake Vasuki as the rope. The mountain was not standing in a stable manner; Lord Vishnu took the form of Tortoise (Koorma Avathara) and lent stability to the mountain under the sea.]

Yaa thwara kroda veshasya,  
Vidhruthou bhoo samudhyathou,  
Mayyathe karunamurthe,  
Saa thwara kwa gatha hare. 3



Why did you not show the same haste  
Which you showed when you took the shape of boar,  
And bring back and save the earth,  
When it did concern with solving my sorrow, Hey Vishnu.

[The Rakshasa called Hiranyaksha took away the earth and hid himself under the sea. Lord Vishnu took the form of a boar (Varaha Avathara) followed and killed him and brought back the earth.]

Yaa thwara Chandra maalaya,  
Dharane potha rakshane,  
Mayyarthe karunamurthe,  
Saa thwara kwa gatha hare. 4

Why did you not show the same haste  
Which you showed in wearing the garland of guts  
And in saving the young boy,  
When it did concern with solving my sorrow, Hey Vishnu.

[The Rakshasa Hiranya Kasipu who was the brother of Hiranyaksha tormented the universe. He could not be killed either by a man or animal and hence Lord Vishnu took the form of man-lion (Narasimha Avathara), killed Hiranya Kasipu and wore his guts as garland and also protected his son Prahladha.]

Yaa thwara watu veshasya,  
Darane bala bandhane  
Mayyarthe karunamurthe,  
Saa thwara kwa gatha hare. 5

Why did you not show the same haste  
Which you showed in assuming the form of a boy,  
And which you showed in catching hold of Bali  
When it did concern with solving my sorrow, Hey Vishnu.

[The King Mahabali by his great strength ruled over the entire universe. Lord Vishnu took the form of a young dwarfish boy (Vamana Avathara) and requested King Mahabali for three feet of land. Once given, he measured the entire earth by two feet and pushed Mahabali in to the Patala.]

Yaa thwara raja hanane,  
Yaa thwara vakhya rakshane  
Mayyarthe karunamurthe,  
Saa thwara kwa gatha hare. 6

Why did you not show the same haste  
Which you showed in killing of kings  
And which you showed in keeping your word,  
When it did concern with solving my sorrow, Hey Vishnu.

[The Kings and Emperors of the earth became powerful and started to torment the earth. At that time Lord Vishnu was born as Parasurama (Parasurama Avathara). When the kings killed his parents he took the vow of exterminating the earth of its kings and killed several generations of all kings.]

Yaa thwara raksho hanane,  
Yaa thwara brathru palane,  
Mayyathe karunamurthe,  
Saa thwara kwa gatha hare. 7

Why did you not show the same haste  
Which you showed in killing of Rakshasas  
And which you showed in protection of brother,  
When it did concern with solving my sorrow, Hey Vishnu.

[Several Asuras lead by the great Ravana, because of their boons defeated several devas and killed many sages. Lord Vishnu was born as Lord Rama (Rama Avathara) and killed all asuras including Ravana. He was helped in this job by his brother Lakshmana.]

Yaa thwara kapi rajasya poshane,  
Sethu bandhane,  
Mayyathe karunamurthe,  
Saa thwara kwa gatha hare. 8

Why did you not show the same haste  
Which you showed in protecting kingdom,  
Of monkeys and building of a bridge,  
When it did concern with solving my sorrow, Hey Vishnu.

[Lord Rama took the help of monkeys, crossed the ocean between India and Lanka by constructing a bridge and killed Ravana.]

Yaa thwara gopa kanyanam,  
Rakshane, kamsa hanane,  
Mayyathe karunamurthe,  
Saa thwara kwa gatha hare. 9

Why did you not show the same haste  
Which you showed in protecting gopis

And in killing of Kamsa,  
When it did concern with solving my sorrow, Hey Vishnu.

[Evil kings with bad qualities again grew up in this earth. Lord Vishnu was born as Lord Krishna (Krishna Avathara) killed Kamsa. He also befriended Gopis in his childhood.]

Yaa thwara baishmi harane  
Yaa thwara rugmi bhandane  
Mayyarthe karunamurthe,  
Saa thwara kwa gatha hare. 10

Why did you not show the same haste  
Which you showed when stealing Rugmani  
And which you showed in tying Rugmi  
When it did concern with solving my sorrow, Hey Vishnu.

[As Lord Krishna, he waged war and made Rukhmani as his wife and in the process killed her brother Rugmi.]

Yaa thwara budha sidhantha  
Kadhane budha mohane,  
Mayyarthe karunamurthe,  
Saa thwara kwa gatha hare. 11

Why did you not show the same haste  
Which you showed in telling principles of Budha  
And attracting the wise ones,  
When it did concern with solving my sorrow, Hey Vishnu.

[The religion of Sanathana Dharma was corrupted by fanatics. Lord Vishnu took birth as Lord Budha and reformed the great religion. Many people do not agree that Budha is an incarnation. They believe that Balarama (the brother of Rama) was an incarnation.]

Yaa thwara thuraga rohe  
Yaa thwara mlecha marane  
Mayyarthe karunamurthe,  
Saa thwara kwa gatha hare. 12

Why did you not show the same haste  
Which you showed in riding the horse  
And which you showed in killing the foreigners  
When it did concern with solving my sorrow, Hey Vishnu.

[It is predicted that Lord Vishnu will be born as Kalki (Kalki Avathata), who will ride on a horse and kill all foreigners who would be corrupting the Hindu religion.]

Sathya avatharya puthrena  
Bhakthiko niraneridham,  
Dasavathara sthavakam,  
Vadan Mokshamapunyath. 13

He who recites with devotion,  
And deep interest,  
This prayer of the ten incarnations,  
Would himself attain salvation at the end.

# Dasavatara Stotram [2]

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Translated by P. R. Ramachander

[This prayer is addressed to the Ten Incarnations of Vishnu. In this stotra Lord Buddha is considered as an Avathara (incarnation) instead of Lord Balarama.]

1. Namasmana danyopayam pasyamo bhava tharane,  
Rama Hare, Krishna Hare, thava nama Vadami sada nruhare.

Do you see any method to cross the ocean of birth other than remembering God's names,  
Oh Rama, Oh Hari, Oh Krishna, Oh Hari, Oh Narasimha, I would chant your names always.

2. Vedodhara vichara mathe, somaka danava samharane,  
Meenakara sareera namo, Hari bhaktham they paripalaya maam.

He always wanted to save Vedas and killed the asura called Somaka,  
My salutations to him who had a body of fish,  
And I request him to look after me who am a devotee of Vishnu.

3. Mandhana chala dharana hetho, devasura paripalana bho,  
Koormakara sareera namo, Hari bhaktham they paripalaya maam.

He happened to lift the mountain that was used to churn and looked after asuras and devas,  
My salutations to him who had the body of a tortoise,  
And I request him to look after me who am a devotee of Vishnu.

4. Bhoochoraka hara punyadha murthe, krododruth bhoothesa hare,  
Krodakara sareera namo, Hari bhaktham they paripalaya maam.

He was the blessed one who killed the thief who stole the earth,  
He was Hari who took the form of hog to protect all beings,  
My salutations to him who had the body of the hog,  
And I request him to look after me who am a devotee of Vishnu.

5. Hemakasipu dharana hetho, Prahaladhasura palana bho,  
Narasimhachyutha roopa namo, Hari bhaktham they paripalaya maam.

For the sake of Hiranya kasipu he took that form,  
For protecting the asura called Prahladha,

My salutations to the man lion form of Achyutha,  
And I request him to look after me who am a devotee of Vishnu.

6. Bali makha bandhana vithatha mathe, pada dwaya krutha loka krutha,  
Patu vatu vesha manogna namo, Hari bhaktham they paripalaya maam.

He wanted in his mind to stop the sacrifice done by Maha bali,  
And measured all the words by his two steps,  
My salutations to the skilful, mind stealing young lad,  
And I request him to look after me who am a devotee of Vishnu.

7. Kshithi pathi vamsa sambhava moorthe, Kshithi pathi rakshaa kshatha  
murthe,  
Bhrugu pathi rama varenya namo, Hari bhaktham, they paripalaya maam.

He took birth for the sake of the clans of kings,  
He caused damage and also saved the kings of earth,  
Salutations to Rama who was the chief of Bhrugu clan,  
And I request him to look after me who am a devotee of Vishnu.

8. Sitha vallabha dasaradhe, dararatha nandana loka guro,  
Ravana mardhana rama namo, Hari bhaktham they paripalaya maam.

He was the husband of Sita and son of Dasaratha,  
He was the universal teacher who was the son of Dasaratha,  
Salutations to Rama who killed Ravana,  
And I request him to look after me who am a devotee of Vishnu.

9. Krishnananda krupa jaladhe, kamsare kamalesa hare,  
Kaliya mardhana Krishna namo, Hari bhaktham they paripalaya maam.

He was Krishna the joy who was a ocean of mercy,  
He was the Lord of Lakshmi and killer of Kamsa,  
Salutations to Krishna who conquered the pride of Kaliya,  
And I request him to look after me who am a devotee of Vishnu.

10. Tripura sathi manavee harana, Tripura vijaya margana roopaa,  
Shudha gnana vibudha namo, Hari bhaktham they paripalaya maam,

He left the town and his virtuous wife for the sake of killing the sorrow of  
humans,  
He won over the cities by his form of search,  
My salutations the greatly wise one who has pure wisdom,  
And I request him to look after me who am a devotee of Vishnu.

11. Dushta vimardhana sishta hare, kali thuragothama vahana hare,  
Kalkin kara karavana namo, Hari bhaktham they paripalaya maam.

He is Lord Vishnu born to punish bad ones,  
He rides on the horse and comes in the age of Kali,  
My salutations to Kalki holding a sword in his hand,  
And I request him to look after me who am a devotee of Vishnu.

# Dasavatara Stotram [Jayadeva]

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[Prayer about Ten Incarnations]

Composed by Jayadeva

Translated by P. R. Ramachander

[Jayadeva was a poet who lived in the 12th century in Orissa. He is a well known mystic, who drowned himself in the ocean of devotion to Lord Krishna. His only work Gita Govinda (Song of our Lord), starts with this prayer to Ten Incarnations of Vishnu. Since it is written in verses of eight lines each, it is also called Ashta Padi. This is one of the earliest works in Sanskrit to be translated in to English verse. This great Stotra mentions, Buddha as an incarnation but nothing has been mentioned about the incarnation as Lord Krishna. This was possibly due to the fact that the poet was writing about ten incarnations of Krishna and not about ten incarnations of Vishnu.]

Pralaya-payodhi-jale dhruta vanasi vedam  
Vihita-vahitra-charitramakhedam  
Keshava dhruta-meena-sarira jaya jagadisa hare. 1

Victory to Keshava, the Lord of Universe,  
Who assumed the form of a fish,  
And gave protection like a boat to Vedas,  
Which were immersed in the turbulent sea of deluge.

Kshitirathi vipulatare tisthtati tava prushte  
Dharani-dharana-kina-chakra-garishte,  
Keshava dhruta-kachapa-sarira jaya jagadisa hare. 2

Victory to Keshava, the Lord of Universe,  
Who assumed the form of a tortoise,  
And made the great mountain rest on his back,  
And allowed it to churn the ocean like a wheel.

Vasati dasana-sikhare dharani thava lagna  
Sasini kalanka-kaleva nimagna  
Keshava dhruta-sukara-rupa jaya jagadisa hare. 3

Victory to Keshava, the Lord of Universe,  
Who assumed the form of a boar,  
On whose tusks rested the earth,  
Which was drowned and appeared.  
Like the shadow on the moon.



Thava kara-kamala-vare nakha madbhuta-srngam  
Dalita-hiranyakasipu-thanu-bhrngam  
Keshava dhruta-narahari-rupa jaya jagadisa hare. 4

Victory to Keshava, the Lord of Universe,  
Who assumed the form of a man lion,  
Whose nails of his lotus like hand,  
Were made wonderful weapons,  
And Crushed Hiranyakasipu like a wasp.

Chalayasi vikramane balimadbhuta-vamana  
Pada-nakha-nira-janita-jana-pavana  
Keshava dhruta-vamana-rupa jaya jagadisa hare. 5

Victory to Keshava, the Lord of Universe,  
Who assumed the form of a dwarf Brahmin,  
Who by his massive steps deceived Mahabali,  
And the water\* emanating from the nail of whose feet,  
Made all living beings holy and divine.  
\* River Ganga is believed to have originated from Vishnu's feet.

Kshatriya-rudhira-maye jagad-apagata-papam  
Snapayasi payasi samita-bhava-tapam  
Keshava dhruta-bhrgupati-rupa jaya jagadisa hare. 6

Victory to Keshava, the Lord of Universe,  
Who assumed the form of Parasurama,  
Who bathed the earth with blood of Kshatriyas,  
Who washed away the sins of the world,  
And who calmed down the pains of existence.

Vitarasi dikshu rane dik-pati-kamaniyam  
Dasa-mukha-mauli-balim ramaniyam  
Keshava dhruta-rama-sarira jaya jagadisa hare. 7

Victory to Keshava, the Lord of Universe,  
Who assumed the form of Lord Rama,  
Who presented the lords of ten pretty directions,  
The delightful offering of ten heads of Ravana.

Vahasi vapusi visade vasanam jaladabham  
Hala-hati-bhiti-milita-yamunabham  
Keshava dhruta-haladhara-rupa jaya jagadisa hare. 8

Victory to Keshava, the Lord of Universe,  
Who assumed the form of Balarama,  
Who wore cloths of colour of the River,  
Yamuna over his white body and made,  
The River fear his weapon of the plough.

Nindasi yajna-vidher ahaha shruti-jatam  
Sadaya-hrdaya darsita-pasu-ghatham  
Keshava dhruta-buddha-sarira jaya jagadisa hare. 9

Victory to Keshava, the Lord of Universe,  
Who assumed the form of Buddha,  
Who found fault with fire sacrifices,  
In which poor animals were sacrificed,  
As prescribed in the Vedas due to his compassionate heart.

Mleccha-nivaha-nidhane kalayasi karavalam  
Dhumaketum iva kim api karalam  
Keshava dhruta-kalki-sarira jaya jagadisa hare. 10

Victory to Keshava, the Lord of Universe,  
Who would assume the form of Lord Kalki,  
Who would appear like a blazing comet,  
Holding a terrifying sword and kill,  
All barbarians at the end of Kali age.

Sri-jayadeva-kaver idam uditam udaaram  
Srunu sukha-dam subha-dam bhava-saram  
Keshava dhruta-dasa-vidha-rupa jaya jagadisa hare. 11

Victory to Keshava, the Lord of Universe,  
Who assumed ten different forms,  
With a humble request to hear,  
This pleasant, holy and divine,  
Poem composed by Jayadeva.

Vedan uddharate jaganni vahate bhu-golam udbibhrate  
Daityam darayate balim chalayate ksatra-ksayam kurvate  
Paulastyam jayate halam kalayate karunyam aathanvate  
Mlecchan murchayate dasakruti-krute krushnaya tubhyam namah. 12

Salutations to Lord Krishna who assumed ten different forms,  
And saved the Vedas, bore a mountain, lifted the earth,  
Killed Asuras, tricked Mahabali, exterminated Kshatriyas,  
Won over Rakshasas, drew Yamuna towards him and showered mercy,  
And would benumb the barbarians, in his ten different incarnations.

# Dasavatara Stotram [Malayalam]

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Translated by P. R. Ramachander

## Dasavathara Stotram - I

Ambodu meenayi vedangal veendidum,  
Ambuja nabhane kai thozhunnen. 1

I salute the Lord with lotus on his belly.  
Who with love became a fish to recover the Vedas.

Aamayayi mandaram thangi ninnedunna,  
Thamarakannane kai thozhunnen. 2

I salute the Lord with Lotus eyes,  
Who became a tortoise and carried Mandara on his back.

Ikshithiye pandu panniyayi veendidum,  
Lakshmi vara nadhane kai thozhunnen. 3

I salute the blessed Lord of Lakshmi,  
Who recovered the earth, assuming the form of a boar.

Eedezhum manusha Kesariyayidum,  
Koda kar varnane kai thozhunnen. 4

I salute the Lord with colour of black cloud,  
Who rose suddenly as man-lion.

Uthamanagiya Vamana moorthiye,  
Bhakthiyodu epozhum kai thozhunnen. 5

I always salute with devotion that Lord,  
Who became the very blessed Vamana.

Ookodu Bhoopathimare kola cheyda,  
Bhargava Ramane kai thozhunnen. 6

I salute that Rama of the Brugu clan,  
Who vigorously killed all kings.

Yethrayum veeranayi vazhum Dasaratha,  
Puthrane santhatham kai thozhunnen. 7

I always salute the son of Dasaratha,  
Who lived as the greatest hero.

Yere balamulla Sri Balabhadrare,  
Sarva kalathilum kai thozhunnen. 8

I salute at all times that Lord,  
Who was the extremely strong Balarama.

\* Please note that Krishnavatara is dealt in stanza from 10-13

Ookkeyodukkuvan Melil pirakkunna,  
Gadkiyethanneyum Kai thozhunnen. 9

I salute that Lord Kalki,  
Who is going to be born to subdue everything.

Orathe jnan cheytha paapangal neenguvan,  
Narayana ninne kai thozhunnen. 10

I salute that Lord Narayana,  
So that the sins I committed without knowledge are washed out.

Ouvazhi nin kuzhal kambodu cheruvan,  
Devaki nandana kai thozhunnen. 11

I salute the son of Devaki,  
So that I can merge with his flute this way.

Aambadi thannil valaurunna paidale,  
Kumbittu jnan itha kai thozhunnen. 12

I am saluting you with a deep bow,  
Oh, child who grew up among cowherds.

Aa kanam eerum durithangal pokkuvan,  
Pushkara lochana kai thozhunnen. 13

I salute that Lotus eyed Lord,  
So that I get rid of my heavy suffering.

Narayana, Guruvayur maruvidum,  
Karunya Varidhe, kai thozhunnen. 14

I salute that Narayana who is the ocean of mercy,  
And lives in Guruvayur.

## Dasavathara Stotram - II

Ambujayadha lochana komala,  
Kambhudharana varidhe,  
Kanmashapaha, nin pada pankajam,  
Chemme kanumaraganam Govinda. 1

Oh handsome lord with lotus eyes,  
Oh sea like lord, holding a conch,  
Oh Lord without any blemishes,  
Oh Lord Govinda, please allow me,  
To see your lotus like feet clearly.

Aazhi thannil muzhugiya Vedathe,  
Meeluvan oru meenayi chennudan,  
Eezhu sagaram choozhe ninnidunna,  
Vesham ambodu kananam Govinda. 2

Oh Govinda, I would very much like to see you,  
As a fish which went to rescue the Vedas,  
Which were drowned in the sea,  
And was surrounded by the seven oceans.

Ichayode sura asura sanchayam,  
Swacha varidhi thoyam kadayumbol,  
Kachabakrithi kai kondu mevidum,  
Viswa vyapiye kanu maraganam, Govinda 3

Oh Govinda, I would very much like to see,  
That Lord who is spread all over,  
Who took the form of a tortoise,  
When the devas and asuras,  
Were churning the clear sea.

Yeshalenniye sookara veshamayi,  
Dweshichidum hiranyakshne konnu,  
Dhathree chakrathe veendu kondu vannoru,  
Gathram membody kananam, Govinda 4

Oh Govinda, I want to see the very huge Lord,  
Who without hesitation took the form of a boar,  
Killed the hateful Hiranyakshna,  
And again brought back the earth.

Ugranaya Hiranya kasipuve,  
Nigrahicha Narasimha moorthiye,  
Agre Prahlada sevithanayittu,  
Vyagram koodathe Kannenam, Govinda. 5

Oh Govinda, I want see without fear that,  
Narasimha Murthy who killed,  
The ferocious Hiranya Kasipu,  
Along with Prahlada, serving you.

Oodamodham Mahabli Thannodu,  
Goodamayi chennu moovadi bhoomiye,  
Yachicheedunna Vamana moorthiye,  
Sevicheedumaraganam, Govinda. 6

Oh Govinda, I want to serve,  
That Vamana who was deceitfully begging for,  
Three feet of land from that Mahabali,  
With the great burden of guilt.

Yenni kondu irupathi onnu pravasyam,  
Yennamillatha kshatriya vamsaththe,  
Dandipicha Parasuramakruthi,  
Kannil kanumarakenam, Govinda. 7

Oh Govinda, I want to see with my own eye,  
That form of Parasurama, who punished,  
Innumerable kshatriya clan, twenty one times.

Yena ner mizhi Janaki chorane,  
Banameythu vadicha sri Ramane,  
Kaani neram piriyathe yen mumbil,  
Kanu maru arulidenam, Govinda. 8

Oh Govinda, please bless me with the continuous,  
Sight without break of even a second,  
Of Sri Rama, who killed the kidnapper of Janaki,  
By sending continuous rain of arrows.

Aayo Hasthinapuram puri pukku,  
Kayyil mevum kalappayil koreettu,  
Payyave erivaan thunium,  
Badra Ramane kananam, Govinda. 9

Oh Govinda, I want to see that Balarama,  
Who went to the city of Hasthinapura,  
And started to throw it away,  
Using the plough that he has in his hand.

Ottozhiyathe bhoo baram theerpanayi,  
Dushta bhoopanmare konnu mudichathum,  
Pettannambodu kattiyathokkeyum,  
Krishna roopame kananam Govinda. 10

Oh Govinda, I want to see that Krishna,  
Who killed several groups of kings,  
For lessening the burden of the earth,  
And also with affection showed several playful acts.

O Orkil yethrayum pediyaam ini mel,  
Gadgi yayittu avatharikkunnathum,  
Gadgavum yendi, mlechere okkeyum,  
Vekkam kolvathum, kananam Govinda. 11

\  
Oh Govinda, I want to see the extremely,  
Fearful form of Lord Kalki, who is yet to be born,  
Kill all the barbarians with sword in his hand.

Ouvidhamaya pathavatharavum,  
Chovvode cholvan aarkku kazhiyunnu,  
Daivame thava karunyam kondu may,  
Kai varename kaivalyam Govinda. 12

Oh Govinda, I should be able to realize salvation,  
Which would be got by all those people,  
Who are able to tell clearly without mistakes,  
The ten incarnations of Lord Vishnu.

Aanthamillathe gnan cheytha pavathe,  
Nin thiruvadi neeki kalanju udan,  
Aanthya kalathu mukthiye nalkuvan,  
Bandu nee aallathilla, Govinda. 13

Oh Govinda, I do not have any relation except you,  
Who can remove the endless sins committed by me,  
And grant me salvation at the time of my death.

Achyuthananda Govinda madhava,  
Sachidanand roopa, Sanathana,  
Ucharikkay varenam, nin naamangal,  
Viswa nayaka Vishno Namasthutte. 14

Oh Achyutha, Oh Aananda, Oh Govinda, Oh Madhava,  
Oh God who has the form of the divine happiness,  
Oh God who has been forever, I should be able,  
To chant all your divine names,  
Oh Lord of Universe, Oh Vishnu, My Salutations.



# Dasavatara Stotram [Poonthanam]

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By Poonthanam

Translated by P. R. Ramachander

1. Ambujathaya lochana, komala,  
Kambu dharana, Karunya varidhe,  
Kanmasha paha nin pada Pankajam,  
Chemme Kanumarakanam, Govinda

Oh Govinda, Oh Lotus eyed one,  
Oh God, who has a white conch,  
Oh Sea of Kindness, Oh God without any blemish,  
I should be able to see your lotus like feet properly.

2. Aazhi thannil muzhukiya Vedathe,  
Meeluvan oru meenayi chennudan,  
Yezhu sagaram choozhe ninnedunna,  
Vesham anbodu kananam Govinda.

Oh Govinda, I want to see with love that form of yours,  
Which was surrounded by all the seven oceans,  
When you went in the form of a fish to recover,  
The Vedas which were drowned in the sea.

3. Ichayode sura asura sanchayam,  
Swacha varidhi thoyam kadayumbol,  
Kachapakruthi kai kondu mevidum,  
Viswa vyapiye kanumarakanam.

I would like to see you who pervades the entire world,  
When you took the form of a turtle,  
When all the Devas and Asuras,  
Where churning the clear sea with desire.

4. Eeshalenniye sookara veshamai,  
Dweshichidum Hiranyakshane konnu,  
Dathri chakrathe Veendu kondu vannoru,  
Gathram ambodu kananam Govinda.

Oh Govinda, with love I would like to see your full form,  
When without any doubt you assumed the form of a boar,  
And killed The Hiranyaksha who was hating you,  
And brought back the wheel of the earth.

5. Ugranaya Hiranya kasipuve,  
Nigrahicha Narasimha moorthiye,  
Agre Prahladha devithanayittu,  
Vyagram koodathe Kananam Govinda.

Oh Govinda, I want to see you zealously,  
Along with you being served by Prahladha in the front,  
When in the form of a man lion you killed,  
The very ferocious Hiranyakasipu.

6. Oodamodham Mahabali thannodu,  
Goodamai chennu moovadi bhumiye,  
Yachicheedunna Vamana moorthiye,  
Sevicheedumarakanam, Govinda.

Oh Govinda, I want to be able to serve you,  
When you were in the form of Vamana, when you took that form,  
With joy and went to Mahabali in secret,  
And begged for three feet of earth from him.

7. Yenni kondu irupathi onnu pravasyam,  
Yenna millatha Kshatriya vamsathe,  
Dandipicha Parasuramakruthi,  
Kannil kanumarakanam, Govinda.

Oh Govinda I want to be able to see,  
The form of Parasurama who,  
Counting twenty one times,  
Punished innumerable clans of Kshatriyas.

8. Yena neer mizhi Janaki chorane,  
Banam yeithu vadhicha Sri Ramane,  
Kani neram piriyaathe yen mumbil,  
Kanumaru aruleedenam, Govinda.

Oh Govinda, please assure that I would be able to see,  
In front of me without a break of even a second,  
The Sri Rama, who killed by sending an arrow,  
That thief who stole Sita, Who had very pretty eyes.

9. Iyo hasthinamaya puri pukku,  
Kayyil mevum kalappayil koreettu,  
Payyave yerivaan thunium bala-  
Bhadrane kananam Govinda.

Oh Govinda, I want to see that Balarama,  
Who entered the great elephant city (Hasthinapura)  
And using the plough that he was holding in his hand,  
Took the city and was about to throw it out slowly.

10. Ottozhiyathe bhoo baram theerpanai,  
Dushta bhoopare konnu mudichathum,  
Pettenu anbodu kattiyathokkeyum,  
Krishna roopame kananam, Govinda.

Oh Govinda, I want to see your form as Krishna,  
When for lessening the burden of this earth,  
You killed all the bad kings of this earth,  
And also did various things with great love.

11. Orkkil yethrayum pediyam ini mel,  
Kalkki yayittu avatharikkunnathum,  
Gadgvam yenthi mlechare okkeyum,  
Vekkam kolvathum kananam, Govinda.

Oh Govinda, I want to see very soon,  
Your incarnation as Kalki, which is fearsome to imagine,  
When holding a sword you would,  
Kill all the bad people of this earth.

12. Owidhamaya pathu avatharavum,  
Chovvode cholvaan aarkku kazhiyunnu,  
Deivame thava karunyam kondu may,  
Kai varename kaivalyam Govinda.

To those who are able to tell properly,  
This way about the ten incarnations,  
Oh God, due to your grace, let them,  
Be able to get eternal happiness, Oh Govinda.

13. Anthamillathe jnan cheytha papathe,  
Ninthiruvadi neeki kalanjudan,  
Anthya kalathu mukthiye nalkuvaan,  
Bandhu nee allathe yillamay, Govinda.

Oh Govinda, I do not have any relation except,  
Your great self to completely remove,  
The endless sins that I have committed,  
And give me salvation at the end of life.

14. Achyuthananda Govinda Madhava,  
Sachidananda roopa, sanathana,  
Ucharikkai varenam nin namangal,  
Viswa nayaka, Vishno Namosthutte.

Oh imperishable joy, Oh Govinda, Oh Madhava,  
Oh God with form of divine joy, oh god who is without beginning,  
I should be able to tell your holy names,  
Oh Lord of the Universe, Oh Lord Vishnu, my salutations.

# Dasavatara Stotram [Vedanta Desika]

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[Prayer about Ten Incarnations]  
Composed by Vedanta Desika  
Translated by P. R. Ramachander

[Vedanta Desika is possibly one of the greatest poets of Sri Vaishnavism and lived between 1269 and 1370. He was born in Thoopul, near Kanchipuram. He was named as Venkata Natha and was trained in the philosophy of Saint Ramanuja. This great prayer extols the Ten Incarnations of Lord Vishnu.]

Devona shubhamathanothu dasadha nirvarthyan bhoomikam,  
Range dhaamani labda nirbhara rasaii adhyakshitho bhavukai,  
Yad bhaveshu prauthak videshva anugunaan bhavaan swayam bibrathee,  
Yad dharmair iha dharmini viharathey nana krithir nayika. 1.

Let the God, who has acted in ten different roles,  
In the great Stage of this world\* and made happiness reach his devotees,  
And the Goddess who acted in appropriate roles along with him,  
Playing the proper Dharma suitable to his Dharma, Grant us all that is good.  
\* Some commentators prefer in the great Sri Rangam.

Nirmagna sruthi jala margana dasa datha kshanair veekshanai,  
Anthasthanvadhivaravinda gahananyouthanwathi namapam,  
Nish prathyootha ranga ringana midha prathyooda pada schata,  
Dolaroha sadohalam bhagavatho, maathsyam padu na. 2

Let us be protected by the fish form of our God, which appeared for,  
Searching for the Vedas, with tense examining looks  
And Created a mirage of the lotus forest in the great waters of the sea,  
And appeared to climb on the swing created by the dashing of waves with waves.

Avayasur bhuvana thrayee manibrutham kanduyanai rathrina,  
Nidranasya parasya Koorma vapusho nishvasavathormaya,  
Yad vikshepana samskrudho dadhi paya prengola paryangika,  
Nithyarohana nirvrutho viharathe deva sahaiva sriya. 3

Let all the three worlds be protected by the Lord who took the form of tortoise,  
Who when, the great mountain was churned on his back, felt as if it soothed his itching,  
And by whose wave like motion the salt waters of the sea rose up and shook  
The cot of the Lord, who was ever wakeful and made him play with Goddess Lakshmi

Gopayedanisam jaganthi kuhanapothri pavithri krutha,  
Brahmanda pralayormi gosha gurubhirgonaravavair gurgurai,  
Yad damshturangura koti ghada ghatana nishkamba nithya sthithi,  
Brahma sthambhamasodasou bhagavathi mustheva viswambhara. 4

Let the world be always protected by the lord who took the form of a boar,  
Who cleaned the entire universe by the sound of the Kur, Kur made by his  
nose,  
Who resembled the giant waves at the time of the final deluge,  
And by holding tightly to his protruding teeth, the great earth goddess,  
Could stand stable like a giant tuber and created everything from Brahma to  
the grass.

Prathyadishta purathana praharana grama kshanam panijai,  
Aavyath threeni jaganthya kunta mahima vaikunta kanteerava,  
Yad pradur bhuvana davanthya jatarayadruchikkath vedasam,  
Ya kachith sahasa maha sura grahsdhoonapithamayabotth. 5

Let all the three worlds be protected by the great lord of Vaikunta,  
Who had great collection of natural weapons like the claw,  
Who had strength which never went waste and whose accidental.  
Incarnation made one pillar of the home of the big Asura,  
Became the paternal grandma to Brahma and other devas.

Vreeda vidha vadanya dhanava yaso naseera ghatee bhata,  
Triyaksham makutam punannavathu nasthrai vikramo vikrama,  
Yad prasthava samuchritha dwaja patee vruthantha sidhanthibhee,  
Sthrothomi sura sindhurashtasu disa soudeshu dodhooyathe. 6

May we, be protected by the giant feet of the Lord who was Trivikrama,  
Which made the great Asura feel shy and ashamed and made his fame,  
Flutter like the flag which is hoisted above his palace  
And which was offered purifying bath by Brahma,  
Which fell on the matted hair of Lord Shiva,  
And from there spread from the very beginning in eight directions.

Krodhagnim jamadagni peedanabhavam santharpayishyan kramath,  
Aakshthramiha santhi thaksha ya imam tri saptha kruthwa kshitheem,  
Dathwa karmaani dakshinaam kkachana thamaskandhya sindhum vasan,  
Aabrahmnaya mapakarothu Bhagawan brahmakeetam muni. 7

Let that God, who to douse the flame of anger due to slaying of his father  
Jamadagni,  
Uprooted the world of the royal clans, by directly cutting them off, twenty one  
times

And who gave this earth as Dakshina during a fire sacrifice,  
And made the land recovered from sea his own and started living there,  
Remove all ills among all beings from a lowly worm to Lord Brahma.

Paravara payo visoshana kala paareena kalaanala,  
Jwala jala vihara hari vishika vyapara ghora karma,  
Sarvastha sakruth prapanna janatha samrakshanaika vrathee,  
Dharmo vighrahavaan aadharma viratheem dhanvee cha thanveetha na. 8

Let that personification of Dharma, who is the great archer,  
Who had control over arrows which burnt like the fire at deluge,  
And was an expert in the art drying up the waters of the sea,  
And Whose main resolution was to protect any one who surrenders to him,  
Help us drive away the sinful acts from our mind.

Pakkath kourava pattana prabruthaya prastha pralambhadaya,  
Thaalangasya thada vidha vihruthya yasthanvanthu bhadrani na,  
Ksheeram sakaryeva yabhirabrudak bhootha prabhoothair gunai,  
Aakoumaraka maswadantha jagathe krushnasya thaa kelaya. 9

Let the various playful actions of Lord Balarama, who upturned,  
The kingdom of Kauravas, who killed Asuras like Pralamba,  
And whose playful actions mixed with the playful actions of Krishna,  
Like the sugar getting mixed up with milk and made them more tasty,  
Bless us with results that are always good.

Nadhamaiva nama padam bhavathu naaschithrai scharitha kramai,  
Bhooyobhirbhuvananyamooni kuhana gopaaya gopaayathe,  
Kalindee rasikaya kaliya phanisphara sphatavatika,  
Rango th sanga visanga sangrama duraa parayaya charyo yathe. 10

Let our phrase I salute belong only to that Lord,  
Who protects this world by his surprising actions,  
Who found the waters of Yamuna tasty,  
And who fearlessly danced in the centre of the wide hood of the snake Kaliya,  
As if it is a stage and who is but a cowherd boy doing these great actions.

Bhaavinya dasaya bhavanniha bhava dwamsaya na kalpathaam,  
Kalki vishnuyasa sutha kali kadha kalooshyakolankasha,  
Nissesha kshatha kantake kshithi thale dharaa jalou ghair druvam,  
Dharma kaarthu yugam prarohayathi yannisthramsa dharadhara. 11

Let that God Kalki, who is going to be born to Vishnu Yasa,  
Who is going to fully cure all the problems caused by Kali age,  
Who is going to be in this world adjusting to the future,

And whose cloud like sword will cut off all the thorns of the earth,  
And definitely going to help Dharma germinate in the Krutha yuga,  
Help us to cut off our bondage to the problems of daily life.

Iccha meena vihara kachapa maha pothreen yadrucha hare,  
Raksha vamana rosha rama karuna kakustha hela haleen,  
Kreedha vallava kalka vahana dasakalkeen ithi prathyaham,  
Jalpantha purusha punanthi bhuvanam punyounyapanyapana. 12

Those men who are like the shop that only sells holy acts,  
And who with pure mind meditate on the Lord calling him,  
He who was born as a fish due to his own wish,  
Who was born as a tortoise just to play,  
Who assumed the form of a big boar,  
Who without thought came as Narasimha,  
Who was Vamana who was born to protect,  
Who was the very angry Parasurama,  
Who was the merciful Rama,  
Who was Balarama who played with his plough,  
Who was the playful cowherd Krishna,  
And who is going to be the Kalki riding on a white horse,  
Would surely make this world greatly pure.

Vidhye dhanvathi venkateswara kavou jatham jagan Mangalam,  
Devesasya dasavathara vishayam stotram vivakshetha ya,  
Vakthre thasya Saraswathi bahu mukhi bhakthi paraa maanase,  
Shudhi kaa aapi thanou dhisaasu dasasu khyathi shubha jrumbhave. 13

In the mouth of him, who wishes to chant this prayer,  
Which was composed Poet Venkatesa, who is the ocean of knowledge,  
Which is intended to do good to the world,  
Which is about the ten incarnations of the Lord of Sri Rangam,  
The goddess Saraswathi would stay in different forms,  
And in his mind great devotion would grow  
His Body will become greatly pure,  
And his fame would spread in all ten directions.



# Datta Aparadha Kshamapana Stotram

---

[Prayer addressed to Dattathreya for pardoning mistakes]

Translated by P. R. Ramachander

1. Dathathreyam thwam namami praseedha,  
Thwam sarvathma, sarva kartha na Veda,  
Kopyantham they srava devaddhi deva,  
Jnatha ajnathan may aparadhaan kshamaswa.

I salute Dathathreya to please him,  
For he is the soul and doer and,  
Is the God of Gods at the end of Vedas,  
And he would pardon mistakes done knowingly or unknowingly.

2. Thwad udbhawathwath thwad dheena adheethwath,  
Thwameva vandhya upasya aathman,  
Adhapi moudyath smaranam na they may,  
Krutham kshamaswa Priya krun mahathman.

Due to your birth and your partiality for the oppressed,  
You are the only one to be served and worshipped,  
But if due to my being confused, I am not remembering you,  
Oh dear and great God, please pardon me.

3. Bhoga apavarga prathamathma bandhum,  
Karunya sindhum, parihaya bandhum,  
Hithaya cha anyam parimargayanthi,  
Haa maadruso nashta druso vimooda.

Hey ignorant one, who is blind and sees only wealth.  
The fulfiller of pleasures, the closest dear one to us,  
The sea of mercy and the joy giving relative,  
Does not visualize anything other than our good.

4. Na math samo yadhyapi papa Kartha,  
Na thwath samo adhapi hi papa harthaa,  
Na math samo anyo dayaneeya aarya,  
Na thwatha sama kwapi dayalu varya.

There is no one equal to me in doing sins,  
There is no one equal to you in destroying sins,  
There is no gentleman who is as pitiable as me,  
And there is no one who is as merciful as you.

5. Anadha nadhosi, sudheena bandho,  
Sri Sanukampamrutha poorna sindho,  
Thwad pada bhakthim thava dsasa dasyam,  
Thwadheeya manthrartha drudaika nishtaam.

6. Guru smruthim, nirmala budhi madhi,  
Vyadhi kshayam, may vijayam cha dehi,  
Ishartha sidhim, vara loka vasyam,  
Dhanannavrudhim, vara go samrudhim.

You are the lord of the orphans, good friend of the oppressed,  
The God who is the complete sea of the nectar of pity,  
And the devotion to your feet, the service to your devotees,  
And also constant meditation on your mantras and their meaning,  
As well as learning Vedas from Gurus and a pure and clean heart,  
Would bring down illnesses, result in victories,  
And also result in fulfillment of all desires, attract all world,  
Daily increase of money and lead to plentiful wealth.

7. Puthradhi labdhim, ma udharathaam cha,  
Deheesa may chasthvabhayam cha sarvatha,  
Brahmagni bhoobhyo nama oshadeebhya,  
Vache namo vak pathaye cha Vishnave.

Please give me blessing in getting sons and other wealth,  
And be generous in helping me to get blessings of Lakshmi,  
For I have completely surrendered to you for ever,  
My salutations to Brahmas, fire, earth, herbs, words, lord of words and  
Vishnu.

8. Santhasthu bhoornassiva manthareeksham,  
Dhyouscha abhayam nosthu disa shikaya,  
Aapascha vidhyuth paripanthu deva,  
Sam sarvatho may abhayamasthu santhi.

Let there be peace in the earth and in the nature,  
Let me surrender to the apex of that God,  
And let that god give water through Rain,  
So that everywhere there would be safety and peace.

# Datta Atharva Seersha

---

By Sri Vasudevananda Saraswathi  
Translated by P. R. Ramachander

[Other Atharva Seersha Manthras from Atharva Veda but this is mentioned as the work of the saint Vasudeva Saraswathi. I would be greaful, if Satha devotees could clarify about this.]

Hari Om

1. Om namo bhagawathe Dathathreyaya Avadhoothayaya, Digambaraya Vidhihariharaya aadhi thathwaya Adhisakthaye

Om salutations to God Dathathreya, a great ascetic, who wears directions as apparel, who is Brahma, Vishnu and Shiva in one form, the primeval principle and the primeval power.

2. Thwam charachara athmaka, Sarva Vyapi, Sarva Sakshi, thwam Dik kaalatheetha thwam Dwandhatheetha.

You are the soul of mobile and immobile beings, You re spread everywhere. You are witness of everything, you are behind time and direction, you are beyond the man and woman pair.

3. Thwam Viswathmaka, Thwam Viswadhara, Viswesa, Viswanadha thwam Viswa nataka Sutthradhara, thwameva kevalam karthaasi, thwam Akarthasi cha nithyam.,

You are the soul of universe, you are the basis of the universe, the lord of the universe, the God of universe and you are the director of the drama of the world, you are the doer you are the non doer also daily.

4. Thwam aanandamaya, dhayanagamya, thwam aathmananda, thwam paramananda, thwam sachidananda, thwameva chaithanya, chaithanya dathathreya, Om Chaithnya Dathathreyaya nama

You are pervaded with joy one who goes towards meditation, you enjoy the soul, you are the divine joy, you are blissful consciousness, you are the conciousness, the conscious Dathathreya, Om salutations to the conscious Dathathreya..

5. Thwam Bhaktha vathsala, bhaktha tharaka, bhaktha rakshaka, dhayad-Ghana, bhajana priya thwam pathitha pavana, karunakara, bhva bhayahara.

You are the lover of devotees, the star of the devotees, the protector of devotees, the heavy mercy, lover of prayer, you are the savior of the oppressed, the doer of mercy and destroyer of fear of the birth cycle.

6. Thwam Bhaktha karana sambhootha, athri sutha, anasooyathmaja, thwam sripada, sri vallabhathwam gaanagra grama nivasi, Sri Narasimha saraswathi, thwam sri nrusimhabhanaakklakoti nivasi, sri swami samartha, thwam karaveera nivasi Parama sad guru sri Krishna saraswathi thwam sri sadgurumadhava saraswathi.

You took birth for the sake of devotees as the son of sage Athri and that of Anasooya, You are the Srivallabha Nrusimha Saraswathi born in gaanagra village. You are the Narasimha Bana, the swami samartha of Akkalkot village, You are The great Guru Sri Krishna Saraswathi who lived in Karaveera and you are the great Guru Madhava Saraswathi.

7. Thwam smarthrugami Sri Guru Datha, saranagathosmi thwam. Dheena aarthe mayi dayaam kuru, thava yeka mathra drushtikshepa, Durithakshayakaraka, Hey Bhagwan Varada Dathathreya, Maam udharaMaam Udhara ithi prarthayami.

You are my teacher oh Guru Datha, I surrender to you, as I am depressed and in pain, please show mercy on me. Oh Lord who destroys suffering, just by one look of yours, Oh God who blesses Dathathreya. Please save me, Please save me, . I am praying like this.

Om Draam Dathathreya Nama,

Om Draam my salutations to Dathathreya

Gayathri Manthra

"Om Digambaraya vidmahe, avadhoothaya dheemahi, thanno datha prachodayath."

"Let me meditate on the one who wears directions as apparel,  
Oh great saint, give me intellect,  
And let that Datha illuminate my mind."

# Datta Kshamapana Stotram

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[Prayer Seeking Forgiveness of Dattathreya]

By Sri Vasudevananda Saraswathi

Translated by P. R. Ramachander

[This was written by a great saint devotee of Swami Dathathreya of Maharashtra called Sri Vasudevananda Saraswathi or Thembe Swami. A brief life history is given at: [saikesaat.blogspot.com](http://saikesaat.blogspot.com). You can chant this mantra 9 times a day for a life time or at least once or thrice a day. Some Dattatreya devotees chant this mantra 9 times a day for 40 days as a belief that their wishes get fulfilled.]

Rasgnavasa tharakam swadhu labhyam,  
Graheetham kadachina nama Datha,  
Ksmaswaparadham, Ksmaswaparadham,  
Kshamaswaparadham, prabho klinna chitha. 1

We would get the sweetness of a saviour,  
By always accepting the name of Dathathreya,  
Forgive my faults, forgive my faults.  
Forgive my faults, Lord who has a merciful mind.

Viyonyanthare daiva dhaivadhadyordhvibho prak,  
Graheetham kadachina nama Datha,  
Ksmaswaparadham, Ksmaswaparadham,  
Kshamaswaparadham, prabho klinna chitha. 2

Separate our mind and think of the lord of the east rich in godliness  
By always accepting the name of Dathathreya,  
Forgive my faults, forgive my faults.  
Forgive my faults, Lord who has a merciful mind.

Maya Mathru Garbha sthitha praptha kashtan,  
Graheetham kadachina nama Datha,  
Ksmaswaparadham, Ksmaswaparadham,  
Kshamaswaparadham, prabho klinna chitha. 3

Remove all the troubles when we remained in the womb of the mother  
By always accepting the name of Dathathreya,  
Forgive my faults, forgive my faults.  
Forgive my faults, Lord who has a merciful mind.

Maya Jatha mathrena Sammohithena,  
Graheetham kadachina nama Datha,  
Ksmaswaparadham, Ksmaswaparadham,  
Kshamaswaparadham, prabho klinna chitha. 4

Charm the world as soon as we were born,  
By always accepting the name of Dathathreya,  
Forgive my faults, forgive my faults.  
Forgive my faults, Lord who has a merciful mind.

Maya kreedan aasaktha chithena Balye,  
Graheetham kadachina nama Datha,  
Ksmaswaparadham, Ksmaswaparadham,  
Kshamaswaparadham, prabho klinna chitha. 5

Though in the childhood, our mind was full of sports,  
We always accept the name of Dathathreya,  
Forgive my faults, forgive my faults.  
Forgive my faults, Lord who has a merciful mind.

Maya youvane agnatho bhoga thoshath,  
Graheetham kadachina nama Datha,  
Ksmaswaparadham, Ksmaswaparadham,  
Kshamaswaparadham, prabho klinna chitha. 6

Though I was ignorant in youth being filled with passion,  
I Always accept the name of Dathathreya,  
Forgive my faults, forgive my faults.  
Forgive my faults, Lord who has a merciful mind.

Maya Sthavire anigna sarvendriyena,  
Graheetham kadachina nama Datha,  
Ksmaswaparadham, Ksmaswaparadham,  
Kshamaswaparadham, prabho klinna chitha. 7

Though in old age I loose control over all organs,  
I always accept the name of Dathathreya,  
Forgive my faults, forgive my faults.  
Forgive my faults, Lord who has a merciful mind.

Rishikesa may Vang maya kaya jatham,  
Hare Jnanatho Ajjnatho Viswa Sakshin,  
Ksmaswaparadham, Ksmaswaparadham,  
Kshamaswaparadham, prabho klinna chitha. 8

Though I am holy, in essence I am born out of a body,  
And so always accept the name of Dathathreya,  
Forgive my faults, forgive my faults.  
Forgive my faults, Lord who has a merciful mind.

Smrutho dhyath aavahitho asya architho vaa,  
Na githa sthutho vanditho vaa na japtha,  
Ksmaswaparadham, Ksmaswaparadham,  
Kshamaswaparadham, prabho klinna chitha. 9

I am thinking, meditating, consecrating and worshipping you,  
Not singing, praying, saluting not chanting your names,  
Forgive my faults, forgive my faults.  
Forgive my faults, Lord who has a merciful mind.

Dhayabdhir bhava drudan saagascha mathruka,  
Bhavathyapthamantho bhavanme saranya,  
Yadaa aalambanam bhoorhi bhoonir sruthangre,  
Reethi prarthitham datha sishyena saaram. 10

If one surrenders to this ocean of mercy,  
With complete concentration and as a model to all,  
And then depend on this earth as told in the Vedas  
And pray according to tradition, he would be a model disciple of Datha.

Iti Sri Pa Pa Sri Vasudevananda Saraswathi Virachitham Sri Dathathreya  
Kshamapana Stotram.

Thus ends the prayer requesting forgiveness of Datha composed by Sri  
Vasudevananda Saraswathi.

# Datta Mala Manthra

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Translated by P. R. Ramachander

[The great stotra in Sanskrit is available at: [scribd.com](https://www.scribd.com). It is supposed to be extremely powerful. I request devotees to learn it from a Guru before reciting.]

Parvathi Uvacha  
Mala manthra mama bruhi,  
Priya samadha hanthava.

Parvathi said  
Please tell me the garland of prayers,  
Oh dear, to clear my doubts.

Easwara Uvacha  
Srunu devi pravakshyami mala mathram uthamamn.

Lord Shiva said  
Hear, Oh goddess, I am telling the great garland of preyers.

Om asya sri Dathathreya mala manthrasya Sada shiva rishi, Anushtup  
Chanda, Dathareya devatha, Om ithi bheejam, Swaha ithi Shakthi dhraam ithi  
Keelakam.  
Mama ajnana nivruthi dwara, Jnana vairagya chathuvidha purushartha  
sahitha abheeshta kaaman sidhyarthe jape viniyoga.

Om to the garden of prayers addressed to Dathathreya, the sage is Sada  
shiva, the meter is Anushtup, the God addressed is Dattatreya, the seed is  
"Om", the power is "Swaha", and the nail is "Dhraam".  
For getting wisdom, detachment, the four purusharthas and fulfillment of  
desires through the removal of my ignorance, I am chanting the prayer.

Om Namoh Bhagawathe, Dattatreya,  
Smarana mathra santhushtaya,  
Maha Bhaya Nivaranaya,  
Maha jnanapradhaya, chidanandathmane  
Balaonmatha pisacha veshaya, Mahayogine, avadhoothaya,  
Anasooya Ananda Vardhanaya, Athriputhaya.

Om Salutations to God Dattatreya,  
Who gets pleased just by thinking about him,  
Who destroys very great fears,  
Who grants great wisdom, Who is the soul of divine joy,



Who is a great yogi of the form of a inebriated child ghost,  
Who is a completely detached saint,  
Who increases happiness of Anasooya and is the son of Saint Athri.

Om Bhava Bhandha vimochanaaya, aam Asadhya sadhanaaya,  
Hreem sarva vibhoothidhaaya, Kroom Asadhya aakarshanaya,  
Aym Vak pradhaaya, kleem Jagat thraya vasikaranaaya,  
Sou Sarva mana kshobhanaaya, Sreem maha sampath pradaaya,  
Gloum Bhoo mandala aadhipathya pradhaaya Dhraam Chiranjeevine,  
Vashat vaseekuru, vaseekuru, voushat aakarshaya, aakarshaya,  
Hoom Vidweshaya, vidweshaya, phat uchataya, uchataya.

Om God who frees us from ties of birth and death,  
Aam God who does the impossible,  
Hreem He who has power over all other things,  
Kroom He who attracts the impossible,  
Aym he who grants words, Kleem he who attracts the three worlds,  
Sou he who agitates all minds, Sreem, he who gives all types of wealth,  
Gloum He who grants the position of the king of earth Dhraam he who lives forever,  
Vashat attract, attract, Voushat pull near, pull near,  
Hoom treat with contempt, treat with contempt, phat drive away drive away.

Ta Ta sthambhaya, sthambhaya, khem khem maaraya maaraya,  
Nama sampannaya, sampannaya, swaha poshaya poshaya,  
Para manthra para Yanthra para thanthraani chindhi chindhi  
Grahaan nivaraya, nivaraya, vyaadheen vinasaya, vinasaya,  
Dukham hara, hara, Daridhryam vidhravaya, vidhravaya,  
Deham poshaya, poshaya, Chitham thoshaya, thoshaya,  
Sarva manthra swaroopaya, Sarva Yanthra swaroopaya,  
Sarva thanthra swaroopaya, Sarva pallava swaroopaya,  
Om Namoh Maha Siddhaya Swaha.

Ta, ta freeze, freeze, khem khem kill, kill,  
Nama fulfill, fulfill, swaha nourish nourish,  
Other's chants, others Yanthras, others thanthras cut, cut  
Effects of planets cure, cure, diseases destroy, destroy,  
Sorrow kill, kill, poverty uproot, uproot,  
Body nourish nourish, Mind make it happy, make it happy,  
Oh God who is the form of all Manthras,  
Oh God who is the form of all Yanthras,  
Oh God who is the form of all Thanthras,  
Oh God who is the form of all Sprouts,  
Om Salutations, the great Siddha, Swaha.

# Datta Paduka Stotram

---

[Prayer to Sandals of Datta]

Translated by P. R. Ramachander

[God Dattathreya is worshipped in some parts of India like Andhra Pradesh, Karnataka and Maharashtra. His devotees also prefer to worship his sandals.]

1. Brahmanandam, parama sukhadham, kevalam Jnana moorthim,  
Dwandwatheetham gagana sadrusam thathva masyadhi lakshyam,  
Yekam nithyam vimala machalam sarvadhee sakshi bhootham,  
Bhavaatheetham tri guna rahitham sad gurum tham namami. 1

I salute my great Guru, who is immersed in divine bliss, who is divinely happy,  
Who is unalloyed wisdom, who is beyond anything that is two,  
Who is like a sky, whose aim is "I am that", who is one, who is forever,  
Who is pure, who is immobile, who is witness for everything,  
Who is beyond emotions and who is beyond the three fold qualities.

2. Namō Gurubhyo, Guru Padukhebhyo,  
Namō Parebhyo, para Padhukabhya,  
Acharya Sidheswara Padhukebhyo,  
Namsthu Lakshmipathi Padukabhya

Salutations to Guru, Salutations to sandals of Guru  
Salutation to the divine, Salutations to the Sandals of the divine,  
Salutation to the sandals of The teacher who is God of disciples  
Salutations to sandal of the consort of Lakshmi.

3. Krishnaveni pancha ganga yudhistham.  
Sri Padam, Sri Vallabham, Bhaktha hrudastham,  
Dathathreya Paduka roopinam tham,  
Vande vidhyaam saleeneem sankrunamthm.

I salute the one with pure knowledge, who destroys at the end,  
Who is the mingling of Krishna river as well as the five Gangas,  
Who is Sri Padma, the consort of Lakshmi and lives in mind of devotees,  
And who is of the form of the sandals of Dathathreya.

# Datta Panjara

---

[Armour of Dathathreya]

Translated by P. R. Ramachander

[This prayer is written in a Dandaka style and definitely is not a Kavacha.]

1. Om namo Bhagwathe, Dathathreyaya, Maha Gambheeraya, Vaikunda vasaya, Sankha chakra, gadha soola dharine, Venu nadhaya, Dushta samharaya, Sishta paripalakaya, Narayanasthra Dharine, Chith roopaya.

Om salutations to God Dathathreya, who is greatly serious, who lives in Vaikunta, who carries wheel, mace and spear, who sings using flute, who kills bad people, who looks after good people, who carries Narayana arrow, who has a divine form.

2. Brahma Jnana, Brahma maha vakyaya, sakala karma nirmithaya, sachidanandatya, sakala loka sancharanaaya, sakala devatha vaseekaranaaya, sakala Raja Vaseekaranaya, Sakala Yoga Vaseekaranaya, Lakshmi aishwarya sampath karaya

Who has knowledge of Brahman, who is according to great words of Brahma, who can do any work, who is divinely happy, who travels all over the worlds, who can attract all devas, who can attract all kings, who can attract all Yogas, who can bless with all types of wealth.

3. Mama Mathru, Pithru, sathi Sahodhara, puthra, pouthradhi vrudhikaaraya. Kudodhaka kalasa poojaya, Ashta dala padma peedaya, Bindhu madhye Lakshmi nivasaya, Ashta dala bandhanaya, Chathur dwara bandhanaya, Rik Yajus Sama Atharvana Pranava samedhaya.

Who improves me, my mother, father, brothers, sons and grandsons, who is worshipped by keeping water in a pot, who sits on the seat made of eight petal lotus, Who lives with Lakshmi in the centre point, who ties the eight petals, who ties the four doors, who is with Rik, Yajus, Sama, Atharvana and Om.

4. Udatha anudatha swaritha prachayaya, Gayatri Savithri Saraswathi Devathaya, Avadhoothachara mayaya, Ajabha Gayathri samedhaya.

Who is worshipped by raised and low sounds, who is the goddesses Gayatri, Savithri and Saraswathi, who acts like a mendicant and who is with Ajabha Gayathri.

5. Sakala sampathkaraya, Para manthra, para yantra parath thantra uchdanaya, Athma manthra, Athma yantra Athma Thantra samrakshanaya sadho chith Sakala Madha sthapithaya, sad guru dathathreyaya, Namonama.

Who has all types of wealth, who chants divine Mantras, thantras and Yantras, who protects, mantras, thantras and Yantras of the soul who always establishes all religions at proper time and who is the great Guru Dathathreya, salutations and salutations.

# Datta Sharana Ashtakam

---

[An Octet of Surrender to Lord Dathathreya]

Translated by P. R. Ramachander

[Lord Dathathreya is an avadhootha who is the son of Atri Muni and Anasooya. He is the Holy Trinity in to one. Here is a write up about his symbolism given at [dattapeetham.org](http://dattapeetham.org). Symbolically Lord Dattatreya is depicted with three heads, six hands, four dogs, standing in front of a cow and tree. In his hands he holds a drum (damaru), discus like weapon (chakra), conch shell (sankh), rosary (japa mala), water vessel (kamandala) and a trident (trisula). The Lord's three heads represent Brahma Tatwa, Vishnu Tatwa and Shiva Tatwa. All powerful creative cause is Brahma, sustaining energy is Vishnu and annihilating energy is Shiva (Srishti, Sthithi and Laya energies) are three heads. All these attributes of the Lord have their esoteric meanings. The trident is used for killing the ego and the drum is used to awaken those souls who are still sleeping in the slumber of ignorance. Lord Datta's conch shell is used to sound the OMKARA, the primordial sound and the first word of the Hindu scriptures. The divine AUM is composed of Akara - the Creator/Initiator, Brahma; Ukara - Sustainer/Protector, Vishnu; Makara - Destroyer/Terminator, Maheswara. When mixed together in the conch of the Lord, they sound as the eternal Omkara - Datta. OM is an essential sound. With every breath our lungs resonate the Omkara. So-hum... So-hum... I am the world, I am the universe, I am Lord Shiva, I am Lord Vishnu... We are always chanting this mantra, even when we are walking, talking, eating or sleeping. The speed with which we sound this So-hum may change with our bodily activity, but the So-hum remains eternal. When the body stops resonating with this divine sound, the soul seeks another residence. All living creatures, even animals resonate this AUM in their body. In Sanskrit, Datta means gift, hence, Omkara is the eternal gift of God to all souls. Lord Dattatreya is also holding a rotating discus - chakra. It is a round circle with no beginning and no end. Like the universe, it too is constantly moving, always in a flux. He uses this chakra to destroy all kinds of karmic bonds of His devotees. His right hand holds a rosary - japa mala. With this the Lord counts His devotees, liberating them by merely thinking of their name. In another hand the Lord is carrying the water pot - kamandala. This holds the nectar of pure wisdom. With this He revives the souls thirsty for knowledge, liberating them from the endless cycle of life and death. The four dogs of Dattatreya are the embodiments of the four Vedas. They follow the Lord as hounds of heaven, watchdogs of the ultimate Truth. They help the Lord in hunting and finding pure souls, wherever they may be born. Behind the Lord Dattatreya is the cow named Kamadhenu. This divine cow grants the wishes and desires of all those who seek the Lord. She grants all material and spiritual wishes of the Lord's devotees. The Lord stands in front of the

Audumbara tree. This is the celestial wish-yielding tree. It fulfills the wishes of those who prostrate before it. Audumbara is the bearer of nectar and wherever it is found, Lord Dattatreya is always found in its shade.]

Dathathreya Thava Saranam  
Dathathreya Thava Saranam

I surrender to you Lord Dathathreya  
I surrender to you Lord Dathathreya

Trignathmaka trigunatheetha,  
Tribhuvana Palaka Thava Saranam,  
Shaasvaha murthe thava Saranam,  
Shyama Sundara thava saranam. 1

You are the soul of three Gunas,  
You are beyond the three Gunas,  
You rule over the three worlds,  
I surrender to you oh God,  
I surrender to you oh God with stable form,  
I surrender to you oh pretty one who is black.

Seshaabharana Sesha bhooshana,  
Seshasaayi guru thava saranam,  
Shadbhuja moorthe thava saranam,  
Shadbhuja yathivara thava saranam. 2

You are an ornament to Sesha,\*  
You wear Sesha as an ornament,  
I surrender to you teacher who sleeps on Sesha,  
I surrender to the God with six arms,  
I surrender to the saint with six hands.

\* Adhi Sesha

Danda Kamandalu Gada padmakara,  
Shanka Chakra Dhara thava saranam,  
Karuna nidhe Thava Saranam,  
Karuna sagara thava Saranam. 3

You hold Danda,\* Kamandalu,\*\* Mace and Lotus,  
You wear the conch and the holy wheel.  
I surrender to you, Oh my God,  
I surrender to the treasure of compassion,  
I surrender to the ocean of compassion.

\* staff \*\* water pot of sages

Sreepada sree Vallabha guruvara,  
Narasimha Saraswathi thava Saranam,  
Sri Gurunatha thava saranam,  
Sad guru natha thava saranam. 4

I surrender to teacher Narasha Saraswathi,  
Who is also Sripada and Vallabha Guru,  
I surrender to the Gurunatha,  
I surrender to the holy Guru natha.

Krishna sangama tharuvara vasi,  
Bhaktha vathsala thava Saranam,  
Kripa nidhe thava saranam,  
Kripa sagara thava saranam. 5

I surrender to the God who loves his devotees,  
And lives in the shade of trees by the confluence of Krishna,  
I surrender to the treasure of mercy,  
I surrender to the ocean of mercy.

Kripa kataksha kripaavalokana,  
Kripa nidhe, Prabhu thava saranam,  
Kalaanthaka thava Saranam,  
Kala nasaka thava saranam. 6

I surrender to the Lord who is a treasure of mercy,  
Who has side long glance of mercy,  
And has a glance of graceful mercy,  
I surrender to him who killed the God of death,  
I surrender to him who wipes away time.

Poornananda poorna Paresha,  
Poorna purusha thava saranam,  
Jagadheesa thava saranam,  
Jaganatha thava saranam. 7

I surrender to the lord who is complete,  
Who is full of bliss and the complete divine God,  
I surrender to the God of universe,  
I surrender to the lord of the universe.

Jagat palaka jagadadheesa,  
Jagadodhara thava saranam,  
Akhilaanthaka thava saranam,  
Akhileswaraya thava saranam. 8

I surrender to the Lord who lifted the earth,  
Who looks after the earth and is the master of the earth,  
I surrender to him who destroys everything,  
I surrender to the Lord of everything.

Bhaktha Priya vajra panjara,  
Prasanna vakthra thava saranam,  
Digambhara thava saranam,  
Dheena dhaya Ghana thava saranam. 9

I surrender to the Lord who has a happy pleasing face,  
Who loves his devotees and is an armour of diamond,  
I surrender to him who wears the directions,  
I surrender to him who sings and has mercy on the oppressed.

Dheena natha, dheena dhayala,  
Dhenodhara thava saranam,  
Thapo murthe thava saranam,  
Thejo rasi thava saranam. 10

I surrender to that lord who lifts the oppressed,  
Who is the lord of the oppressed and merciful towards the oppressed  
I surrender to the acme of thapas,  
I surrender to the one who shines.

Brahmananda, Brahma Sanathana,  
Brahma mohana thava saranam,  
Viswathmaka thava saranam,  
Vishwa Rakshaka thava saranam. 11

I surrender to the Lord who sports with Brahma,  
Who has the bliss of Brahma and ancient like Brahma,  
I surrender to Him who is the soul of this universe,  
I surrender to him who is the protector of the universe.

Viswambhara Vishva jeevana,  
Viswa parathpara thava sharanam,  
Vighnantaaka thava saranam,  
Vighna nasaka thava saranam. 12

I surrender to him who is the divine truth of the universe,  
Who is dressed in universe and is the life of the universe,  
I surrender to him who ends all obstacles,  
I surrender to him who destroys all obstacles.



Pranatheetha prema vardhana,  
Prakasa murthe thava saranam,  
Nijaananda thava saranam,  
Nija pada dayaka thava sharanam. 13

I surrender to him who dazzles and shines,  
Who is beyond the soul and increases love,  
I surrender to him who is the true bliss,  
I surrender to him who gives true salvation.

Nithya niranjana niraakara,  
Niradhara thava saranam,  
Chidathma roopa Chidananda,  
Chithsukhaa kanda thava saranam. 14

I surrender to him who needs no support,  
Who is forever blemish less and has no form,  
Who is the divine soul and who is the divine bliss,  
I surrender to him who grants divine bliss.

Anadhi Murthe thava saranam,  
Akhilavathaara thava saranam,  
Anantha koti Brahmanda nayaka,  
Aghathitha ghatana thava saranam. 15

I surrender to him who is there from ancient times,  
I surrender to him whose incarnation is the world,  
I surrender to him who protects the helpless,  
And who is the lord of billions of universes.

Bhakthodhara thava saranam,  
Bhaktha Rakshaka thava saranam,  
Bhathanugraha guru bhaktha Priya,  
Pathithodhara thava saranam. 16

I surrender to the one who saves his devotees,  
I surrender to the one who protects his devotees,  
I surrender to him who uplifts the oppressed,  
Who blesses his devotees and who likes devotees of Guru.

# Datta Sthavam

---

By Sri Vasudevanand Saraswathi Maharaj  
Translated by P. R. Ramachander

[This was written by a great saint devotee of Swami Dathathreya of Maharashtra called Sri Vasudevananda Saraswathi or Thembe Swami. A brief life history is given at: [saikesaat.blogspot.com](http://saikesaat.blogspot.com). You can chant this mantra 9 times a day for a life time or at least once or thrice a day. Some Dattatreya devotees chant this mantra 9 times a day for 40 days as a belief that their wishes get fulfilled.]

Sree Ganeshaya Namaha |  
Sree Saraswathyaya Namaha |  
Sree Padma Vallabha Narashimha Saraswathi Sree Guru Dattatreya  
Namaha |  
Jai Guru Datta |  
Jai Guru Datta |  
Jai Guru Datta |

Dathathreya Mahatmanam,  
Varadam Bhakta Vathsalam,  
Prapannarthi haram vande,  
Smarthrugami Sanovathu. 1

Salutations to Dathathreya who is a great one,  
Who loves and blesses his devotees,  
And who destroys all worries of those,  
Who always remember him with faith.

Deenabandhum, krupasindhum,  
Sarva Karana Kaaranaam,  
Sarva Raksha karam vande,  
Smarthrugami Sanovathu. 2

Salutations to the friend of the oppressed,  
Who is the ocean of mercy,  
Who is the cause of all causes,  
And who protects all those,  
Who always remember him with faith.

Saranagatha Dheenartha,  
Parithrana paarayana,

Narayanam Vibhum Vande  
Smarthrugaami Sanovathu. 3

Salutations to him who protects all those who surrender,  
Who is the friend of all the down trodden,  
Who protects those who have faith in him,  
And is the great Lord Narayana for them,  
Who always remember him with faith.

Srvaanardha haram devam,  
Sarva mangala Mangalam,  
Sarva klesa haram vande,  
Smarthrugaami Sanovathu. 4

Salutations to him, who is the destroyer of the useless,  
Who blesses us with all that is good,  
And is the lord who removes all problems for them,  
Who always remember him with faith.

Brahmnayam dharma Thathwagnam,  
Bhakthe keerthi vivardhanam,  
Bhakthabeeshta pratham vande,  
Smarthrugaami Sanovathu. 5

Salutations to him who is holy and master of religion,  
Whose fame is spread by his devotees,  
And who fulfills all wishes of his devotees,  
Who always remember him with faith.

Soshanam papa pankshaya,  
Deepaanaam jnana thejasaa,  
Thaapaa prasamanam vande,  
Smarthrugaami Sanovathu. 6

Salutations to him who removes bundles of sins,  
Who blesses us with the light of wisdom,  
And who removes all pains and problems to those,  
Who always remember him with faith.

Sarva roga prasamanam,  
Sarve peeda nivaaranam,  
Vipad udharanam vande,  
Smarthrugaami Sanovathu. 7

Salutations to him who cures all diseases,  
Who removes all ills and problems,  
And who lifts from danger, his devotees,  
Who always remember him with faith.

Janma samsara bandhagnam,  
Swaroopananda dayakam,  
Nissreyasa padam vande,  
Smarthrugaami Sanovathu. 8

Salutations to him who puts and end to cycle of births,  
Who gives you a form full of bliss,  
And who gives the position of great fame to those,  
Who always remember him with faith.

Jaya Labha yasa kama,  
Dathur dathasya yasthavam,  
Bhoga moksha pradaasye maam,  
Prapathe Sakruthe bhaveth. 9

This prayer addressed to Dathathreya,  
Gives victory, profit, fame and desire,  
Happy life and salvation to the one  
To the one who recites it regularly with faith.

Jai Guru Datta |  
Jai Guru Datta |  
Jai Guru Datta |

Victory to the great teacher Datta |

# Datta Stotram

---

By Vasudevananda Saraswathi  
Translated by P. R. Ramachander

[This is the great prayer written by a savant who is a great devotee of Dathathreya. He is considered as the incarnation of God Dathathreya by his devotees.]

1. Anasooyathri sambhootha, Dathathreya Maha Mathe,  
Sarva devadhi Deva thwam mam chitham sthirikuru

Oh greatly intelligent Dathathreya, who was made from three in to one by Anasooya,  
Oh God of all devas, please stabilize my mind.

2. Saranagatha dheenartha tharakakhila karaka,  
Sarva chalaka deva thwam mama chitham sthirikuru.

Oh refuge to the wretched and distressed. Oh maker of the universe and stars,  
Oh God who drives everything, please stabilize my mind.

3. Sarva Mangala Mangalya, sarvadhi vyadhi bhashaja,  
Sarva sankata Haarin, thwam mama chitham sthirikuru.

Oh God who showers all auspiciousness, Oh cure of all worries and diseases,  
Oh Lord who cures all sorrows, please stabilize my mind.

4. Smarthrugami swabhakthaanam, kamadho ripu nasana,  
Bhukthi Mukthi pradha sa thwam mama chitham sthirikuru.

Oh God who remembers desires of his devotees, oh destroyer of enemies,  
Oh God who gives devotion and salvation, please stabilize my mind.

5. Sarva papa kshayakaraas thapa dainya nivarana,  
Yo Abheshtadha prabhu sa thwam mama chitham sthirikuru.

Oh Lord who destroys all sins, oh cure of worries and wretchedness,  
Oh Lord who fulfills all desires, please stabilize my mind.

6. Ya yethathprayatha sloka panchakam prapadeth sudhi,  
Sthirachitha sa bhagawath krupaa pathra bhavishyathi.

Those who read this offering of five verses,  
Would get a stable mind and be eligible for grace of God.

Sri Pa. Pa. Sri Vasudevananda sararaswathi virachitham Sri Datha stotram  
sampooranam.

Thus ends the prayer addressed to Dathathreya composed by the worshipful  
Vasudevananda Saraswathi.

# Dattatreya Dwadasa Nama Stotram

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[Prayer of Twelve Names of Dathathreya]

By Sri Vasudevananda Saraswathi

Translated by P. R. Ramachander

[A great prayer written by sage Vasudevananda Saraswathi, who is incarnation of Dathathreya to his devotees.]

Sri Dathathreya Dwadasanama stotrasya Paramahamsa Rishim, Sri Dathathreya Paramathma Devatha, Anushtup chanda, Sakala Kaamaansidhyartham jape viniyoga.

For the prayer of the twelve names of Dathathreya, the sage who composed is Paramahamsa, the god addressed is the divine soul of Dathathreya, the meter is Anushtup and the chanting is done for fulfillment of all my desires.

1. Parthamasthu Maha Yogi, Dwithheeya Prabhureaswara,  
Thritheeyastha Trimurthischa, chathurtho Jnana Sagara,  
Panchamo Jnana Vijanam, Sashtyath Sarva Mangalam,  
Sapthama Pundarikaaksho, Ashtamo Deva Vallabha,  
Navamo Nanda devdeso, Dasamo Nanda dayaka,  
Ekadaso Maha Rudro, Dwadaso Karunakara.

The first is the great Yogi, the second is the Lord who is God,  
The third is trinity of Gods, fourth is the Ocean of Wisdom,  
Fifth is the wisdom of Science, the sixth is all round auspiciousness,  
The seventh is the lotus eyed one, the eighth is the leader of Devas,  
Ninth is the happy God of devas, tenth is the giver of happiness,  
The eleventh is The Great Rudra and the twelfth is the doer of mercy.

2. Yethani dwadasa Namani Dathathreya Mahathmana,  
Mathra rajethi Vikhyatham Dathathreya hara para.

These are the twelve names of the great soul Dathathreya  
And these are well known as king of Manthras of Dathathreya which destroy enmity.

3. Kshaye Apasmara, Kushtaadhi, Thapajwara nivaranam,  
Rajadware Pade Ghore Samgrameshu Jalanthare,  
4. Girir Guhanthare Aranye, Vyagra chora Bhayadhisu,  
Aavarthan Sahasreshu Labhathe Vanchitham Phalam.

This cures Tuberculosis, Epilepsy, Leprosy and great fever,  
In the gate of the palace, horrifying pathways, in war, inside water,  
On mountains, insides caves, in forest, during fear of tigers and robbers,  
If this is repeated thousand times, then the desired objective would be  
attained.

5. Trikale ya paden nithyam, Moksha sidhimavapnuyath,  
Dathathreya sada Raksheth, Yadha Sathyam na samsaya.

If one reads this thrice per day, he would get salvation,  
Dathathreya will always protect him. And without any doubt this is the truth.

6. Vidhyarthi labhathe Vidhyaam, Rogi Rogath pramuchyathe,  
Aputhra labhathe puthram, DaridhroLabhathe Dhanam,

A student will get knowledge, a sick person would get cured of sickness,  
One who does not have a son will get one and the poor man will get wealth.

7. Abharya labhathe Bharyaam, Sukharthi labhathe Sukham,  
Muchyathe Sarva paapebhyo, Sarvadaa Vijyi Bhaveth.

One without wife will get wife, one who craves for pleasant life would get  
pleasure,  
One would get free of all sins and he would always be victorious.

Iti Sri Datha Dwadasa Nama Stotram sampooranam  
Thus ends the prayer of twelve names of Dathathreya

Sri Guru Dathathreya arpanamasthu  
This is dedicated to Dathathreya the teacher.



# Dattatreya Jaya Dattatreya

---

By Sri Vasudevananda Saraswathi  
Translated by P. R, Ramachander

Sri Gurudevaya nama  
Sri Guru Dathathreyaya nama

Salutations to God like Guru  
Salutations to Guru Dathathreya.

1. Sri Dathathreaya, jaya Dathathreya,  
Jaya Paramathman, Karuna Sagara,  
Jaya Jagadheeswara, Jaya Viswambhara,  
Jaya Dathathreya, Datha Digambhara.

Sri Dathathreya, victory to Dathathreya,  
Victory to the divine soul, the ocean of mercy,  
Victory to God of universe. victory to him who wears the universe,  
Victory to Dathathreya, to Datha, to him who wears directions.

2. Anasooyathmaja, HariHara Brahman,  
Vatu veshitha Sukumara Manohara,  
Athri thanaya, jaya pathitha pavana,  
Jaya Dathathreya, Jaya Dathathreya.

Son of Anasooya, the Shiva., Vishnu and Brahma,  
Who has assumed a form of Brahmachari,  
Who is very pretty, who steals the mind,  
The son of Athri, victory to one who purifies the one who has fallen,  
Victory to Dathathreya, Victory to Dathathreya.

3. Hey Trigunathmika, Triguna Rahitha Jaya,  
Tribhuvana Nayaka Jaya, Bhavatharaka,  
Kruthantha Bhaya Hara, dheenadhayaGhana,  
Jaya Dathathreya, Jaya Dathathreya.

Hey God whose soul is three characters, who does not have three  
characters, victory,  
Oh Lord of the three worlds victory, God who makes us cross sea of birth,  
Oh Lord who removes fear of death, who is filled with kindness to oppressed,  
Victory to Dathathreya, Victory to Dathathreya.

4. Kaupeena dharin, Jata Makuta Dhara,  
Danda kamandala manditha kara jaya,  
Vata moola sthitha, smitha mukha nirmala,  
Jaya Dathathreya, Jaya Dathathreya.

God who wears only loin cloth, who has tufted hair as crown,  
Who holds a staff and water pot in his hand, victory,  
God who stays below a Banyan tree, who has smiling clear face,  
Victory to Dathathreya, Victory to Dathathreya.

5. Chandana charchitha, Basma vilepitha,  
Sidhasanayutha, Jaya Yogeswara,  
Jaya Sripada, Jaya Sri Vallabha,  
Jaya Dathathreya, Jaya Dathathreya.

Anointed with sandal, applied with sacred ash,  
One who sits in seat of sages, Victory to the god of Yoga,  
Victory to Sripada, Victory to the beloved,

6. Dhyanamagna jaya, Munivara Mangala,  
Nava Neeraja sama militha lochana,  
Nava Nadha priya, Alakha nianjana,  
Jaya Dathathreya, Jaya Dathathreya.

One who is immersed in meditation, victory, Oh auspicious great sage,  
Who has eyes like a newly opened lotus flower,  
Who likes new musical sound and who has spotless hair,  
Victory to Dathathreya, Victory to Dathathreya.

7. Jnana Sudha rasa Varshana jaya jaya,  
Sri Nrusimha jaya, rajakoddharaka,  
Sidha purusha jaya samartha swamin,  
Jaya Dathathreya, Jaya Dathathreya.

Victory, victory to him who rains the essence of the nectar of wisdom,  
Victory to Lord Nrusimha, one who uplifted a washer man,  
Victory to the evolved man, victory to saint Samartha,  
Victory to Dathathreya, Victory to Dathathreya.

8. Parabrahma Viswathmaka jaya hey,  
Yeka nithya jaya, anatha jaya jaya,  
Veda nivedhitha nethi nethi jaya,  
Jaya Dathathreya, Jaya Dathathreya.

Victory to the divine Brahma who is the soul of universe,  
Victory to one who is stable, Victory, victory to the endless one,  
Victory to him who gave Vedas by saying "This is not", "This is not",  
Victory to Dathathreya, Victory to Dathathreya.

9. Jyothirmaya Jaya, thejo giri Jaya,  
Anatha Ghana sachidananda jaya,  
Pranavathmaka Jaya hruthkamala sthitha,  
Jaya Dathathreya, Jaya Dathathreya.

Victory to him who is filled with light, victory to the shining mountain,  
Victory to the limitless heavy divine joy,  
Victory to him whose soul is "Om" and to him who lives in the lotus of my  
mind,  
Victory to Dathathreya, Victory to Dathathreya.

10. Hey Saswatha Visweswara Bhagawan,  
Mukthi Pradatha, Mahadeva jaya,  
Sri Dathathreya, Jaya Dathathreya.  
Jaya, jaya Dathathreya, Dathathreya.

Hey permanent God who is the lord of universe,  
Who grants salvation, Oh great God victory,  
Sri Dathathreya, Victory to Dathathreya.  
Victory, Victory to Dathathreya, Dathathreya.

# Dattatreya Kavacham

---

[Armour of Dattatreya]

Translated by P. R. Ramachander

[Dattatreya is all the great Trinity in to one form. He is followed by the four Vedas in the form of dogs. There is a story that Brahma, Vishnu and Shiva wanted to test the chastity of Sadvhi Anasooya and requested her to serve them food in the nude. She made them in to babies and took them together. That is one story about the origin of Dathathreya. In the states of Karnataka and Maharashtra, there are large numbers of people who worship Dathathreya. It is belived Sage Samarth of Maharashtra was his incarnation. The following is Datta's Kavacha. If we recite this Kavacha for 28 times for 49 days, we will get Lord Dattatreya's darshan and our problems also get solved. The Sanskrit text of this Kavacha is available at: [sanskritdocuments.org](http://sanskritdocuments.org)]

Sri pada pathu may padhou, ooru sidhasana sthitha,  
Paya digambharo guhyam nara hari pathu may Katim. 1

Let my feet be protected by Sri Pada,  
Let he who sits o the throne of Sidhas protect my thigh,  
Let him who clothes with the direction protect my private parts,  
Let God Nara Simha protect my hip.

Nabhim pathu jagath srushto, dharam pathu dharodhara,  
Krupalu pathu hrudayam, Shad bhuja pathu may Bhujou. 2

Let my stomach be protected by creator of the world,  
Let my bone marrow be protected by he who bears the conch,  
Let the kind hearted one protect my heart,  
Let the six handed one protect my arms.

Skakkundi soola damaru sankha chakra dhara karam,  
Pathu kantam Kambhu kante Sumukham pathu may Mukham. 3

Let him who holds pitcher, trident, drum, conch and wheel protect my arms,  
Let my neck be protected by he who has a conch like neck,  
Let the pleasant faced one protect my face.

Jihwam may Veda Vak pathu, nethrom may pathu divya druk,  
Nasikam pathu gandathma, pathu punya srava sruthi. 4

Let he who talks Vedas protect my tongue,  
Let my eyes be protected by the one with divine vision,

Let the soul of sandal protect my nose;  
Let my ears be protected by he who has a blessed name.

Laltam pathu hamsathma, Sira pathu Jatadhara,  
Karmendriyani Patveesa, Pathu jnanedrayan aaja. 5

Let the one whose soul is in high step of meditation protect my forehead,  
Let my head be protected by the one who has matted hair,  
Let my body parts to do action be protected by God,  
Let my parts participating in intellect, be protected by he who is not born.

Sarvatharontha karanam prana may pathu Yogi raat,  
Uparishta dadathyascha prashtatha parswathogratha. 6

Let the king of sages protect all types of my inside and soul,  
And Over and above whatever is left as well what is near and in the front.

Anthar bahischa maam nithyam nana roopa dharovathu,  
Varjitham kavechenovyath sthanam may Divya darsana. 7

Let him who can take any form protect daily what is inside and what is out,  
And let the God with the divine vision protect whatever has been left out by  
this armour.

Rajatha shathrutho himsrath dushprayogadhitho gatha,  
Aadhi vyathi bhaya aarthibhyo Dathathrya sadha avathu. 8

Let Dathathreya guard me from king, enemy,  
Cruel people and those who misuse power,  
As well as worry, disease, fear and greed.

Dhana Dhanya graham kshethra Sthri puthra pasu kinkaran,  
Gnathimscha pathu may Nithya Anasuya Ananda Vardhana. 9

Let the god who increases the happiness of Anasuya,  
Protect my money, grains, homr, field, wife, son, cattle and servants,  
As well as all the members of my clan daily.

Bala unmatha pisachabho dhuvit sandhishu pathu maam,  
Bhootha bouthika mruthyubhyo Hari pathu Digambara. 10

From powerful exuberant devils, bad paramours, let the saint protect me,  
Let the Hari who dresses himself by the sky,  
Protect the physical and spiritual aspects as well as death.

Ya yetha drutha kavacham sannahyath bhakthi bhavitha,  
Sarva anartha nirviktho Graha peeda vivarjitha. 11

He who wears this armour with the spirit of devotion,  
Will get rid of all dangers as well as the problems caused by planets.

Bhootha pretha pisachadwaira devair apya parajitha,  
Bhukthyathaa divyaan bhogan, sa dehanthe Thath padam vrujeth. 12

Devils, ghosts, bad wandering souls as well as gods with enmity would get  
defeated,  
And they would enjoy divine pleasures and at the end they would reach you.

Ithi Sri Dhathreya Kavacham.  
Thus ends the armour of Dattatreya.

# Dattatreya Stotram [1]

---

[From Narada Puranam of Sage Narada]  
Translated by P. R. Ramachander

[Hindus worship Dathathreya, a God in the form of a combination of great trinity consisting of Brahma, Vishnu and Shiva. He took this form due to Anasuya, the wife of sage Athri. One story tells that Narada poisoned the minds of Saraswathi, Lakshmi and Parvathy and told them that Anasuya is much greater than them. Incensed by this they sent their Lords to Anasuya, who went and requested her to give them alms without wearing any cloths. She made them in to babies and combined them in to one. This God was Dathathreya. Another story tells of Trinity being forced to approach Anasuya to save world from the curse of Nalayani. She did this but asked them to become her babies. These babies were Dathathreya (Vishnu), Durvasa (Shiva) and Chandra (Brahma). Once in a hurry when all these babies were crying together, she took them together and they became one. There is a small sect of Hindus called Datha Panthis in Karnalaka and Maharashtra who worship only Lord Dathathreya. He is picturised as doing meditation along with four Vedas in the form dogs following him.]

Dhyanam

Jatadharam, pandurangam soolahastham, krupa nidhim,  
Sarva Roga haram devam Dathathreyam aham Bhaje.

I praise that Dathathreya carrying a matted tuft, white coloured,  
Treasure of mercy and the God who cures all diseases.

Nyasam

Asya Dathathreya stotra manthrasya Bhagawan Narada Rishi,  
Anushtup Chanda, Sri Datha Paramathma Devatha,  
Sri datha preethyarthhe Jape viniyoga.

The Sage connected with the prayer of Dathathreya is God like Narada,  
The Meter is Anushtup, the God addressed is the divine God Dathathreya,  
And this chanting is being done for pleasing God Dathathreya.

1. Jagat uthpathi Karthre cha sthithi samhara hethave,  
Bhava pasa vimukthaya, Dathathreya Namothuthe.

Salutations to Dathathreya, who creates the world,  
And causes for its protection and destruction, who frees us from the bond of  
Karma.

2. Jara Janma vinasaya, deha shudhi karaya cha,  
Digambara dhaya moorthe, Dathathreya Namothuthe.

Salutations to Dathathreya, who destroys old age and births,  
Who cleans our body and is the form of mercy, who wears directions as  
dress.

3. Karpooira kanthi dehaya, Brahma moorthi daraya cha,  
Veda sastra parignaya, Dathathreya Namothuthe.

Salutations to Dathathreya, who has a body like shining camphor,  
Who carries the form of Brahma, who is an expert in Vedas and Sasthras.

4. Hruswa, deergha krusa sthoola nama gothra vivarjitha,  
Pancha bhoothaika deepthaya, Dathathreya Namothuthe.

Salutations to Dathathreya, who is free from short and long,  
Small and huge, names, clans and shines due the five elements.

5. Yajna bhokthe cha yajnaya yajna roopa dharaya cha,  
Yajnapriyaaya sidhaaya, Dathathreya Namothuthe.

Salutations to Dathathreya, who feeds on the Yajna, who is Yajna,  
Who takes the form of Yajna, who likes Yajna and who is a great sage.

6. Aadhou Brahma, Madhya Vishnu ranthe Deva Sadashiva,  
Moorthi thraya swaroopaya, Dathathreya Namothuthe.

Salutations to Dathathreya, who in the beginning is Brahma,  
In the middle is Vishnu and in the end is Sadashiva and has the form of divine  
trinity.

7. Bhogalayaya, bhogaya yoga yogyaya dharine,  
Jithendrya jithajnaya, Dathathreya Namothuthe.

Salutations to Dathathreya who is temple of pleasure, who is pleasure  
Who is an expert in Yoga, who has won over his senses as well as  
knowledge.

8. Digambaraya, divyaya, divya roopa pradhaya cha,  
Sadodhitha para brahma, Dathathreya Namothuthe.

Salutations to Dathathreya, who wears directions as cloth,  
Who is divine, who can give a divine form and who is ever rising divine  
Brahmam.



9. JambudweepaMaha kshethre mathapura nivasine,  
Jaya manasatham deva, Dathathreya Namothuthe.

Salutations to Dathathreya, who lives in Mathapura,  
Which is in Jambu Dweepa, Victory to the God of the minds.

10. Bhikshatanam gruhe grame pathram hema mayam kare,  
Nanaswada mayi bhiksha, Dathathreya Namothuthe.

Salutations to Dathathreya, who took alms in homes of villages,  
In golden pot and got several tasteful alms.

11. Brahma jnana mayi mudraa vasthre chaaakasa bhoothale,  
Prajnana gana bodhaya, Dathathreya Namothuthe.

Salutations to Dathathreya, who shows the seal of knowledge of Brahman,  
Whose cloths are the sky and earth and who teaches nothing but pure knowledge.

12. Avadhootha sadananda, para brahma swaroopine,  
Videha deha roopaya, Dathathreya Namothuthe.

Salutations to Dathathreya, who is a mendicant, who has form,  
of divine Brahman and has the body form of the body less

13. Sathya roopa sadachara, sathya dharma paarayana,  
Sathyasraya parokshaaya, Dathathreya Namothuthe.

Salutations to Dathathreya, who has the form of truth, follows good behavior,  
Who is the strong follower of Dharma of truth, and depends on truth as a matter of fact.

14. Soola hastha Gada pane, vana mala sugandhara,  
Yagna suthra dhara Brahman, Dathathreya Namothuthe.

Salutations to Dathathreya, who holds the spear and mace in his hand,  
Who smells of forest garland and is the Brhman who organizes Yajna.

15. Ksharakshara swaroopaya parathpara tharaya cha,  
DAtha mukthipara stotra, Dathathreya Namothuthe.

Salutations to Dathathreya, who has a form that is not stable as well one which is stable,  
Who is greatly divine among divines and I pray Datha for salvation.

16. Dath vidhyadya Lakshmeesa Datha Swathma swaroopine,  
Guna, nirguna roopaya, Dathathreya Namothuthe.

Salutations to Dathathreya, who gives knowledge, who is consort of Lakshmi,  
Who is the form of his own soul, has form with properties and without  
properties.

Phala Sruthi  
(Effect of Chanting)

17. Sathru nasa karam Stotram, Jnana Vijnana Dhayakam,  
Sarva paapam samam, Yathi, Dathathreya Namothuthe.

Salutations to Dathathreya, this prayer destroys enemies,  
Grants wisdom of religion and science and also removes all the sins.

18. Idham Stotram Maha Divyam, Datha prathyaksha Karakam,  
Dathathreya prasadascha, Naradena prakeerthitham.

This very divine prayer, brings Dathathreya before you,  
And also gets you the grace of Dathathreya and is composed by sage  
Narada.

Ithi Narada Purane Narada Virachitham Dathathreya Stotram Sampooranam,

Thus ends the prayer addressed to Dathathreya written by Narada from  
Narada Puranam.

# Dattatreya Stotram [2]

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By Sri Vasudevananda Saraswathi  
Translated by P. R. Ramachander

[This is another great prayer addressed to God Dathathreya by saint Vasudevananda Saraswathi, who is regarded as incarnation of Dathathreya.]

1. Dathathreyam priya deivatham Sarvathmakam, Viswambharam,  
Karunnarnavam vipadhaa haram chinmayam pranamamyaham.

I salute the personification of divinity, who is Dathathreya my favorite God,  
Who is the soul of all, one who dresses in the universe,  
The sea of mercy and one who destroys all danger.

2. Bala roopam, hasya vadanam Sankha Chakra yudham prabhum,  
Dhenu sahitham, trisoola panim chinmayam pranamamyaham.

I salute the personification of divinity, who has a form of a child, a funny form,  
Who is the Lord carrying conch and wheel, who is with a cow and holds a  
trident.

3. Shadbujam, sthavana priyam, trigunathmakam, Bhava tharakam,  
Shiva karakam Sura vandhitham, chinmayam pranamamyaham.

I salute the personification of divinity, who has six hands, who likes prayers,  
Who is the soul of three qualities, who makes us cross the sea of birth,  
Who causes peace and who is saluted by the devas.

4. Pranava Gayana thoshitam, pranava padhyai poojitham,  
Pranavathmakam Parameshwaram, chinmayam pranamamyaham.

I salute the personification of divinity, who becomes satisfied on singing Om,  
Who is worshipped by songs of Om, who is the soul of Om, and who is the  
greatest God.

5. Koti Bhaskara Sadrusam, Thejaswinam, Thejomayam,  
Sadgurum, Gurunaam gurum, chinmayam pranamamyaham.

I salute the personification of divinity, who resembles billions of suns,  
Who is splendid, filled with luster, good Guru and Guru of Gurus.

6. viswa nataka chalakam, jnanagamyam, nirgunam,  
Bhaktha Karana Sambhootham chinmayam pranamamyaham.

I salute the personification of divinity, who is the driver of the drama of universe,  
Who goes towards wisdom, who does not have any properties,  
And who is the cause of all the devotees.

7. Bala yogi dhyana magnam, trividha thapa nivarakam,  
Dheena Nadham Sidhidham, chinmayam pranamamyaham.

I salute the personification of divinity, who is boy saint drowned in meditation,  
Who cures three types of sufferings, the lord of the helpless, who blesses  
with occult powers.

8. Janaka Janani Bhandhu Suhrudhaa, aaptha sarvaasthwam mama,  
Yehi Yehi Smarthrugamin, chinmaya prakati bhava.

You are my Father, mother, relatives, friends and dear ones,  
Thinking, thinking like this, become personification of divinity.

# Devaki Garbha Sthuthi

---

Translated by P. R. Ramachander

[As per the request of Lord Brahma and other devas Lord Vishnu enters the womb of Devaki for yet another incarnation to remove the burden of this earth. This prayer is addressed to God who is in the womb of Devaki by Lord Brahma and other devas. This great prayer occurs in the tenth Skanda and in Second Chapter of Bhagawatha Purana as Slokas 26-40.]

1. Sathyavrutham sathyaparam Trisathyam,  
Sathyasya yonim nihiutham cha sathye,  
Sathyasya sathayamrutha Sathya nethram,  
Sathyathmakam thwaam saranam Prapanna.

We surrender to you, who is the soul of the truth,  
Who makes truth his penance, Who is beyond truth,  
Who is the triple truth in the past, present and future,  
Who is the creator of truth, who exists in only truth,  
Who is truth of the nectar of truth and who only sees truth.

2. Yekayano asou dwiphala, sthri moola,  
Chathurasa, Pancha vitha, shadathma,  
Sapthathvak astha vitapo navaksho,  
Dasaschadhi Dwikhago hyadhi vruksha.

The primeval tree of creation has one basis,  
Two fruits called pleasure and suffering,  
Three roots called Sathva, Rajas and Thamas,  
Four aspects called Dharma, wealth, pleasure and salvation,  
Five sensory organs, six soul emotions called,  
Hunger, thirst, sorrow, passion, old age and death,  
Seven layers called skin, flesh, blood, bile, fat, phlegm and bone,  
Eight branches called Pancha bhoothas, mind, brain, egoism,  
Nine holes of the body like two ears, two eyes and so on,  
And eleven leaf like souls called prana, apana, samana, vyana, udana,  
Nadha, korma, krukara, deva datha and dananjaya,  
And on this tree, live the two birds called Jevathma and Paramathma.

3. Twam yeka yevaasya satha prasoothi,  
Thwam sannidhaanam thwam anugrahascha,  
Thwan maayaya samvrutha chethasas thwam,  
Pasyanthi naanaa na vipaschitho ye.

You alone are the cause of that tree of the universe,  
You are its resting place, you are the one who takes care of it,  
And those beings whose eyes are clouded by your illusion,  
See you as different things but not the wise ones.

4. Bhibharshi roopanyava bodha athmaa,  
Kshemaya lokasya characharasya,  
Sathvo pannani sukha vahaani,  
Sathama bhadrani muhu khalaanaam.

Though you are the soul which is consciousness,  
For taking care of the people and mobile and immobile things,  
You take the form of unmixed truth and peace,  
Which gives delight to the followers of Dharma,  
And is harmful to those wicked beings.

5. Thway ambujaksha akhila sathva dhamni,  
Samaadhinaa aavesitha chetha saike,  
Thwad patha pothena mahath kruthena,  
Kurvanthi go vathsa padam bhavabdhim.

Oh Lotus eyed one, those wise sages,  
Using their state of Samadhi,  
See your Sathva form by their inner eyes,  
And using the boat of your divine feet,  
And using their good behavior as a boatman,  
Cross the sea of birth and death,  
As if it is only as big as the hoof mark of a cow.

6. Swayam samutheerya sadushtaram dhyuman,  
Bhavarnavam bheema madhabra souhrudhaa,  
Bhavath padamboruha naabva matha they,  
Nidhaaya yaathaa sadanugraho bhavaan.

Those wise ones after crossing this ocean of birth and death,  
Which is difficult to cross, with their mind,  
Filled with greatly gross compassion and care,  
Leave the boat of your lotus like feet with your blessings,  
There itself, so that it would be of help to others to cross the ocean.

7. Yo anyo aravindaksha vimuktha maanina,  
Thwayyastha bhavadha vishuddha buddhyaa,  
Aaroohya kruchrena param padam Thatha,  
Pathathyatho anaadrutha yushamad anghraya.

The others, Oh lotus eyed one, who consider themselves as liberated,  
With a mind which is not pure and without any devotion to you,  
Even if they attain your divine world by a torturous path  
Fall down from that position, as they have not adored your feet.

8. Thadhaa na they maadhava thavakaa kwachidh,  
Brasyanthi marga thwayee badha souhrudhaa,  
Thwayabhi gupthaa vicharanthi nirbhayaa,  
Vinaayakani kappa moordhasu prabho.

Oh Madhava, those who have complete devotion to you,  
Would never go in such wrong path, due to their love for you,  
And they would be saved by your blessing,  
And would travel without any fear,  
Treading on the heads of those who come in their way.

9. Sathwam vishudham srayathe bhavan stithou.  
Sareerinaam sreya upayanam vapu,  
Veda kriyaa yoga thapa samadhibhi,  
Sthavarhanam yena jana sameehathe.

Oh Lord, You have assumed a pure Sathvic form,  
And give the results to beings for their actions,  
And people belonging the four stages in life,  
Worship you by performing Vedic rituals,  
Yoga, Penance and entering in to Samadhi.

10. Sathwam cha chedha dharitham nijam bhaved,  
Vijnana majnana abhidhabha marjanam,  
Guna prakasai ranumeeyathe bhavan,  
Prakasathe yasya cha yena vaa guna.

Had you not assumed this Sathwic form of yours,  
Oh maker of the universe, for the sake of,  
Shining of knowledge and removing of the ignorance,  
Of your devotees who see difference among themselves,  
Will see and feel you as per their characteristics.  
Had you not been born with these characteristics,

11. Na naama roope guna janma karambhi,  
Niroopithavye thava thasya sakshina,  
Mano vachibhyaam anumeya varthmano,  
Deva kriyayam prathi yanthyadhapi.

None of the name, form, characters, birth and actions,  
Prove that you are the only witness for yourselves,  
Mind, word and others only guess your form,  
And when offerings to you are made in the Yagas,  
You assume the form that is proper and receive them.

12. Srunvan grunan samsaarayamscha chinthayan,  
Naamani roopani cha mangalani they,  
Kriyasu yasthwa charanara vindhayo,  
Aavishta chethaa na bhavaya kalpathe.

Hearing, telling it to others, remembering and meditating,  
On your names and forms which are auspicious,  
And performing all actions with attention merged on your lotus feet,  
If done by a man using his mind it will ensure him freedom from bonds.

13. Dhishtaaya hare asyaa bhavatha padhoi bhuvo,  
Bharo apaneetha sthava janma nesithu,  
Dhishtyangi kathaam thwad padakai sushobhanai,  
Drakshyama gaam dhyaaam cha thavanukampithaam.

Luckily, oh Lord Hari, the earth represented by your feet,  
Has got rid of its burden by your descent to this earth,  
And we will see the heaven and earth decorated,  
By your very pretty footsteps and divine marks,  
Due to your great grace as well as merciful interest.

14. Na they bhavasyesa bhavasya karanam,  
Vinaa vinodham bhatha tharkayamahe,  
Bhavo nirodha stdithi thirapya vidhyaya,  
Kruthaa yatha sthvayya bhaya aasryathmani.

Oh Lord who offers protection to everyone,  
Your this birth, came about as only a sport of yours,  
For you do not have birth which is a result of Karma,  
And the assumption of your birth and death,  
By the people is only due to their ignorance.

15. Mathsya aswa kachapa nrusimha Varaha hamsa,  
Rajanya vipra vividheshu kruthavathaaraa,  
Thwam paasi nas tribhuvanam cha yadhaa dhunesa,  
Bharam bhuvo hara yadhthama vandanam they.



Oh God you took the varied incarnations as fish, horse, tortoise,  
Man lion, boar, swan, king as well as Brahmin,  
And you protected the three worlds and  
We want you remove the burden of this earth, Oh Hari,  
Oh best of Yadhu clan, our salutations to you.

# Devaki Sthuthi

---

Translated by P. R. Ramachander

[Lord Vishnu was born as the eighth child to Devaki in prison. He was born with four hands holding conch, wheel, mace and flower. Devaki offered this prayer to him and requested him to assume the usual human form so that Kamsa will not find out. This prayer occurs in the Tenth Skanda, Third Chapter, Slokas 24-31. I have referred to the translations of Smt. Sudha Devi Ramkumar and that of done by Sri C. L. Goswami in doing this translation.]

1. Roopam yathath prahuravyaktha maadhyam,  
Brahma jyothi nirgunam nirvikaram,  
Sathaa mathram nirvisesham nireeham,  
Sa thwam saakshaad vishnur adhyathma dheepa.

Oh god, your form is not clear to the senses,  
It has the shine of Brahman, it is property less,  
It is devoid of feelings, it is simply goodness,  
It cannot be described by adjectives, It is beyond self,  
It is the real divine light of Vishnu which is the only Sathwa.

2. Nashta loke dwi parardha avasane,  
Maha bhootha shwaadhi bhootham gatheshu,  
Vyakthe avyaktham kala vegena yathe,  
Bhavaneka sishyathe sesha samgna.

At the end of two great eons when the world would come to anend,  
When the primeval five elements merge with the great element,  
And when in the speed of time, all the clear things,  
Merge with and in you who is not clear, you only will be left,  
And so you would be called "Sesha" meaning "what is left out".

3. Yoyam kalasthasya theey avyaktha bandho,  
Cheshtaamahu scheshtahe yena viswam,  
Nimeshaadhirvathsaranthoi mahyamstham,  
Thwesaanaam kshema dhama prapadhye.

The wise declare that the time is the essence of your power,  
Which extends from, a second to a year and is infinite.  
And the universe moves in time on its course,  
And I move towards the comfort zone of yours.

4. Marthyo mruthyu vyala bheethaa palayan,  
Lokaan sarvaan nirbhayam naadhya gachath,  
Thwat padabhjam prapya yadruccha yaadhya,  
Swastha seethe mruthyurasmadha paithi.

Man when chased by the serpent of death,  
Cannot be without fear wherever he goes,  
But if he accidentally reaches your lotus feet,  
He would be peaceful and death will be afraid of him.

5. Sa thwam goraadh Ugra senathmaja nna,  
Thrahi thrasthaan bruthya vithra saahasi,  
Roopam chedham pourusham dhyana dhishnyam,  
Maa prathyaksham maam sadrusaam krusheeshtaa.

So please protect us from the horrible son of Ugrasena,  
For you are the dispeller of fear of your devotees,  
And please do not reveal this form of yours,  
Which is fit for meditation even to the ignorant.

6. Janma they mayya sou paapo maa vidhyaan Madhusoodhana,  
Samudwije bhavad ddhetho kamasad ahamdheeradhi.

Oh killer of Madhu, let not that sinner,  
Know your birth from me, for I am afraid of Kamsa,  
For the sake of your safety and am much agitated.

7. Upasamhara viswathman aaho roopam aloukikam,  
Sankha chakra gadha Padma sriyaa jushtam chathur bhujam.

Oh soul of the universe, please put an end,  
To this rare form of yours holding in your four hands,  
The Conch, wheel, mace and a flower of lotus.

8. Viswam yadhe thath swa thanou nissanthe,  
Yadhavaakasam Purusha pare bhavaan,  
Vibharthi soyam mama garbhago aabhooth,  
Aaho nrulokasya vidambhanam hi thath.

You keep the entire universe in your belly,  
At the time of the cosmic night, by which time,  
They enlarge and occupy lot of space,  
And the fact that you entered my womb,  
Is surely your way of imitating the humans.

# Dheena Bandhu Ashtakam

---

[The octet on the friend of the oppressed]

By Swami Brahmananda

Translated by P. R. Ramachander

Agdhudhedhi chathurmukhaadhyam,  
Yasminnavasthitha masesha masesha mole,  
Yathopayathiu vilayam cha samasthamanthe,  
Drughocharobhavathi medhya sa Dheena bhandu. 1

Let me able to see that God who is the friend of the oppressed,  
From whom this entire world including Lord Brahma took birth,  
And who is the primeval cause of everything that happens,  
And in whom the entire world would in the end merge.

Chakram sahasra kara charu kararavindhe,  
Gurveegadha dhara varscha vibhathiyasya,  
Paksheendra prushta pariropari pada padmo,  
Drughocharobhavathi medhya sa Dheena bhandu. 2

Let me able to see that God who is the friend of the oppressed,  
In whose thousand lotus like hands shines the holy wheel.  
And whose hands hold the very heavy mace and the holy conch,  
And who rides on the king of birds with his lotus like legs on it.

Yonodhyatho vasumathi salile nimagna,  
Nagnascha pandava vadhoo sthagithadhukoolai,  
Samochitho jala charendra mukhath karrendro,  
Drughocharobhavathi medhya sa Dheena bhandu. 3

Let me able to see that God who is the friend of the oppressed,  
Who saved and brought back the world drowned in water,  
Who hid the nudeness of the bride of Pandavas with cloths of silk,  
And who saved the king of elephants from the clutches of the crocodile.

Yasyardhra drushtivasathasthu suraa samrudhim,  
Kope kshanena dhanuja vilayam vrajanthi,  
Bheethascharanthi cha yathorkkaya manilaadhya,  
Drughocharobhavathi medhya sa Dheena bhandu. 4

Let me able to see that God who is the friend of the oppressed,  
Whose merciful look blesses the Devas with all sorts of wealth,  
Whose fearful look of anger completely destroys Asuras,  
And makes the sun, God of death and wind to travel with fear.

Gayanthi sama kusalayamajam makheshu,  
Dyanthidhee ramathayo yathayo vivakthe,  
Pasyanthi yogi purushaa purusham saareere,  
Drughocharobhavathi medhya sa Dheena bhandu. 5

Let me able to see that God who is the friend of the oppressed,  
Who is being worshipped as Brahma by singing Sama Veda,  
Who is being meditated upon in solitude by learned saints,  
And who is being seen as their own soul by great Yogis.

Aakaara guna yoga vivarjithopi,  
Bhkanukampa nimitha graheetha murthy,  
Ya sarva sopi krutha sesha sareera sayyo,  
Drughocharobhavathi medhya sa Dheena bhandu. 6

Let me able to see that God who is the friend of the oppressed,  
Who in spite of having no form, shape, relation and properties,  
Has taken a body due to his love and mercy on his devotees,  
And sleeps on the Sesha snake, in spite of being everywhere.

Yasyangri pankaja matheendra muneendra vrundai,  
Raaradhyathe bhava dhavaanala daha santhyai,  
Sarvaparadha mavichintha mamakhilaathma,  
Drughocharobhavathi medhya sa Dheena bhandu. 7

Let me able to see that God who is the friend of the oppressed,  
Whose lotus like feet is being worshipped by the kings of sages,  
For quenching the sufferings of the day to day life and bringing peace,  
And who is the universal soul who pardons all unthinkable mistakes.

Yannama keerthana para swapachopi noonam,  
Hithwakhilam kali malam bhuvanam punathi,  
Dagdhwa mamaaghamakhilam karune kshanena,  
Drughocharobhavathi medhya sa Dheena bhandu. 5

Let me able to see that God who is the friend of the oppressed,  
By singing whose name even the debased selfish human beings,  
Purify the entire world of the problems due to the kali age,  
And who burns off, all my sins by a second of his merciful sight.

## Phala Sruthi

Deena bandwashtakam punyam,  
Brahmanandena Bhashitham,  
Ya padeth prayatho nithyam,  
Thasya Vishnu praseedathi.

If any one reads this octet,  
On the friend of the oppressed,  
Written by Brahmananda,  
He would be able to please Lord Vishnu.

# Dhruva Sthuthi

---

[Prayer of Dhruva]

Translated by P. R. Ramachnder

[This great prayer occurs in Ninth Chapter of Fourth Dasakam (Slokas 6-17) of the Maha Bhagawatha Purana. Dhruva was the son of King Uthanapatha out of his wife Sunithi. He had a half brother, whose mother was Suruchi, who was the favourite of his father. One day when the young child Dhruva, who was only five years old, saw his brother was sitting on the lap of his father, also wanted to sit there. But his step mother Suruchi told him that the luck was not fated for him and asked him to do penance. The young child took it seriously and when he was walking to the forest, sage Narada met him and taught him the manthras to do penance. After a great penance, Lord Vishnu appeared before him. This prayer is what he chanted at that time. Lord Vishnu blessed him with a long life and at the end to become the pole star. The very learned Prof V. Krishnamurthy in his web site at [krishnamurthys.com](http://krishnamurthys.com) has given a very learned interpretation of this great work. Apart from consulting it, I also have consulted the translation of Bhagwatha done by Sri C. L. Goswami, published by Gita Press, Gorakhpur. What I have presented is the simple meaning of the great text as I understood it.]

1. Yontha pravisya mama vacham imam prasuptham,  
Sajeevathyakhila Shakthi dhara swadhamna,  
Anyamscha hastha charanasrvana thwa gadheen,  
Pranan namo bhagawathe purushaya thubhyam,

I salute the glorious God who is the Purusha,  
Who has entered within me and made me speak,  
While I was not in a position to speak all along,  
And by entering with in me awakened,  
My hands, feet, ears, sense of touch and so on.

2. Yekasthvameva Bhagwan nidham athma shakthya,  
Mayakhyayoru gunaya mahaddhya sesham,  
Srushtanuvisaya purushasdad guneshu,  
Naneva dharushu vibhava suvadvibhasi.

Though you are the one who by use of the power of the soul,  
Through Maya expressed through the three gunas,  
Have evolved the great principle of cosmic intelligence,  
Thus creating and entering in to the diverse forms,  
You appear as many, like the fire appearing,  
Diverse when it burns in different pieces of wood.

3. Thwad dathaya vayuna yedhamachasta viswam,  
Suptha prabuddha iva nadha bhavad prapanna,  
Thasyapa vargya saranam thava pada moolam  
Vismaryathe krutha vidha kadam aartha bandho.

Due to the power of vision that was given by you,  
Lord Brahma saw the universe as the one who woke up from sleep,  
Oh friend of those who are suffering, how can one forget,  
Your feet which is the resort of even the most liberated souls.

4. Noonam vimushta mathya sthava maayaya they,  
Ye thwam bhavapya vimokshanam anya hetho,  
Archanthi kalpaka tharum kuna popa bhogyam,  
Icchanthi yath sprasajam nisayai api nrunaam.

Now there are some people who worship you,  
Whose mind is completely covered by illusion,  
And instead of wishing for deliverance from birth and death,  
They worship you, who is like a wish giving tree,  
For other purposes like the material pleasures,  
Which can be even received in the dark hell.

5. Taa nivruthis thanu abhrathaam thava pada pathma,  
Dhyanaad bhava Jnana katha sravanena vaa syaath,  
Sa brahmani swa mahiminyapi nadhaa maa bhooth,  
Kim thvanth akaas uilulithath pathathamm vimanath.

The bliss that the beings get through meditation of your lotus feet,  
And that got by listening to the wise stories about you, by the devotees,  
Is not equal to the direct experience of Brahman, Oh my lord,  
And so how can it be enjoyed by those who are hurled,  
From their aerial cars by the sword of death.

6. Bhakthim muhu pravaha thathaam thwayi may prasango,  
Bhooyad anantha mahathaam amala sayaanaam,  
Yenagna solbana muruvyasanam bhavabdheem,  
Neshye bhavad guna kathamrutha pana mathaa.

Oh God who is infinite, let me enjoy the company,  
Of the great devotees of yours who have a pure heart,  
So that with their help, I can cross the ocean of birth and death,  
By becoming intoxicated by hearing your nectar like stories.



7. Thena samanyathitharaam priyam isha marthyam,  
Ye chaanvada sutha suhrud graham vitha dhaaraa,  
Ye thwabhja nabha bhavadheeyada aravinda,  
Sougandha lubdha hrudayeshu krutha prasangaa.

Those of the men who have made friendship with,  
Those whose heart is captivated with  
The fragrance of your lotus like feet,  
Oh Lord from whose navel a lotus flower had grown,  
Would not be bothered either with themselves,  
Or with their dear wives, sons, home and friends

8. Tiryang naga dvija sarisrapa deva daithya,  
Marthyadhibhi, parichitham sadasad visesham,  
Roopam sthavishtamaja they mahad adhyaneekam,  
Natha param parama vedhmi na yathra vaad.

Oh birth less one, I only know the great form of yours,  
Which is the world of animals, mountains, trees birds,  
Reptiles, gods, demons and also humans,  
And consisting of the gross as well as the subtle,  
Which are brought out by several differing causes,  
Though I am not able to know that which is beyond words.

9. Kalpantha yethad akhilam Jatarena graham,  
Sethe pumaan swadrug anantha sakhashtadhanke,  
Yannabhi Sindhu ruha kanchana loka Padma garbhe,  
Dhyumaan bhagawathe pranathosmi thasmai.

At the end of the eons at the time of the deluge,  
You are that supreme person who reposes with no one,  
Except Lord Anantha beside you and absorbing,  
The entire universe in to your stomach, and lay,  
In the pose of the yogic sleep and from your,  
Navel rises the golden lotus from which Lord Brahma comes out,  
And I bow to you in salutation, Oh my Lord.

10. Thvam nithya muktha, parisuddha, vibuddha aathma,  
Kootastha aadhi purusho bhagawan thryadheesa,  
Yad buddhya avasthithi makhandithaya, swadrushtaya,  
Drushtaa sthithava adhimkho vyathiriktha aasse.

You are always liberated, pure and all knowing soul,  
You are immutable and primeval person, the god,  
And the god who is the Lord of all the three Gunas,

You have unobstructed vision of different states of mind,  
And you appear as Lord Vishnu who takes care,  
And you are very much different from the individual soul.

11. Yasmin virudha gathayo hyanisam pathanthi,  
Vidhyadhayo vividha shakthaya anupoorvayath,  
Thadruhaa viswa bhavameka manantha maadhyam,  
Ananda mathra vikaramaham prapadhye,

You are the fine mixture of opposite qualities,  
And in you the powers like knowledge,  
Appear in unbroken succession and you are,  
The cause of this universe which is indivisible,  
Without any end and without any beginning,  
And which is only bliss and I take refuge in you.

12. Sathya seersho hi Bhagwan sthava Pada Padma,  
Seesthadhaanu bhajatha purushartha moorthe,  
Apyeva marya Bhagwan paripathi dheenaan,  
Vaasreva vathsaka manugraham katharosmaan.

Oh God who is the personification of truth, the worshipping,  
Of your lotus like feet is the true blessing,  
Oh God who controls the duties and blessings of life,  
Oh God, You look after the down trodden,  
Like a cow nourishes its calf and bless them.

# Dwadasa Nama Keerthanam

---

By Poonthanam

Translated by P. R. Ramachander

[Poonthanam was possibly one of the greatest fore runners of Bhakthi cult in Kerala and his greatest work was Jnana Pana, which could mean as "Pot of Knowledge". But "pana" here is not pot but a style of folk poem. This is written in a common man's language and in a common man's verse. It preaches the greatness of repetition (singing) of the Holy God's names. In between Poonthanam wrote about the world he saw and the world he wanted to see. Some people term it as the Bhagavad Geetha of Malayalam. Many of you may be surprised to know that he had written several prayers in Sanskrit too. In this prayer, he has prayed the dwadasa namas of Vishnu, viz Kesava, Narayana, Madhava, Govinda, Vishnu, Madhusudana, Purushothama, Vamana, Sreedhara, Hrishikesa, Padmanabha and Damodhara.]

1. Sri Jaya Kesava, Kesi Nishoodhana, Vasudeva Krishna,  
Natha jana vathsala, naraka vinasana, Vasudeva, Krishna

Hail Kesava, killer of Kesi, Vasudeva, Krishna,  
Darling of devotees, destroyer of hell, Vasudeva, Krishna

2. Narayana jaya nalina vilochana Vasudeva Krishna,  
Natha jana vathsala, naraka vinasana, Vasudeva, Krishna

Hail Narayana, lotus eyed one, Vasudeva, Krishna,  
Darling of devotees, destroyer of hell, Vasudeva, Krishna

3. Jaya, jaya Madhava, Madhusudana jaya, Vasudeva, Krishna,  
Madana manohara, manjula vighraha, Vasudeva.

Hail, hail, Madhava, One who gives joy to Gopis, Vasudeva, Krishna,  
Prettier than God of love, One who is handsome, Vasudeva.

4. Jaya, jaya Govinda Gopikananda, Vasudeva, Krishna,  
Godhuli dhoomrathaka siroruha, Vasudeva.

Hail, hail Govinda, one who gives happiness of Gopis, Vasudeva, Krishna,  
Oh Vasudeva whose head is covered by dust raised by cows.

5. Vishno, jaya, jaya, Viswapathe Jaya, Vasudeva, Krishna,  
Vividha vilasa vibhooshana bhooshitha Vasudeva.

Hail, hail Vishnu, lord of the universe, hail, Vasudeva, Krishna,  
Oh Vasudeva who is ornamented with different types of pretty ornaments.

6. Madhusudana, Jaya Madhava, jaya jaya Vasudeva, Krishna,  
Marakatha varna, manohara Vighraha, Vasudevaa

Hail Madhusudana, hail, hail Madhava, Vasudeva, Krishna,  
Oh emerald coloured Vasudeva, who has a mind stealing form.

7. Jaya Purushothama, deva Trivikrama Vasudeva, Krishna,  
Varinatha chandra prasanna mukhambuja, Vasudeva.

Hail the greatest Purusha, God Trivikrama, Vasudeva, Krishna,  
Oh gifted Vasudeva who has a lotus like face like the full moon.

8. Jaya, jaya Vamana, varada vibho, Jaya Vasudeva, Krishna,  
Jaya, jaya Jaladhi sudhamrutha bhajana Vasudeva.

Hail, hail Vamana who is the lord who blesses, Hail Vasudeva, Krishna,  
Oh Vasudeva who participated in getting nectar from the ocean.

9. Sridhara, jaya, jaya Sinchitha noopura Vasudeva, Krishna,  
Sidhikrutha Janahrudaya saroruha Vasudeva.

Hail, hail, Sridhara, Vasudeva with tinkling anklets, Krishna,  
Oh Vasudeva of the lake of broken people's heart.

10. Jaya, jaya deva Hrishikesa, jaya, jaya Vasudeva, Krishna,  
Jani mruthi nasana jagathi nayaka Vasudeva.

Hail, hail God Hrishikesa, hail, hail, Vasudeva, Krishna,  
Oh Vasudeva who destroys birth death cycle and is the Lord of earth.

11. Sri Padmanabha, Mukunda, Hrishikesa, Janardhana, Vasudeva, Krishna,  
Papa vinasana Parama krupalaya Vasudeva.

God Padmanabha, Mukunda, Hrishikesa, Janardhana, Vasudeva, Krishna,  
Oh Vasudeva Destroyer of sins and greatly charitable.

12. Damodara, jaya Devaki Nandana, Vasudeva, Krishna,  
Danuja kulandhaka, deva Parayana, Vasudeva.

Hail Damodara, Son of Devaki, Vasudeva, Krishna,  
Oh Vasudeva, Killer of asuras, one perused by devas.

12. Bhagawan jaya, jaya, bhagawatha Priya, Vasudeva, Krishna,  
Varada Janardhana Vamapureswara Vasudeva.

Hail, hail God, Who likes holy people, Vasudeva, Krishna,  
Oh Vasudeva who blesses, Oh Janardhana, Oh Lord of Vamapura.

# Dwadasa Nama Panjara Stotram

---

[Prayer of Armour of Twelve Names]

Translated by P. R. Ramachander

[This is a remarkable Kavacha made up of 12 names of Lord Vishnu along with his 12 weapons.]

Purasthath Keasava pathu, Chakree Jaambu natha prabha,  
Paschann Narayana Sankhee Neela jeemootha sannibha. 1

In the east may I be protected by Kesava,  
Who holds the holy wheel of molten gold,  
In the west may I be protected by Narayana,  
Who holds the conch and resembles the rich blue cloud.

Indheevera dhala shyamo Madhavo oordhwa gadhadhara,  
Govindo, Dakshine parswae thanvee Chandra prabho Mahan. 2

From the top, let me be protected by Madhava,  
Who is of the colour of blue lily and holds a mace,  
In the south let me be protected by Govinda,  
Who has the cool luster of moon and holds an arrow.

Uthare Hala bruth Vishnu, padma kinjalka sannibha,  
Agneyaam Aravindhabho musalee madhusoodhana. 3

In the north let me be protected by Lord Vishnu,  
Who is of the colour of lotus filament and holds the plough,  
In the south east, let me be protected by killer of Madhu,  
Who resembles a lotus and holds a pestle.

Trivikrama gadga pani, niryathyam jwalana prabhaa,  
Vayavyam Vamano vajri tharunadhithya deepthimaan. 4

In the south west let me be protected by Trivikrama.  
Who holds the sword and shines like fire,  
In the North West let me protected by Vamana,  
Who holds the thunder bolt and shines like young Sun.

Eesanyaam Pundareekabha Sridhara pattasayudha,  
Vidhyuth prabho Hrishikesa hyavachyam disi mudhgari. 5

In the north east let me be protected by Sridhara,  
Of the colour of the lotus and holding a spear,  
And from below let me be protected by Hrishikesa,  
Who shines like lightning and holding a hammer.

Hrud padme Padmanabho may sahasra arka sama prabha,  
Ssrwayudha sarva Shakthi sarvagna sarvatho mukha. 6

Let Lord Padmanabha, with brilliance of billion suns,  
And occupying my heart, With all the weapons,  
With all the powers, with knowledge of everything,  
With faces in all directions protect me always.

Indra kopa sangasa pasa hastho aparajitha,  
Sa bahaya antharam deham vyapya Damodhara sthitha. 7

Let Damodhara who is inside and outside me,  
Having the colour of blue bee,  
Having the nooses in his hands,  
And is invincible protect me always.

Yevam sarvathra machidhram nama dwadasa panjaram,  
Pravishtoham na may kinchith bhayamasthi kadachana. 8

Bhayam nasthi kadhachana om nama ithi.

Having thus entered the unbreakable cage,  
Of the twelve names which pervades every where,  
I am protected always and every where,  
And do not feel fear at any time.

No fear at any time.

# Dwadasakshara Mantra Stotram

---

[Prayer of Twelve Letterd Manthra]

By Sage Veda Vyasa

Translated by P. R. Ramachander

[Om Namo Bhagwathe Vasudevaya is the famous Twelve Letter Manthra of Vishnu. In this prayer, the first letters of the Twelve Stanzas if read continuously is this great manthra.]

1. Om it hi jnana vasthrena raga ninrnejani krutha,  
Karma nidhraam prapannosmi, thrahi maam madhsudana.

Through "Om", which is the cloth of wisdom, after getting rid of all attachments,  
I have reached the sleep of Karma, so please protect me, oh killer of madhu.

2. Na gather vidhyatha chanyaa thwameva saranam mama,  
Maya pangena lipthosmi, thrahi maam madhudsudana.

Seeing no other way out in front of me, I am surrendering to you,  
And I have smeared this body with illusion, so please protect me, oh killer of Madhu.

3. Mohitho moha jaalena putha dhara gruhaadishu,  
Trushnayaa peedya manosmi, thrahi maam, madhusudana.

Being deceived by the net of attachment on son, wife, home and others,  
I am sick with the thirst for them, so please protect me, oh killer of Madhu.

4. Bakthi heenam thu dheenam cha dukha soka samanvitham,  
Anasrayam anadham cha thrahi maam Madhusudana.

I am without devotion, oppressed ailing with sorrows and suffering,  
As well as, I am without support and an orphan, so please protect me, oh killer of Madhu,

5. Gathagatha parisrantho doormadhwani karmanaam,  
Samsara bhaya bheethosmi, thrahi maam madhusudana

Tired of coming and going in to this world and doing jobs at a distance,  
I have become scared of domestic life, so please protect me, oh killer of Madhu.



6. Vasitho mathru garbheshu, peedithoham Janardhana,  
Garbhavasa kshayakara, thrahi maam Madhusudana.

After livening in the mother's pregnancy, I have suffered a lot, oh God of all,  
And I have become weak staying in the womb, so please protect me, Oh killer  
of Madhu.

7. Thena deva prapannosmi, sathwasraya parayana,  
Jara marana bheethosmi, thrahi maam, Madhusudana.

Therefore I am tired, Oh God who is depended upon by good people,  
And I am scared of old age and death, so please protect me, oh killer of  
Madhu.

8. Vacha thoopa krutham paapam, karmanaa yadhuparjitham,  
Mayaa deva duracharam, thrahi maam Madhusudana.

To The added sins done by action to those already committed by words,  
God are the bad actions committed by me, so please protect me, Oh killer of  
Madhu.

9. Sukrutham na krutham, kinchid dushkrutham thu sadaa krutham,  
Thennaham pari thapthosmi, thrahi maam, Madhusudana.

No good actions were done and always bad actions were done by me,  
And so I am suffering a lot, so please protect me, Oh killer of Madhu.

10. Dehanthara sahasreshu kuyoni sevithaa mayaa,  
Thiryak thwam Manushathwam cha, thrahi maam Madhusudana.

In the thousands of births that I have taken, I have been born to many bad  
ones,  
Right from animal to man, so please protect me, Oh killer of Madhu.

11. Vasudeva, hrishikesa, Vaikunta purushothama,  
Srushti samahara karana, thrahi mam, Madhusudana.

Hey Vasudeva, Hey Rishikesa, Hey great god of Vaikunta,  
Who is engaged in creation, upkeep and destruction, please protect me, Oh  
killer of Madhu

12. Yathra aham aagamishyami Nari Vaa purushopi vaa,  
Thathra thathra cha they bhakthi, thrai mam, Madhusudana.

Wherever I have come, whether I am a female or a male,  
In that place I should have devotion to you, please protect me, oh killer of  
Madhu.

13. Dwadasarna sthuthi mimaam ya padeth yad srunuyadhapi,  
Sa yathi paramam sthanam, yathra yogeswaro Hari.

If this prayer of the twelve sequences is read or heard,  
He would reach the divine position where Hari, the God of Yoga lives.

# Gajendra Moksham

---

[Prayer by the King of Elephants]  
Translated by P. R. Ramachander

[This prayer has been taken from Eighth Skanda and Third Chapter of Bhagwatha Purana (Sloka 2-29). Indradhyumna was a great king who was a great devotee of Vishnu. Once sage Agasthya visited him. Due to his complete involvement in God, the king did not receive the sage properly. Annoyed by this the sage cursed him to become an elephant in the next birth. The king was born as Gajendra. His devotion continued and he used to worship Lord Vishnu incessantly by offering him lotus flowers plucked from the pond. Once his leg was caught by a crocodile and the fight between the crocodile and elephant continued for one thousand years. Unable to get out of the clutches of the Crocodile, Gajendra cried and called Lord Vishnu. Immediately the Lord arrived and freed him by killing the crocodile. The Lord also gave salvation to Gajendra. This prayer is recited by the Elephant King before attaining salvation. A translation of this stotra by Dr. Sivarama Murthy is available at: scribd.com. Besides referring to that I have also referred to the translation by Sudha Devi Ramkumar in her Tamil book Sri Krishna Sthuthi Malai as well as the translation by Sri C. I. Goswami published by Gita Press, Gorakhpur)

1. Om namo bhagawathe thasmai yathayetha chidhathmakam,  
Purushaa yaadhi bheejaaya paresayaabhi dheemahi.

Salutations to the all powerful divine God denoted by "OM",  
Due to whom the body and mind are made conscious,  
And he also exists within them in the form of the seed for the spirit.

2. Yasmin idham yatha schedham tyenedham ya idham swayam,  
Yoasmath parasamacha parastham prapadhye swayambhuvam.

I surrender to that God in whom this universe  
Was born, exists in essence and was made in to the divine,  
Who becomes all the world that we see,  
And who is different from it in his physical and spiritual form.

3. Ya swathmaneedham nija mayayaa arpitham,  
Kwachid vibhatham kwa cha thath thirohitham,  
Aviddha druk saksha yubhayam thadheekshathe sa,  
Aathma moolo avathu maam parathpara.

May I be protected by the God who revealed himself,  
Who reveals himself as the universe at times of creation,  
Who keeps the universe as an illusion at the times of deluge,  
Thus revealing himself sometimes and hiding himself at other times,  
And who sees them as a witness in both these states.

4. Kaalena panchathwamitheshu kruthsnasao,  
Lokeshu paleshu cha sarva hethushu,  
Thamas thadha aaseed gahanam gabheeram,  
Yasthasya parebhi virajathe Vibhu.

5. Na yasya devaa rishaya padam vidhu,  
Janthu puna ko arhathi ganthu meerithum,  
Yadhaa natasya aakruthibhir vicheshtatho,  
Durathya anukramana sa maavathu.

Over time when all the worlds and their guardians,  
Are reduced to the five elements and all their causes,  
Only Impenetrable and fathomless darkness, remains,  
Coming out of that darkness, the divine Lord shines from within that.  
And his form thus exhibited is not understood even by the devas and sages,  
Like the actual form of the actor in a drama is not known to the spectator,  
And definitely the ordinary beings is at a loss to describe it,  
Thus making his actions unfathomable and let that God protect me.

6. Dhidrukshavo yasya padam su mangalam,  
Vimuktha sanghaa munaya susaadhava,  
Charanthy loka Vrutha mavranam vane,  
Bhoothama bhoothaa shrudh sa may gathi.

He whose auspicious feet is desired even by,  
The great sages who are bereft of any attachments,  
Who have benevolent feeling towards all beings,  
And observe penance and sacred vows in the forest,  
Is the divine one who is in all beings and is my only source of support.

7. Na vidhyathe yasya cha janma karma vaa,  
Na naama roope guna dosha yeva vaa,  
Thadhapi lokaapya ya sambhavaya ya,  
Swa mayaya thaanyunukala mruchathi.

He does not have either birth or Karmas,  
He does not have any name or properties,  
And he does not have any faults as he is beyond nature,

And in spite of that he assumes several forms,  
At different times to carry out the creation and upkeep of the world.

8. Thasmai nama paresaaya Brahmane anatha shakthaye,  
Aroopyo roopaya nama aascharya karmane.

Salutations to him who does wonderful acts,  
Who is beyond birth and death and the Brahman,  
The one without endless power and one who,  
Neither has a form or is formless.

9. Nama aathma pradheepaya sakshine paramathmane,  
Namo giraam vidhooraya maanasa schethasam api.

My salutations to him who shines within himself,  
Who is the witness for all, who is the divine soul,  
My salutations to him who is far, far away,  
From the activities of the mind and its faculties.

10. Sathvena prathi labhyaya naishkarmyena vipaschitha,  
Nama kaivalya nadhaya nirvana sukha samvidhe.

Salutations to him who gives us Kaivalya,  
And who makes us realize the infinite joy of salvation,  
And one who can be seen by the real sages with purity of mind,  
By the constant practice of detached activity.

11. Nama santhaya ghoraya, moodaaya guna dharmin,  
Nirviseshaya samyaya namo Jnana ganaya cha.

Salutations to the one who appears to be serene, ferocious and foolish,  
But really the one who is devoid of any qualities and is always alike.  
Salutations to the great treasure of wisdom.

12. Kshethragnaya namasthubhyam Sarvadyakshaya sakshine,  
Purushaa yaathma moolaya moola prakruthaye nama.

Salutations to one who knows the form,  
Who is lord and witness of everything,  
Who is the Purusha and who is the seed of every being,  
And salutations to the basic nature which exists.

13. Sarvendrye guna drushte sarva prathyaya hethave,  
Asathaa cchaya yokthaya sadaa basaaya they nama.

Salutations to one who watches the health of all senses,  
And also the objectives of all such senses,  
And to him who is the one who activates,  
The immobile nature that follows you like a shadow.

14. Namol namasthe akhila kaaranaya nish kaaranaaya adbhutha kaaranaya,  
Sarvaa gamaamnaya maharnavaya namo apavargaya parayanaya.

Salutations to him who is the cause of everything,  
To him who is not caused by anything and also,  
The wonderful cause which does not become what it causes,  
Salutations to him who is the ocean of Thanthras,  
To the personification of saintliness and refuge of the great.

15. Gunarani cchanna chidooshmapaaya,  
Thatkshobha visphoorjitha manasaya,  
Naishkarmya bhavena vivarjithagama,  
Swayam prakasaya namaskaromi.

Salutations to him who hides similar to the fire of consciousness,  
That is hid in a piece of wood of qualities and characters,  
Whose creative mind is aroused when the characters are disturbed,  
Who comes shining before those who do detached actions.

16. Madruk prapanna pasu pasa vimokshanaya,  
Mukthaaya bhoori karunaya namo aalayaaya,  
Swaamsena sarva thanu brun manasi pratheetha,  
Prathyag druse bhagwathe bruhathe namasthe.

Salutations to the God of boundless compassion,  
Who frees those ignorant beings from the ties of this world,  
As soon as they surrender to him though,  
He himself is ever free and is endowed to the great mercy,  
And he also shines in the minds of all as their own soul,  
Though he himself is the limitless Para Brahman.

17. Athma athmajaaptha Gruha vitha janeshu saakthai,  
Dush praapaanaaya guna sanghaa vivarjithaaya,  
Nukthaathmabhi swahrudaye pari bhavithaya,  
Jnanathmane bhagwathe nama Ishwaraya.

Salutations to that God, who is not attainable to those,  
Who are attached to themselves, their sons, house, wealth and friends,  
Who himself is completely free of all attachments to senses,  
And who is brought in to their own hearts by his devotees,

18. Yam dharma kama artha vimukthi kaama,  
Bhajantha ishtaam gathi mapnuvanthi,  
Kim thwaasisho rathyapi deha mavyayam,  
Karothu may adha brudhayo vimokshanam.

Whosoever prays you for Dharma,  
Desire, wealth or salvation,  
They get their desires fulfilled,  
And even when your devotees,  
Do not ask anything from you,  
You give them an imperishable body,  
And I request from you salvation for me.

19. Yekanthino yasya na kanchanarrdhaa,  
Vanchasnthi ye vai Bhagawat prapanna,  
Athyadbhutham thaccharitham sumangalam,  
Gayantha Aananda samudhra magna.

Those devotees who in loneliness, pray you,  
Without wanting gold or similar things,  
And are not even desirous of salvation,  
And sing your wonderful story,  
Drown themselves in the ocean of bliss.

20. Thamaksharam brahma param paresam,  
Avyaktha madhyathmika yoga gamyam,  
Athheendriyam sookshma mivathi dhooram,  
Anantha maadhyam paripoorna meede.

I salute that complete God who never dies,  
Who is the divine God much beyond Lord Brahma,  
Who is not clear and is available for spiritual seekers,  
Who is beyond senses like the very micro things,  
And who does not have an end and is primeval.

21. Yasya Brahmadayo deva loka scharachara,  
Nama roopa vibheedheena phalgvyaa cha kalaya krutha.

I salute him from whose very micro form are created.  
Brahma and others, devas, all worlds, all moving and stable beings,  
Assuming very different names and bear fruit.

22. Yadharchisho agne savithur gabhasthayo,  
Niryanthi samyaanthya sakruth swarochisha,  
Thadhaa yathoyam guna sampravaho,  
Budhir mana kaani sareera sargaa.

Similar to the heat generating from the fire,  
And rays generating from Sun, ultimately,  
Merges in to the form from where they came,  
Wisdom, mind, senses and the body,  
Originate from you and merge in you.

23. Sa vain a devaa asura marthaya thiryang,  
Na Sthree na shando na puman na janthu,  
Naayam guna karma na sanna na chasath,  
Nishedha sesho jayathad asesha.

He is not god, asura or man or animal,  
He is not woman, eunuch or man or animal,  
He is not characteristic, nor mobile or immobile,  
And he is what is remaining after all these negations.

24. Jeejee vishe naaha mihaamuyaa kim,  
Anthar bahi schavrutha ye bhayonyaa,  
Icchami kalena na yasya viplava,  
Thasya aathma loka varanasya moksham.

I do not desire to survive for what I have to do here,  
As an elephant enveloped inside out, by ignorance,  
I do desire that this veil of ignorance is lifted,  
And I get salvation from this world as an elephant.

25. Soham viswa srujam visamam aviswam Viswa vedhasam,  
Vishwathamanam ajam Brahma pranathosmi param padam.

I salute that God who created the universe,  
Who is the universe but is different from it,  
Who knows the universe, who is the soul of the universe,  
Who is devoid of birth and is the divine Brahman.

26. Yoga randhitha karmaano,  
Hrudhi yoga Vibhavithe,  
Yogino yam prapasyanthi,  
Yogesam tham nathosyam aham



I worship that God of Yoga,  
Whom only the Yogis who have burnt their Karma,  
Can visualize by their heart,  
And see him by the practice of yoga.

27. Namō namasthubhyam asahya veda Shakthi thrayaya akhiladhi gunaaya,  
Prapanna paalaya durantha shakthaye kadheendriyaanamana vapyā  
vaathmane.

Salutations to him whose three fold power is unstoppable,  
Who has all the characteristics, Who protects those who surrender to him,  
And who cannot be attained by those who have not won over their senses.

28. Nayam Veda swamaathmaanā yacchakthyā hamdhiyā hatham,  
Tham durathyaya maahatmyam bhagawantha mitho asmyaham.

I am searching that God, whose power can never be surpassed,  
And due to the illusion of ego created by him, people think that,  
Their body is their soul and are not able to understand their real soul.

# Gayathri Ramayana

---

Translated by P. R. Ramachander

[Unlike what is suggested by the title, this is not the full story of Rama. All the twenty four slokas of this stotra have been taken from Valmiki Ramayanam. They are not taken in an order but in such a way that the first letters of the 24 slokas form the Gayathri Mantra. I could not find who did this great compilation. It signifies that Ramayana is the essence of the entire Vedas and Sri Rama is Narayana. Listening and chanting of Sri Gayathri Ramayanam bestows peace and bliss.]

1. Tapaswadhyaya niratham,  
Thapaswee vag vidhamvaram,  
Narada pariprucha,  
Valmikir muni pungavam

The great sage Valimiki asked Narada,  
Who does penance and reading of Vedas,  
And who himself was a great sage,  
As well as an expert over words.

2. Sa hathwaa Rakshasaan sarvaan,  
Yagnagnaan Raghu nandana,  
Rishibhi poojithasthathra,  
Yadendro vijaye puraa.

That son of the clan of Raghu,  
By killing all the Rakshasas,  
And protecting the fire sacrifices,  
Was worshipped by the sages,  
Similar to Indra when he was victorious.

3. Viswamitharasthu dharmathma,  
Sruthwa janaka bhashitham,  
Vathsa Rama, dhanu pasya,  
Ithi Raghavamabraveeth.

Viswamithra, the personification of Dharma,  
After hearing the words spoken by Janaka told,  
"Child Rama, please see this bow."

4. Thushtyavaasya thadhaa vamsam,  
Pravisya sa visaampathe,  
Sathaneeyam Narendrasya,  
Thadasadhya vyathishtitha.

Then he\* reached the bed room of the king,  
Went near and standing outside and praised and,  
Narrated the detailed pedigree of the king.

\* Sumanthra the minister of Dasaratha

5. Vanavasam hi sankhyaya,  
vasamsyabharanani cha,  
Bhartharamanugachanthyai,  
Seethayai swasuro dhadhou.

Based on the years that Sita has to live in the forest,  
When she would accompany her husband,  
Her father in law gave her sufficient dresses and ornaments.

6. Raja sathyam cha dharmam cha,  
Raja kulavatham kulam,  
Raja Matha pitha chaiva,  
Raja hithakaro nrunaam.

The king is the truth and Dharma,  
He is the Lord of people of good families,  
He is the father as well as mother,  
And he is the one who does good to people.

7. Nireekshya sanmuhurtham thu,  
Dadarsa bharatho Gurum,  
Utaje Ramamaseenam,  
Jata valkala dharinam.

After waiting for an auspicious time,  
Bharatha saw his teacher Rama,  
Who was having matted hair and was,  
Wearing cloth made of wood,

8. Yadhi budhi krutha drushtum,  
Magasthyam tham mahamunim,  
Adviava gamane budhim,  
Rochayaswa Mahasaya.

Oh great one, if you are desirous  
Of seeing the great sage Agasthya,  
Take decision soon to start to do that.

9. Bharathasya aaryaputhrasya,  
Swasroonam mama cha prabho,  
Mruga roopamidham vyaktham,  
Vismayam janayishyathi.

Oh Lord, this deer which is very pretty,  
Would create a great sense of wonder,  
To Bharatha, you and my in laws.

10. Gacha seegramitho Rama,  
Sugreevam tham Mahabalam,  
Vayasyam tham kuru kshipra,  
Mitho gathwadhya Raghava.

Oh Rama go immediately from here,  
To the very strong Sugreeva,  
And Oh Raghava make him,  
Your very intimate friend.

11. Desa kalou Pratheekshaswa,  
Kshama mana priyaa priye,  
Sukha dukha saha kale,  
Sugreeva vasago bhavam.

Understanding the time and place,  
Being patient for likes and dislikes,  
Treating joy and sorrow as equal,  
Become obedient to Sugreeva.

12. Vandhyasthe Thapasa sidhaa,  
Sthapasaa veethakalmasha,  
Prashtavyachapi seethaaya,  
Pravruthi vinayanvithou.

The Sidhas who do penance are fit to be saluted,  
For thy are devoid of sins due to their penance,  
You can enquire with them present position,  
Of Sita along with great humility.

13. Sa nirjithya purim sreshtaam,  
Lankaam tham Kamaroopinim,  
Vikramena maha thejo,  
Hanuman maruthathmaja.

Hanuman the son of wind God,  
Who is valorous and shining,  
Won over Lanka, the town's goddess,  
Who can assume any firm she wishes.

14. Dhanyodhayaa sa gandharwa,  
Sidhascha paramarshya,  
Mama pasyanthi ye nadham,  
Ramam rajeeva lochanam.

I see Rama who is my lord,  
Who has eyes as pretty as lotus,  
Is seen by Gandharwas, Sidhas and saints,  
As if it is the rise of their luck.

15. Mangalabhimukhi thasya,  
Saa thadassn maha kape,  
Upasthasthe Visalakshi.  
Prayathaa havya vahanam.

That lady with an auspicious face,  
Deciding to bless the great monkey,  
Saluted and prayed to God of fire,  
After making herself pure.

16. Hitham mahartham mruduhethu sammitham,  
Vyatheetha kalayutha samrathikshamam,  
Nisamya thadvakya mupasthitha jwara,  
Prasanga vanuthara methad abhraveeth.

After hearing those words which were meant for good,  
Which would give great results, which were sweet,  
Which were logical and suitable for past, present and future,  
With very great anger that Ravana replied thus.

17. Dharmathma Rakshasa sreshta,  
Samprapthoyam Vibheeshana,  
Langaiswaryam dhruvam sreema-  
Nayam prapthothy gandakam.

That great Rakshasa who was personification of Dharma,  
Called Vibheeshana has come and joined me,  
And without any doubt with certainty,  
He would attain the wealth of Lanka.

18. Yo vajrapathaasani sannipatha-  
N na chukshubhe napi chachala Raja,  
Sa Ramabhanabhi hatho brusatha,  
Schchala chapancha mumocha veeraa.

That king who never bothered by the hit of Vajrayudha,  
And that of thunder is now hit by Rama's arrow,  
And that hero has become sad by the shock, and became very nervous,  
And started trembling and his bow slipped from his hands.

19. Yasya Vikrama masadhya,  
Rakshasa nidhanam gathaa,  
Tham manye Raghavam veeram,  
Narayanamana matam.

Caught by his fame,  
Many Rakshasas died,  
And I consider that valorous Rama,  
As the real God Narayana.

20. Na ye dhadru sire Rama,  
Chindanda mari vahineem,  
Mohithaa paramasthrena,  
Gandharvena mahathmana.

Those Rakshasas were not able to see,  
Sri Rama who was burning the army of enemies,  
For they had lost their senses by the great arrow,  
Called Gandharwa sent by the great Rama,

21. Pranamya devadhabyascha,  
Brahmanebhascha Mythili,  
Badanjali putaa chedha-  
Muvachagni sameepatha.

After offering her salutations,  
To Brahmans and Devas,  
Mythili with saluting hands,  
Went near the fire and told.

22. Chalanath parvathendrasya,  
Ganam devascha kambitha,  
Chachala Parvathi chapi,  
Thadaslishta Maheswaram.

When the king of mountains moved  
The Ganas of Shiva and devas trembled.  
And even Goddess Parvathi trembled,  
And rushed and embraced the great God.

23. Daraa puthra puram Rashtram,  
Bhogachadana bhajanam,  
Sarva mevapi bhakthanno,  
Bhavishyati Hareaswara.

Oh Lord of the monkeys from today,  
Let the fields, children, towns, countries,  
Luxuries, meals and the fields,  
Become our common property,  
and be shared equally among us.

24. Yameva rathrimn Shathrugna,  
Parna salaam samavisad,  
Thameva rathrim Seethapi,  
Prasoothaa darakadwayam.

On the night when Shatrugna,  
Stayed in the hermitage,  
And on that same night, Sita,  
Gave birth to two sons.

Phala Sruthi

Idam Ramayanam Kruthsnam,  
Gayathri bheeja samyutham,  
Trisandhyam, ya paden nithyam,  
Sarva paapai pramuchyathe.

Benefits of Recitation

If this Ramayana is recited,  
Along with the root chant of Gayathri,  
At dawn, noon and dusk daily,  
One would get rid of all committed sins.

# Gopala Akshaya Kavacham

---

[Perennial Armour of Gopala]

Translated by P. R. Ramachander

[Gopala means a cowherd or even one who looks after all beings. The Kavacha in Devanagari script is available at: [sanskritdocuments.org](http://sanskritdocuments.org)]

Sri Narada Uvacha:-

1. Indradhya amara vargeshu Brahman yath paramathbutham,  
Akshaya kavacham mnama kadhyaswa mama prabho.  
Yadhruthwa aakarnya veerasthu triloka vijayee bhavedh.

Oh God Brahma, please teach me the perennial armour,  
Which is greatly wonderful to Indra and other devas,  
Wearing which the great heroes would win over the three worlds.

Brahmo Uvacha:-

Lord Brahma said:-

2. Srunu puthra muni sreshta kavacham paramadbutham.

Hear oh son who is a great sage, the most wonderful armour.

3. Indradhi deva vrundhascha Narayana mukhachatham,  
Trilokya vijayasthaasya kavachasya prajapathi,  
Rishi chandho devatha cha sada Narayana Prabhu,

This armour which was personally taught by Narayana to Indra and other devas,

Led to their victory over three worlds and the sage is Prajapathi,  
The meter and God addressed are Narayana himself.

Asya Sri trilokya vijayakshya kavachasya Prajapathi rishi, anushtup Chanda,  
Sri Narayana Paramathma devatha, Dharmartha kama moksharthe jape viniyoga.

For the perennial armour leading to victory over the three worlds, the sage is Prajapathi, meter is anushtup, the God addressed is Lord Narayana and this is being chanted to get Dharma, wealth, desires and salvation.



4. Padhou rakshathu Govindo, Jange pathu Jagat Prabhu

Let Govinda protect my feet and let my calf be protected by the Lord of the universe.

5. Ooru dhow Kesava pathu, katee Damodara sthatha,  
Vadanam Sri Hari pathu Nadi desam cha may Achyutha.

Let Kesava protect both my thighs,  
Let my waist be protected by Damodhara,  
Let my face be protected by Sri Hari,  
And the area of the pulse be protected by Achyutha.

6. Vama parswam thadha Vishnur, dakshinam cha Sudarsana,  
Bahu mole vasu devo, Hrudayam cha Janardhana.

Let my left side be protected Lord Vishnu,  
Let my south side be protected by Sudarsana,  
Let my arm joints be protected by Vasudeva,  
And let my heart be protected by Janardhana.

7. Kandan pathiu varahascha, Krishnascha mukha mandalam,  
Karnou may Madhava pathu, Hrishikesascha Nasike,

Let Vasudeva protect my neck,  
Let Krishna protect my face,  
Let my ears be protected by Madhava,  
And let my nose be protected by Hrishikesa.

8. Nethre Narayana pathu lalalatam Garuda dwaja,  
Kapalam Kesava pathu Chakrapani sirasthatha.

Let Narayana protect my eyes,  
Let my forehead be protected by him who has a flag of Garuda,  
Let Kesava protect my skull,  
And Let him who has the wheel protect my head.

9. Prabhathe Madhava pathu, Madyahne Madhu soodhana,  
Dinanthe Daithyanasancha, Rathrou rakshathu chandrama.

Let Madhava protect me in the mornings,  
Let the killer of Madhu protect in the afternoon,  
Let killer of asuras protect in the afternoon,  
And let the moon protect me at night.

10. Poorvasyam Pundarikaksho, Vayavyam cha Janardhana,  
Ithi they khaditham vathsa sarva manthrougha vigraham.

Let my east be protected by the lotus eyed,  
Let my North West be protected by Janardhana,  
Son, thus has been told the personification of all chants.

11. Thava snehanmaya aakhyathaam na vakthavyam thu kasyachith,  
Kavacham dharayadhyasthu sadhako Dakshine bhuje

12. Devaa, manushyaa Gandharwaa, Yakshaa sthasya na samsaya,  
Yoshid vama bhuje chaiva, sadhako dakshine bhuje.

13. Nibhruyath kavacham punyam sarva sidhi yutho bhava,  
Kande yo dharayedath kavacham mathsy roopinam

14. Yudhe Jayamapnothi dhyuthe vadhe cha sadhaka,  
Sarvadhya jayamapnothi, nischitham janma janmani.

I cannot fully describe the effect of this very friendly narration to you,  
And if the practitioner wears it on his right hand,  
Without doubt devas, men, gandharwas and Yakshas would be his.  
If a lady wears it on her left hand and a man on his right hand,  
And chants the Armour, he or she would get all occult powers.  
But if the armour in the fish form is worn on the neck,  
He would achieve victory in war and also in debates,  
And always surely achieve victory birth after birth.

15. Aputhro labhathe puthram, roghanasasthadha bhaveth,  
Sarva thapa pramukthascha, Vishnu lokam sa gachathi

One without son will get a son, diseases and illness would be destroyed.  
One would get freedom from all troubles and he would go to the land of  
Vishnu.

Ithi Sri Brahma samhithayam Sri Gopalakshaya kavacham sampoornam.  
Thus ends the Gopala Akshaya kavacham which occurs in Brahma  
Samhitha.

# Gopala Ashtakam

---

[Octet on Gopala]

Translated by P. R. Ramachander

Yasmad viswam jathamidham chithramatharkyam,  
Yasmin anandathmani nithyam ramathe vai,  
Yathranthe samyathi layanchaida sesham,  
Tham Gopalam santhathakalam prathivande. 1

My salutations for all times to that Gopala,  
From whom this pretty universe was born without doubt,  
And in whom this happy soul plays daily with glee,  
And also in whom this entire world will dissolve at the time's end.

Yasya gnana jjanma jara roga kadambam,  
Jnathe yasminasyathi thatsarvamihasu,  
Gathwayathraayathi punarno bhava bhoomim,  
Tham Gopalam santhathakalam prathivande. 2

My salutations for all times to that Gopala,  
Ignorance of whom, leads to the mixture of birth, aging and disease,  
Knowledge of whom, leads to the destruction of all of them,  
And attainment to whom prevents rebirth in this earth.

Thishtannanthar yoyamayethyathadajasram,  
Yam kaschinnoveda janopyathmani santham,  
Sarvam yasyedancha vase tishtathi viswam,  
Tham Gopalam santhathakalam prathivande. 3

My salutations for all times to that Gopala,  
Who lives inside everything and makes it function,  
Who is in every soul without many not realizing him,  
And in whose custody all this universe exists.

Dharmo dharmenaiha thiraskara mupaithi,  
Kale yasmin mathsy mukhai charu chithrai,  
Nana roopai paathithada yevani bimbam,  
Tham Gopalam santhathakalam prathivande. 4

My salutations for all times to that Gopala,  
Who is born as fish and other forms,  
When unjust action drives away the just action,  
And saves and preserves this world.

Pranayamair dwastha samsthendriya dosha,  
Rudhwa chitham yam hrudhi pasyanthi samadhou,  
Jyothee roopa yogi jana modha nimagna,  
Tham Gopalam santhathakalam prathivande. 5

My salutations for all times to that Gopala,  
Who is seen by yogis in their heart,  
As the resplendent form, when they,  
Drown themselves in happiness, do pranayama,  
Get rid of faults of all senses and enter in to Samadhi.

Bhanuschandra schoduganaschaiva huthaso,  
Yasminnaivabhathithadischapi kadapi,  
Yadbhasa chaabhathi samastham jagathedal,  
Tham Gopalam santhathakalam prathivande. 6

My salutations for all times to that Gopala,  
Who is the one in whom sun, moon, stars,  
And rarely occurring lightning exist,  
And whose light makes this entire world exist.

Sathya jnanam modhamavochoorniga mayam,  
Yo brahmendradhithya gireesarchithapada,  
Saythenathonandana navambu nidhou yas-  
Tham Gopalam santhathakalam prathivande. 7

My salutations for all times to that Gopala,  
Who is called as sachidananda by the Vedas,  
Whose feet is worshipped by Brhama, Indra,  
Adhithya and Shiva and who is the endless one,  
Who sleeps on Adhishesha floating on the ocean.

Saiva prahuryam shivamanya gana nadham,  
Shakthinchikerkantha thadanye matha bedhath,  
Nana karairbhathi ya ekokhila shakthi,  
Stham Gopalam santhathakalam prathivande. 8

My salutations for all times to that Gopala,  
Who inspite of being called as Shiva by Shaivas,  
Gana natha by Ganapthyas,  
Shakthi by Shaaktheyas and Surya by Souras,  
And others as their god as per their opinion,  
Is the same universal power,  
Even when addressed by all these names.

Srimad gopalashtakam medath samadheethe,  
Bhakthya nithyam yo manuja vai sthira chetha,  
Hithwa thoornam papa kalapam sa samethi,  
Punyam vishnerdhama yatho naiva nipatha. 9

The man who reads daily with unified attention,  
This holy octet on Gopala and meditates on him,  
Would get all his sins destroyed and at the end,  
Reach that place of Lord Vishnu for ever.

# Gopala Kavacham

---

Translated by P. R. Ramachander

[Though Gopala means a cowherd and is one of the names of Krishna, it could also mean the protector of all beings.]

Sri Mahadeva Uvacha:-  
Lord Shiva said:-

1. Adha vakshyami kavacham Gopalasya Jagad guro,  
Yasya smarana mathrena Jeevanmuktho Bhaved nara

Now I am going to tell that Armour of Gopala, who is the world teacher,  
Remembering which a man would get salvation.

2. Srunu devi pravakshyami saavadhanaa avadharaya,  
Naradasya rishir devi chandho anushtubudahrutham.  
Devatha Balakrishnasca Chathur varga pradhayaka

Hear oh Goddess, I am going to telling that armour carefully,  
And its sage is Narada and meter is Anushtub.  
The god addressed is the baby Krishna and,  
This is being chanted to get Dharma, wealth, desire and salvation.

Om Asya Sri Gopala kavachasya Narada rishi, Anushtub Chanda, Sri  
Balakrishno devatha, Dharma artha kama mokshartha Jape viniyoga

Om, its sage is Narada and meter is Anushtub.  
The god addressed is the baby Krishna and,  
This is being chanted to get Dharma, wealth, desire and salvation.

3. Siro may Balakrishna pathu, nithyam mama sruthi

Let my head be protected by baby Krishna, this is my Veda.

4. Narayana pathu kandam, gopi vandhya kapolakam,  
Nasike Madhuhaa pathu, chakshushi Nandanandana.

Let Narayana protect my neck, the worshipful Govinda my cheeks,  
Let my nose be protected by killer of Madhu and let son of Nanda protect my eyes.

5. Jananardhana pathu Danda adharam Madhavasthadaa,  
Urvoshtam pathu varahaa schibulam Kesi soodhana

Let Janardhana protect my teeth and let my lips be protected by Madhava,  
Let my lips be protected by Varaha and let the killer of Kesi protect my chin

6. Hrudayam Gopika Nadho, Nabhim sethu pradha sadaa,  
Hasthou Govardhanadhara, Padhou peethambaro Aavathu.

Let my heart be protected by Lord of Gopis,  
Let my navel be always protected by him who built the Sethu(bridge),  
Let my hands be protected by him who lifted Govardhana mountain,  
And let my legs be protected by him who wears yellow silk.

7. Karanguleem Sridharo may Padangulya Krupamaya,  
Lingam pathu Gadhapani, bala Kreedha manohara.

Let my fingers be protected by Sridhara,  
Let my toes of feet be protected by the merciful one,  
Let my private parts be protected by he who holds the mace,  
Who is also a child who looks pretty when he plays.

8. Jagannadha pathu poorvam, Sr Ramo avathu paschima,  
Utharam Kadibarischa, dakshinam Hadhumath Prabhu.

Let the east be protected by the Lord of the universe,  
Let my west be protected by Lord Rama,  
Let my north be protected by the enemy of Kaidaba,  
And my south be protected by the worshipful Lord.

9. Agneyam pathu Govindaa, nairytathyam pathu Kesava,  
Vayavyam pathu daithyari, eesanyaam Gopa Nandana.

Let Govinda protect the south east, let Kesava protect my South west,  
Let the enemy of asuras protect my north west and son of Gopa protect my  
North west.

10. Oordhwam pathu pralambari aradha Kaidaba mardhana,  
Sayaanaam pathu poothathma, gandhou pathu sriya pathi

Let my top side be protected by the enemy of Pralamba,  
Let the killer of Kaidaba protect me while worshipping,  
Let the soul of all beings protect when I am sleeping,  
And let my smell be protected by the Lord of Lakshmi.

11. Sesha pahu niralambe, jagrad bhava ahypampathi,  
Bhojane kesiha pathu Krishna Sarvanda sandhishuy.

Let Adhi Sesha protect me when I do not have help,  
Let the Lord of the snake protect when I am alert,  
Let the killer of Kesi protect when I am taking food,  
And let Krishna protect all my body and joints.

12. Gananasu, Nisanadho, dhivanadho, dhinakshaye,  
Ithi they kathidham divyam kavacham paramadbutham.

Take in to account the lord of the night, lord of the day at the end of the day,  
Thus he told this divine armour which is wonderful.

13. Ya padenithyam mevedam kavacham prayatho nara,  
Thasyasu vipadho devi nasyanthi ripi sangatha.

If this is read daily and understood by a pious man,  
All his adversities would be destroyed along with his enemies, Oh Goddess

14. Anthe Gopalacharanam prapnothi parameswari,  
Trisandhye, yeka sandhyam vaa ya padeth srunuyadhapi,

15. Thath sarvadho Remanadha paripathi chathurbhuj,  
Ajnathwa kavacham devi gopalam poojyedhyadhi

16. Sarvan thasya vrudha devi, japa homarchanadhikam,  
Na Sasthra gatham sampapya mruthyumethi na samsaya.

In the end he would attain the feet of Gopala, Oh goddess,  
He who reads it either at dawn, dusk and noon or one of those times,  
Would be protected always by the four armed consort of Lakshmi.  
Oh Goddess, if one is ignorant of this armour even if one worships Gopala,  
Or chants, does fire sacrifices and performs worship it would all be in vain  
And he would reach his end by the wound caused by a weapon.

Ithi Sri Narada Pancha Thanthre Sri Gopala Kavacham sampooranam  
Thus ends the armour of Gopala occurring in Narada Pancha Thanthra.



# Gopala Stotram

---

[Prayer to the Cowherd]

Translated by P. R. Ramachander

Naveena neeradha shyamam, neelendivaralochanam,  
Vallavee nandanam, Vande krishnam, Gopalarooopinam. 1

Salutations to Krishna in the form of cowherd,  
Who is of the black colour of the new cloud,  
Who has eyes like the blue lotus, son of Yashodha,

Sphurad barhadhalodhbadha neela kunchita moordhajam,  
Kadamba kusumobadha vanamala Vibhooshitham. 2

Who has curly black hair in which peacock feathers are tied,  
Who decorates himself by wearing garland of Kadamba flowers,

Ganda mandala samasargichalath kanchana kundalam,  
Sthoola muthaphalodaraharadhyphitha vakshasam. 3

Who wears golden ear globes touching his cheeks,  
Who wears pearl studded necklace over his chest,

Hemangadhathula kotikireedojwala vigraham,  
Manda marutha samkshobhavathgithambhara sanchayam. 4

Who shines with golden shoulder rings, anklets and crown,  
Whose dress is shaken by the slow cooling breeze,

Ruchiroshtaputanyasthavamsee madhra nisswanai,  
Lasad gopalikaa chetho mohayantham muhoormuhu. 5

Who with his flute kept close to his very pretty lips,  
Keeps on stealing the minds of pretty gopis again and again,

Veellava vadanam bhoja madhupana madhu vratham,  
Kshobhayantham manasthasam sasmera panga weekshanai. 6

Who is the bee who steels the honey out of the faces of gopis,  
Who makes their mind tumultuous with passion by his look,

Younaod binnadehabhi samsikthabhi parasparam,  
Vichitrambharabhooshabhir gopa nareebhiravrutham. 7

Who is surrounded by gopa ladies,  
Whose body has changed by youthfulness,  
Are dressed with peculiar ornaments and cloths,  
And stand in a crowd touching each other,

Prabinnanjana kalindi jala keli kalthsukam,  
Yodhayantham kwachid gopan vyaharatham gavam ganam. 8

Who is interested in playing in Kalindi River with its jet black water,  
Who playfully fights with gopa lads in some places,  
And calls the herd of cows near him in some other places,

Kalindi jala samsarga seethalanila sevithe,  
Kadamba padaschaye sthitham vrundavane kwachith. 9

Who sits in a place of Vrundavana which gets cool breeze,  
From Kalindi river and which has shades of Kadamba trees,

Rathna bhoodara samlagna rathnaasana parigraham,  
Kalpa pada madhyastha hema manda pikagatham. 10

Who sits on the jeweled throne on the top of Meru mountain,  
Who has reached the golden stage in the middle of Kadamba trees,

Vasantha kusuma modha surabhee krutha ding mukhe,  
Govardhana girou ramye sthitham rasa rasothsakam. 11

Who sits on the Govardhana Mountain which has spring season flowers,  
Spreading their perfume on all directions,  
Who is interested in rasa leela,

Savyahastha thalanyastha giri varyatha pathrakam,  
Gandithagandalonmuktha muktha sara Ghana ghanam. 12

Who holds on his left hand, the mountain like an umbrella,  
Who defeated the torrential rain without break sent by Indra,

Venu vadhya manollasakrutha humkara niswanai,  
Savathsairanmukhai saswad gorulairabi weekshitham. 13

Who makes the sound of hum because of happiness hearing the flute,  
Who is being looked at by herds of cow full of calves looking up,

Krishna mevanugayadhbbhisthascheshtavasa varthibhi,  
Dandapasodhyutha karair gopalair upashobhitham. 14

Who shines by the nearness to Gopa boys who sing his songs.  
Who follow all his actions and who hold stick and the rope,

Naradhadhyair munisreshtair veda vedantha paragai,  
Preethi susnighdaya vacha sthuyamanam parathparam. 15

And who is the god of gods whose praise is sung sweetly by sages,  
Well versed in Vedas and Vedangas like Narada.

Ya yenam chinthaye devam bhakthya samsthouthi manava,  
Trisandhyam thasya thushto asou dadathi varameepsitham. 16

Whichever man thinks about and sings the praise of God thus,  
During dawn, noon and dusk with devotion would please Him,  
And He would grant them all boons requested by them.

Rjavallabhathamethi bhaveth sarva jana priya,  
Achala sriyamapnothi sa vagmi jayathe druvam. 17

He would become friends of kings, liked by everybody,  
Would get stable wealth and would become an orator.

# Gopala Vimsathi

---

[Twenty Verses on the Cowherd]  
By Vedantha Desika  
Translated by P. R. Ramachander

[Vedanta Desika (1269 - 1370) is a great poet, devotee, philosopher and master-teacher belonging to the Sri Vaishnava sect founded by saint Ramanuja. By the end of 14th Century, the followers of Saint Ramanuja had split in to Vadakalai and Tenkalai. The followers of the former consider Sri Vedanta Desika as their Acharya (Teacher). This great Stotra sings about the greatness of Gopala (cowherd) and is extremely popular among his devotees. It is said that it was composed in Thiruvahindrapuram by the Acharya overwhelmed by the beauty of the Rajagopala idol in the temple. These are usually sung before Thadhiaradhanams (Group partaking of food offered to God) and on the occasion of marriages and on Krishna Jayanthi day in Thiruvahindrapuram. The translation presented here is a simple literal translation, trying to bring out the beauty of this great Stotra Rathna.]

Vande Vrundavana Charam vallavee Jana Vallabham,  
Jayanthi Sambhavam dhama vaijyanthi bhooshanam. 1

Salutations to him, who wanders in Vrundavana,  
Who is the darling of the Gopis there,  
Who was born on the day of the Sri Jayanthi,  
And who wears the garland called Vaijyanthi.

Vacham nijangarasikam prasmeeekshamano,  
Vakthraravinda vinivesitha pancha janya,  
Varna trikona ruchire varapundarika,  
Badhasano jayathi vallava chakravarthi. 2

Victory to the emperor of the Gopis,  
Who looks at Saraswathi sitting on his lap,  
Who keeps his conch Pancha Janya close to his lips,  
Who sits in the middle of a triangle placed,  
In the middle of the holy lotus.

Amnaya gandha ruchiru chira sphurithhadharoshta,  
Masravilekshana manukshana mandhahasam,  
Gopaladimbhavapusham kuhana janannya,  
Pranasthanandhayamavaimi param pumaamsam. 3

I see that divine gentleman,  
Whose breath wafted the fragrance of the Vedas,  
Whose pretty lips quivered,  
When he cried and laughed,  
With his form of a cow herd baby,  
And smiled in between the bouts of cry,  
At the approach of the deceitful mother,\*  
And drank her life force and blessed her.  
\* Poothana the ogress sent to kill him

Aavirbhavathvanibruthabharanam purasthaat,  
Aakunchithaika Charanam nibrudhanyapadam,  
Dadhnaa nimanthamukurena nibhaddhatalam,  
Nathaasya nanda bhavaneh nava neeta natyam 4

Let that form with the several ornaments,  
Appear before my mind,  
In which he folds one leg and,  
Holds the other leg straight,  
In which he produced musical sounds,  
And dancing steps in line with,  
The sound of churning of curds,  
Produced by his mother,  
For getting freshly made butter.

(Another version of this is:

Aavirbhavathya nibhruthabaranam purastha,  
Dakunchidaika charanam nihithannypadam,  
Radha nibadhamookurena nibadha thalam,  
Nadhasya nanda bhavane nava neethanatyam. 4

That form with the several ornaments,  
Appears before my mind,  
In which he folds one leg and,  
Holds the other leg straight,  
In which he keeps time with,  
The jingling sound of anklets,  
Which were tied on him by Radha,  
And in which he jumps and trots,  
For getting butter in the house of Nanda.)

Harthum Kumbhe vinihathikara swaduhaingaveenam,  
Drushtwa dhama grahana chatulam matharam jatha rosham,

Payadheeshath prachalitha pado napagachchanna thishtan,  
Mithyagopa sapadhi nayane meelayan viswagoptha. 5

Let me protected by the protector of the universe,  
Who extended his hand to steal the sweet butter from the pot,  
And seeing his very angry and clever mother with a rope,  
Moved slightly his leg but not moving hither or thither,  
Closed tightly both his eyes and waited for her.

Vraja yoshidha panga vedaneeyam  
Madhura bhagya mannanya bhagya meede,  
Vasudeva vadhoosthanandayam thath,  
Kimapi brahma kisora bhava drusyam. 6

I meditate on that Brahman,  
Who is understood by the Gopis,  
Just by a slight look on him by them,  
Who is the luck of Mathura,  
Who is the greatest luck to,  
The unmatched souls every where,  
Who drank milk out of the wife of Vasudeva,  
And who always looks like a handsome lad.

Parivarthitha kandaram bhayena,  
Smitha phulladhara sambhavam smarami,  
Vitapithwanirasakam kayoschid,  
Vipololukala karshakam kumaram. 7

I remember the lad smiling with lips,  
Resembling the rosy leaf buds,  
Who had turned his neck out of fear,  
And who dragged the big mortar,  
In between the two trees and,  
Freed both of them of their,  
Tree form forever.

Nikuteshu nisamayami nithyam,  
Nigamanthairadhunapi mrugyamanam,  
Yamalarjuna drusha bala keleem,  
Yamuna sakshika youvanam yuvaanam. 8

I see him daily near me,  
Who is being searched by Vedas,  
Who broke the two Arjuna trees,

And who is with young maidens,  
Near the Yamuna with it as a witness

Padavee madaveeyasim vimukther  
Atavi sambada mambu vahayantheem,  
Arunadhara sabilasha vamsam,  
Karunam karuna manusham bhajami. 9

I sing about that man who is the cause,  
Who is the way which is near salvation,  
Who is the great wealth of the forests,  
Who is as gross as the rain bearing clouds,  
Who has red lips fond of keeping the flute,  
And who exists as the state of mercy.

Animesha nishева neeya makshnor,  
Jahadhyouvana ma virasthu chithe,  
Kala hayitha kunthalam kalapai,  
Karunanmadha vighram vibho may. 10

May He, whose form maddened with mercy,  
Appear and remain in my mind  
Who has an ever youthful pretty form,  
Which does not allow our eyes to close for a second,  
And who has pretty hair decorated by peacock feather,

Anuyayi manogna vamsa naalai,  
Ravathu sparsitha vallavee vimoghai,  
Anaghasmitha sheethalai rasou maam,  
Anukampasaritham ambujai pangai. 11

May I be protected by His sight,  
Which resemble the lotus flowers,  
Of his mind resembling the pond of mercy,  
Cooled by his pleasant smile,  
And which always falls on the flute with him,  
And which makes the Gopis extremely happy,

Adharahitha chharu vamsa nalaa,  
Mukutalambhi mayoora pincha mala,  
Hari neelashila vihangala leela,  
Prathibhasanthu mamanthima prayane. 12

I should be able to see Him,  
With flute kept close to his lips,

With blue peacock feather adorning his hair,  
And with his pranks shining like the blue gem,  
During the last procession of my life.

Akhilanaavalokayami kaalan,  
Mahila leena bhujantharasya yoonā,  
Abhilasha padam vrujanganana,  
Abhilapakrama dhooramaabhi roopyam. 13

I see him always and all times,  
With a chest carrying his Lady,  
And also see him as prettiness,  
That can never ever be described,  
And which is the acme of desire of the gopis.

Hrudhi Mugdha sikanda mandana  
Likhitha kena mamaisha shilpana,  
Madhanadhura vallavangana,  
Vadhambhoja divakaro Yuva. 14

I salute Him who is like a Sun.  
To the lotus faces of lovelorn gopis,  
Who are infatuated by his face shining because of the peacock feather,  
Worn by him in his head and who has etched his pretty face,  
In their minds always.

Mahase mahithaya moulina,  
Vinathenanjali manjana twishe,  
Kalyami vidagdhavallavee  
Valaya bhashitha manju venave. 15

I salute with folded hands,  
Him who is black in colour,  
And who plays his pretty flute,  
In the midst of those gopis,  
Who are intelligent and experts.

Jayathu lalitha kruthyam sikshatho valveenaam,  
Sidhila valaya sinja seethalair hastha thaalai,  
Akhila bhuvana raksha gopa veshasya vishnor,  
Adharamani sudhaya vamsavan vamsa nala. 16

Victory to that flute which partakes the nectar,  
Flowing from the lips of Vishnu,  
Who has taken the form of a gopa lad,



For protecting all the world,  
And to him who is being taught,  
The dancing steps along with the,  
Beats created by the tingling sound,  
Created by their bangles by the gopis.

Chithrakalpa sravasi kalayan langalee karna pooram,  
Barhothamsa sphuritha chikaro bandhu jeevam dadhana,  
Gunjam badhamurasi lalitham darayan harayashteem,  
Gopasthreenam jayathi kithavo gopikamapahari. 17

Victory to Him who cures,  
The passion of Gopi maidens,  
By prettily dressing himself,  
With flower from coconut sheaf in the ear,  
With peacock feathers and the flower,  
Of red hibiscus tied to his pretty tresses,  
And the garland made of the black red  
Seeds of Gunja Tree\* decorating his chest.

\* Called Kundhumani in Tamil, these seeds are used to weigh gold.

Leelayashtim karakisalaye dakshinenyasya dhanyam,  
Amse devya pulakanibide sannivishatanya bahu,  
Meghasyamo jayathi lalitham mekhala datha venur,  
Gunja peeda sphuritha chikuro gopa kanya bhujanga. 18

Victory to him who keeps his flute,  
Tucked in his golden waist band,  
Who keeps his right hand on a stick,  
Used to mind the herds of cow,  
Who keeps his left hand on the shoulder,  
Of the lady\* shivering with joy,  
Who is of the black colour of the cloud,  
And who ties his tresses with a chain of Gunja seeds.

\* Sri Sadagopan in his commentary says this Lady is Nappinnai (Neela Devi - sweet heart of Krishna). I saw another reference that this lady is Yasodha his mother. It could be Radha also but Radha is rarely mentioned in the work of disciples of Ramanuja.

Prathyaleeda smruthi gaham praptha gadangapaalim,  
Paschadeeshayilitha nayanam preyasim prekshamana,  
Bhasthrayanthra pranihithakaro bhaktha jeevathuravya,  
Dwaree kreeda nibida vasano vallavee vallabho na. 19

May that Lord who is the Lord of the gopis,  
Who swept his sweet heart gopi in to a tight embrace,  
Along with his wet cloths made wet,  
During the love play inside the water,  
Who gave a loving glance to the gopi who,  
Was keeping her eyes partially closed,  
Who held in his hand a water gun,  
And who is the savior of his devotees,  
Save me from the ills of domestic life.

Vasoo hruthwa dinakara sutha sannidhou vallaveenaam,  
Leelasmero jayathi lalithamasthitha kunda shakhaam,  
Sa vreedabhithadhanu vasanam thabhir abhyarthamana,  
Kamee kaschid kara kamalayor anjalim yachamana. 20

Victory to the playful one who,  
Sat daintily on the branch of the kunda tree,  
And took away all the cloths left by Gopis,  
Who were taking their bath in the river that is,  
The daughter of the sun god,  
And when requested for their cloths,  
Requested them to come out,  
And seek for the cloths with raised folded hands.

Phala Sruthi

Ithyan anya manasaa vinirmitham,  
Venkatesa kavina sthuthim padan,  
Divya venu rasikam sameekshathe,  
Daivatham kimapi yowatha priyam.

He who reads this poem written by the poet Venkatesa\* with no one,  
Else appearing in his mind would go near the God who likes,  
The holy flute, who is the God,  
Who is the darling of all gopis.

\* The name of Vedantha Desika was Venkatesa.

Note: In a book published from Kerala, the following Stanza is given as Stanza Number 5. But this is absent from many of the versions that I have seen:

Kunda prasoona visadairdasanai chathurbhi,  
Sandhasya mathranisam kucha choochukagram,  
Nandasya vakthramavalokayatho murarer,  
Mandasmithm mama maneeshitha mathanothu.

Let my desires be fulfilled by that,  
By the killer of Mura,  
Who with his front four teeth,  
Which are like the buds of Jasmine,  
Bites the aureole of the busts of his mother,  
And smiling looks at the face of Nanda.

# Gopi Jana Vallabha Ashtakam

---

[Octet on the Consort of Gopis]

Translated by P. R. Ramachander

1. Saroja nethraya krupayudhaya,  
Mandhara maalaa paribhooshithaya,  
Udara hasaya, lasan mukhaya,  
Namosthu Gopi jana Vallabhaya

Salutation to the Lord of all Gopis,  
Who has lotus like eyes, who has mercy as a weapon,  
Who decorates himself with Mandhara garlands,  
Who is generous in his smile and has a shining face.

2. Aananda ananandadhika dhayakaya,  
Bhagi bhaga prana vinasakaya,  
Mrugendra hasthagraja bhooshanaya,  
Namosthu Gopi jana Vallabhaya

Salutation to the Lord of all Gopis,  
Who grants us joy and greater joy,  
Who is the killer of Rakshasa and Rakshasis,  
And Who wears the nails of tigers.

3. Gopala leela krutha kouthukaya,  
Gopalaka jeevana jeevanaya,  
Bhakthaikagamyaya, nava priyaya,  
Namosthu Gopi jana Vallabhaya

Salutation to the Lord of all Gopis,  
Who is curious in the sports of cowherds,  
Who lived the life of a cowherd,  
And who after the coming of devotion,  
Is interested in the new forms.

4. Mandhaana baanda akhila banjanaya,  
Hayyangaveenasa naraanjanaya,  
Goswadhu dugdamrutha poshithaaya,  
Namosthu Gopi jana Vallabhaya

Salutation to the Lord of all Gopis,  
Who broke open several pots,

Who destroyed the horse like asura, who is black coloured,  
And who is brought up by nectar like milk of cows.

5. Kalindhajakoola kuthuhalaaya,  
Kisora roopaya manoharaya,  
Pisanga vasthaya narothamaya,  
Namosthu Gopi jana Vallabhaya

Salutation to the Lord of all Gopis,  
Who used to become happy on the banks of Yamuna,  
Who was extremely pretty as a lad,  
Who wore reddish yellow dress and was a great human being,

6. Daradarapaya daradaraya srung-  
Ara haravali shobithaya,  
Samastha gargokthi sulakshanaya,  
Namosthu Gopi jana Vallabhaya

Salutation to the Lord of all Gopis,  
Who is like the water bearing cloud,  
Who is the one who lifted the mountain,  
Who shines in shining pretty necklace,  
Who is all the teachings of Garga and who has a very pretty form.

7. Ibendra kumba sthala gandanaya,  
Videsa vrundavana mandanaaya,  
Hamsaya, kamsasura mardhanaya,  
Namosthu Gopi jana Vallabhaya

Salutation to the Lord of all Gopis,  
Who broke the forehead of the great elephant,  
Who decorated Vrindavana as well outside places,  
Who was a great Sage who killed the asura called Kamsa.

8. Sri Devaki soonu, vimokshanaaya,  
Kshath Udhava Akroora vara pradhaya,  
Gathasi Sankabja chathurbhujaya,  
Namosthu Gopi jana Vallabhaya

Salutation to the Lord of all Gopis,  
Who is son of Devaki, Who is one gives Salvation,  
Who gave boons to Udhava and Akroora who were his assistants,  
And who has four hands carrying mace, conch and lotus.

# Gopika Geetham

---

[Song of the Gopis]

From Bhagawatha Purana

Translated by P. R. Ramachander

[One of the most important approaches to attain salvation in Hindu faith is through unalloyed devotion (bhakthi). This is called Bhakthi Yoga. This method does not need great intellectual capability or great stamina or different yogas or detachment to the achievable results. In Hindu religion this devotion can be of several types depending on the personality of the devotee. One of the most important is to be devoted to god imagining him as your sweet heart. This approach is called the Nayaki-Nayaka bhava. The prime example of this approach is the devotion of Gopikas (women who are cow herds in Brindavan, where Lord Krishna lived). They loved Lord Krishna with all their heart. This prayer is taken from the tenth chapter of Bhagwatha. (The story of Lord Vishnu as told to King Janamejaya by Sage Shuka.) The Gopikas are unable to even spend a few hours without Lord Krishna who has gone to graze their cows and lament about their fate. The Lord hearing their appeal comes before them. If I translate it as such, I would not be able to make it in to a song in English. So I have added, "Oh Krishna" to each line of the translation. But for this it is a faithful translation of the text.]

Gopya Ouchu:

Jayathi thedhikam, janmana vruja,  
Srayatha indira, saswadathrahi,  
Dhayitha, drusyatham dikshuthavaka,  
Thwayi druthasavasthwam vichinwathe. 1

The Gopis said:

This Vruja land of ours, oh Krishna,  
Has always been rich, oh Krishna,  
For Lakshmi is here, oh Krishna,  
Because of your birth, oh Krishna,  
When all the people are happy, Oh Krishna,  
We the gopis who love you, Oh Krishna,  
Search for you in all places, Oh Krishna,  
So be pleased to come before us, Oh darling Krishna.

Saradudasaye sadu jatha sath,  
Sarasi jodhara srimusha drusa,  
Suratha nadha, they shulka dasika,  
Varada, nignadho neha kim vadha. 2

With your eyes which can win, oh Krishna,  
The luster inside the lotus flower, Oh Krishna,  
Which is in a clear pond, oh Krishna,  
In the season of spring, Oh Krishna,  
You kill us who are your lowly maids, oh king of love,  
Don't you think, it is a murder, Oh benefactor of all.

Visha jalapyaya dyavla raakshasa,  
Dwarsha maruthadwaidhyuthanalath,  
Vrusha mayathmaja dwisatha bhaya,  
Drushabha, they vayam rakshitha muhu. 3

From the poisonous fumes, Oh Krishna,  
Of the serpent Kalinga, Oh Krishna,  
From the storm, the thunder and the rain, Oh Krishna,  
From the asura who came as a bull, Oh Krishna,  
From Vyoma the son of Maya, Oh Krishna,  
And from all such great fears, Oh Krishna,  
You have saved us several times, Oh our God.

Na khalu gopikaa nandano bhavan,  
Akhila dehinam antharathma druk,  
Vikhana sarthitho viswa gupthaye,  
Sakha udeyivan sathwatham kule. 4

You are not the baby of gopis, Oh Krishna,  
You are the soul of all beings, Oh Krishna,  
By the request of Lord Brahma, Oh Krishna,  
You have appeared in our clan, Oh Krishna,  
To save the world, Oh Lord who is our friend.

Virachitha bhayam vrushni dhurya, they,  
Charana peeyushaam samsyather bhayath,  
Kara saroruham, kantha, kamadham,  
Sirasi nehi na sree kara graham. 5

To those who are afraid of this life, Oh Krishna,  
And who seek protection of your feet, Oh Krishna,  
You grant them protection, Oh Krishna,  
And you give them all that they ask, Oh Krishna,  
We request you to place your hand, Oh Krishna,  
Which is like lotus on our head, Oh Darling.

Vruja janarthihan, veera yoshithaam,  
Nijjanasmayadwamsasmitha,  
Bhaja sakhe bhavath kim kareesmano,  
Jalaruhananam charu darshaya. 6

You destroy the sorrows of us in Vruja, Oh Krishna,  
You are a great hero, Oh Krishna,  
Your captivating smile, Oh Krishna,  
Destroys the pride of your own people, Oh Krishna,  
Please obey us, your slaves, Oh our friend,  
And shows your lotus like face, Oh Krishna.

Pranatha dehinam, papa karshanam,  
Truna charanugam, sree nikethanam,  
Phani phanarpitham, they padambujam,  
Krunu kucheshu na, kreedi hruchayam. 7

You who destroy the sins, Oh Krishna,  
Of those who bow before you, Oh, Krishna,  
Please keep those lotus feet of yours, Oh Krishna,  
Which accompanies the cows, Oh Krishna,  
Which is storehouse of beauty, Oh Krishna,  
And which danced on the head of a snake, Oh Krishna,  
On our pretty chest, Oh Krishna,  
And satisfy our passion for you, Oh Krishna.

Madhuraya gira, valgu vakhyaya,  
Budha manognaya, pushkare kshana,  
Vidhi kareerima, veera, muhyathi,  
Radara seedhuna pyayaswa na. 8

Oh Friend with a lotus eye, Oh Krishna,  
The words that fall from your mouth, Oh Krishna,  
Which made the wise turn in to ecstasy, Oh Krishna,  
Have attracted us a lot, Oh Krishna,  
Oh friend who is our hero, Oh Krishna,  
Feed us the nectar from your lips, Oh Krishna,  
And give us our life again, Oh Krishna.

Thava kadamrutham, thaptha jeevanam,  
Kavebhheereeditham kalmashapaham,  
Sravanamangalam sree madhathatha,  
Bhuvi grunwanthi, they booritha jana. 9



The nectar of your story, Oh Krishna,  
Is the antidote for misery, Oh Krishna,  
It is sung by very wise people, Oh Krishna,  
It solves all their problems, Oh Krishna,  
It blesses with all that is good, Oh Krishna,  
And those great ones, Oh Krishna,  
Who can tell your story in detail, Oh Krishna,  
Are really blessed ones, Oh Krishna.

Prahasitham priya, Prema veekshanam,  
Viharanam cha they dhyana mangalam,  
Rahasi samvidho, ya hrudhi sparsa,  
Kuhaka, no mana kshobhayanthi he. 10

Your look of Love, Oh Krishna,  
Gives us pleasure, Oh Sweet heart,  
Your playfulness towards us, Oh Krishna,  
Your secret gestures, Oh Krishna,  
Turn our thoughts in to ecstasy, Oh Krishna,  
And turns our mind wildly, Oh Deceiver.

Chalasi yadi vruja charayan pasoon,  
Nalina sundaram, Nadha they padam,  
Shila shrunangurai, seedhtheethi, na,  
Kalilatham mana kantha gachathi. 11

When you accompany the cattle of Vruja, Oh Krishna,  
Your lotus feet which is pretty and delicate, Oh Lord,  
Treads over stones and thorns, Oh Krishna,  
And gives you great pain, Oh Krishna,  
And this makes our mind, Oh Krishna,  
Restless and worried, Oh Krishna.

Deenapareekshaye neela kuntalai,  
Vanaruhananam bhibradavrutham,  
Ghanarajaswalam darsayan muhur,  
Manasi na smaram veera yachasi. 12

To test poor people like us oh Krishna,  
You come with cloud like hair, Oh Krishna,  
While coming from the forest, Oh Krishna,  
And also face coated with dust, Oh Krishna,  
On seeing you like that, oh Krishna,  
Our minds become darkly passionate, Oh Krishna,  
But you don't bother about us, Oh Krishna.

Pranadha kamadham padmajarchidham,  
Dharani mandanam dhyeyamapadhi,  
Charana pankajam santhamam cha they,  
Ramana nasthaneshwa arpayadhihan. 13

Please keep your lotus like feet, Oh darling,  
Which grants all the wants of devotees, Oh Krishna,  
Which is worshipped by Lord Brahma, Oh Krishna,  
Which is the ornament to the world, Oh Krishna,  
Which is to be worshipped at times of peril, Oh Krishna,  
And which grants pleasure even when it is served, Oh Krishna,  
On our chest dearly and tenderly, Oh Krishna.

Suratha vardhanam, soka nasanam,  
Sthitha venuna, sushtu chumbitham,  
Ithra raga vimaaranam nrunam,  
Vithara veera nasthe adharamrutham. 14

Oh heroic one, Please give us, Oh Krishna,  
The nectar of your lips, Oh Krishna,  
Which increases passion, Oh Krishna,  
Which destroys sorrows, Oh Krishna,  
Which is being enjoyed, Oh Krishna,  
By the flute of yours, Oh Krishna,  
And which puts an end, Oh Krishna,  
Of the other longings in men, Oh Krishna.

Atathi yath bhavan agni kananam,  
Thrutiryu gayathe thwamapasyatham,  
Kutla kunthalam, Sri mukham cha they,  
Jada udeekshatham, pashma krudrusyam. 15

Your going away to the forest, oh Krishna,  
During the day time, Oh Krishna,  
Makes us feel that every second, Oh Krishna,  
Like a never ending age, Oh Krishna,  
And seeing you back, Oh Krishna,  
Through your flowing frontal curls, Oh Krishna,  
Makes us feel that Lord Brahma, Oh Krishna,  
Is a very slow witted one, Oh Krishna.

Pathi suthaanwaya brathru bandhawa,  
Nathi vilangyathenthyaachyuthaga,  
Gathi vidasthaveth geetha mohitha,  
Kim thava, yoshitha ka sthyajen nisi. 16

We have left our husbands and son, Oh Achyutha,  
And also our families and brothers, Oh, Krishna,  
And have come near you, Oh Krishna,  
You who know even the path of the dead, Oh Krishna,  
Have neglected us at night, Oh Krishna,  
Who have come attracted by your song, Oh deceiver.

Rahasi samvidam hruchayodhayam,  
Prahasi thananam prema veekshanam,  
Bruha dura sreeyo, veekshya dhama they,  
Muhurathi spruha, muhya they mana. 17

Your secret glances, Oh Krishna,  
Your face that increases passion, Oh Krishna,  
With an ever pretty smile, Oh Krishna,  
Your look with love, Oh Krishna,  
Your broad chest where Lakshmi resides, Oh Krishna,  
Makes us long to attain you, Oh Krishna,  
And our mind also gets enchanted, Oh Krishna.

Vruja janoukasam vyakthi ranga they,  
Vraji nahanthryalam viswa mangalam,  
Thyaja manakcha nasthwath spruharthmanam,  
Swajana hrudrujam, ya nishudhanam. 18

You who are the friend of people of Vruja, Oh Krishna,  
Are capable of destroying all their sins, Oh Krishna,  
And also you do good to the entire universe, Oh Krishna,  
So give us that medicine, to cure our aching heart, Oh Krishna,  
To us who are in love with you, Oh Krishna.

Yathe sujatha charanamburuham sthaneshu,  
Bheetha sanai priya dadimahi karkaseshu,  
Thenatavi matasi thadwaitha thena kimsith.  
Koorpathibhir bramathi dheerbhavadhayusham na. 19

We keep your lotus like tender feet, Oh darling,  
Very tenderly on our very hard chest, Oh Krishna,  
With lot of care so that they do not pain, Oh Krishna,  
But you travel with those tender feet, Oh Krishna,  
In forests over sharp thorns and stones, oh Krishna,  
And thinking of the pain those feet would suffer, Oh Krishna,  
The brain of ours who have given our life to you, Oh Krishna,  
Gets rattled and worried, Oh Krishna.

Sri Shuka Uvacha:  
Ithi gopya pragayanthya,  
Pralapanthyas cha chithradha,  
Rurudhu suswaram rajan,  
Krishna darshana lalasa. 20

Sage Shuka said:  
Oh king thus did sing, the gopis  
With great desire and wailing voice,  
In a pretty tone and in several ways,  
And then they wept out loudly.

Thasamavira bhochowri,  
Smayamana mukhambuja,  
Peethambaradhara sragwi,  
Sakshanmanmadhamanmadha. 21

Then appeared before them Lord Krishna,  
Wearing the yellow silk,  
Wearing several garlands,  
And with a smile in his face,  
Who is capable of making,  
The god of love yearn for his love.

# Govinda Ashtakam [1]

---

By Adi Sankara Bhagwat Pada  
Translated by P. R. Ramachander

Sathyam jnanam anantham nithyamanakasam paramakasam,  
Goshta prangana ringana lolam anayasam paramayasam,  
Maya kalpitha nanakara manakaram bhuvanakaram,  
Kshmama nadha manadham, pranamatha govindam paramanandham. 1

I salute that Govinda who is the extreme limit of happiness,  
Who is truth, wisdom, eternal, stable, not ether bound and the eternal ether,  
Who is happy to crawl in cow sheds, is beyond problems and is the end of  
problems,  
Who due to illusion appears as without any form and with many forms,  
And who is of the universe, consort of Lakshmi and is without any lord.

Mruth sanamathsihethi yasodha thadana shaisava sam thrasam,  
Vyadhitha vakthralokitha lokaloka chathurdasa lokaleem,  
Loka thrayapura moola sthambham, lokalokamanalokam,  
Lokesam paramesam, pranamatha govindam paramanandham. 2

I salute that Govinda who is the extreme limit of happiness,  
Who with a child like fear of Yasoda's punishment when he ate mud,  
Showed her in his open mouth visible and invisible part of fourteen worlds,  
Who is the ultimate basis of the three worlds which are visible and not visible,  
And who is the lord of earth and the eternal goal thereof.

Trivishta paripuveeragnam, kshithi bharagnam, bhava rogagnam,  
Kaivalyam nava neethaa haara manaahaaram bhuvanaharam,  
Vaimalya sphuta chetho vruthi viseshabhaasa manabhasam,  
Saivam kevala santham, pranamatha govindam paramanandham. 3

I salute that Govinda who is the extreme limit of happiness,  
Who killed the valorous enemies of devas, reduced the burden of earth,  
Who cures the sorrow caused by the day today life,  
Who is ever detached, who eats butter, who eats no food, who eats the earth,  
Who shines in the mind when it is clear but cannot be revealed by anything  
else,  
And who is peaceful, is peace and nothing else but peace.

Gopalam Leela vigraha gopalam Kula gopalam,  
Gopi khelana govardhana dhruthi leela laalitha gopalam,

Gopir nigaditha govinda sphuta naamaanam bahu namananam,  
Gopi gochara dhooram, pranamatha govindam paramanandham. 4

I salute that Govinda who is the extreme limit of happiness,  
Who looks after all beings in his playful form of cowherd,  
Who protects those who look after cows, who playfully lifted,  
The govardhana where gopis play and made gopa lads happy,  
Whose name Govinda is clearly by the cows,\* who has many names,  
And who always is beyond the reach of the ignorant.\*\*

\* The word could be translated as words also. \*\* The word could be translated as Gopis.

Gopi mandala goshtee bedham, bhedavastha bhedhabham,  
Saswath gokhura nirdhathothkrutha dhooli sara soubhagyam,  
Sradha bhakthi grahithananda chinthyam chinthida sadhbhavam,  
Chinthamani mahimanam, pranamatha govindam paramanandham. 5

I salute that Govinda who is the extreme limit of happiness,  
Who is present in each and every group of gopis, who appears,  
In differing forms but actually is without difference.  
Whose pretty form is covered by the dust raised by the hooves of cows,  
Who is realized by attention and devotion in thought, who is beyond thought,  
And whose greatness is determined by the gem of individual's thought.

Snana kula yoshid vasthra mupadhayaga muparoodam,  
Vyadhitsantheeradha digvasthradhy upadathu mupakarshantham,  
Nirdhootha dhwaya soka vimoham budham budheranthastham,  
Saththa mathra sareeram, pranamatha govindam paramanandham. 6

I salute that Govinda who is the extreme limit of happiness,  
Who climbed the tree along with cloths of women taking bath in the pond,  
Who wanted those who want their cloths back, to come close to the tree in the nude,\*  
Who destroyed sorrow and passion, who is wise, who is at the end of wisdom,  
And who has a body that did not get disturbed by the senses.  
\* come leaving everything

Kantham karana makarana adhi manadhim, kala manabhasam,  
Kalindi gatha kaliya sirasi muhur nruthyantham sunruthyantham,  
Kalam kalamanattheetham kalithasesham kalidoshagyam,  
Kala thraya gatha hethum, pranamatha govindam paramanandham. 7

I salute that Govinda who is the extreme limit of happiness,  
Who is pretty, cause of causes, primeval, without beginning and a form of  
time,  
Who danced again and again on the head of serpent Kaliya in the river  
Yamuna,  
Who is black in colour, ever present in time and destroys the evil effects of  
Kali,  
And who is the cause of the march of time from the past to the future.

Vrundavana bhuvi vrundharaka gana vrundharadhitha vande ham,  
Kundhabamala mandasmera sudhanandam suhrud anandam,  
Vandhya sesha maha muni manasa vandhyananda pada dwandwam,  
Vandhya sesha gunabdhem, pranamatha govindam paramanandham. 8

I salute that Govinda who is the extreme limit of happiness,  
Who in the land of Brindavan is being worshipped by crowd of worshipful  
devas,  
Whose nectar like smile is as pretty as jasmine flower, who gives happiness  
to his friends,  
Whose twin feet are worshipped by the heart of great and worshipful sages,  
And who is the sea of good qualities which are worshipped by all.

Govindashtakamethad adheeta govindarpitha chethayo,  
Govindachyutha madhava vishno, gokula nayaka krushnethi,  
Govindangri saroja dhyana sudha jala dhoutha samasthago,  
Govindam paramanandam amruthamathastham sa samabhyethi. 9

He who dedicates his mind to govinda by chanting the holy names,  
Govinda, Achyutha, Madhava, Vishnu, Lord of Gokula and Krishna,  
And reads this octet on Govinda, will get drenched by the nectar of  
meditation,  
Get washed away from all his sins, reach the blissful world of govinda,  
And attain the nectar like supreme bliss.

# Govinda Ashtakam [2]

---

Translated by P. R. Ramachander

Chidanandhaa karam sruthi sarasa saram samaras am,  
Niradharaadharam bhavajaladhi param para gunam,  
Ramagreevaharam Vruja vana viharam haranutham,  
Sada tham Govindam parama sukha kadam Bhajatha re. 1

Sing about Govinda who is the store house of all pleasures,  
Who is the form of divine joy, Who is the meaning of Vedas,  
Who looks every body equally, Who is the support to the support less,  
Who is the other shore to the sea of birth, who has divine qualities,  
Who is the garland of Lakshmi, Who wanders in Vruja forest and one praised  
by Shiva.

Mahambodshi sthanam sthira chara nibhnanam, divi japam,  
Sudhadhaara panam, Vihaga pathi yanam, Yamaratham,  
Manognam Sugnanam Muni jana nidhanam, Dhruva padam,  
Sada tham Govindam parama sukha kadam Bhajatha re. 2

Sing about Govinda who is the store house of all pleasures,  
Who lives in the great sea, the cause of all moving and unmoving things,  
Whose name is chanted by devas, who is the one who supports those who  
drink nectar,  
Who travels on the lord of birds, Who is partial to those who control their  
senses,  
Who is pretty, Who has good character, who is the home of saints and who is  
stable.

Dhiyo dherair dheyayamsravana puta peyam yathivarai-  
Maha vakyair gneyam, tribhuvana vidheyam vidhiparam,  
Mano maanameyam sapadhi hrudhi neyam navathanum,  
Sada tham Govindam parama sukha kadam Bhajatha re. 3

Sing about Govinda who is the store house of all pleasures,  
Who is meditated boldly by the wise, who is the sweet dish to the ears,  
Who is known to sages by great sayings, Who keeps the three worlds under  
him,  
Who is the ruler of everything, who cannot be adequately known by the mind,  
Who has to be thought by the mind and who has a new body.

Mahaa maya jalam vimala vana malam mala haram,  
Suphalam Gopalam nihatha sisupalam sasi mukham,



Kalatheetham, kaalam gathi jitha maraalam, mura ripum,  
Sada tham Govindam parama sukha kadam Bhajatha re. 4

Sing about Govinda who is the store house of all pleasures,  
Who is a great magician, who wears a pure forest garland, who destroys sins,  
Who has a pretty head, is a cow herd, killed Sisupala and has a moon like  
face,  
Who is beyond arts, who is time, who walks seriously and destroyer of Mura.

Nabho bimba spheetham nigama gana geetham, sama gathim,  
Suroughe sampreetham dithi jana vipareetham purisayam,  
Giraam panthatheetham swaditha nava neetham nayakaram,  
Sada tham Govindam parama sukha kadam Bhajatha re. 5

Sing about Govinda who is the store house of all pleasures,  
Who is spread like a sky. Who is sung be Vedas, who has same balance,  
Who likes devas, enemy of asuras, who sleeps on snake,  
Who is beyond spoken words, who enjoys eating butter, who protects  
Dharma.

Paresam Padmesam Shiva kalajesam, shivakaram,  
Dwijesam, devesam thanu kutilakesam, kali haram,  
Khagesam Nagesam, Nikhila bhuvanesam Naga dharam,  
Sada tham Govindam parama sukha kadam Bhajatha re. 6

Sing about Govinda who is the store house of all pleasures,  
Who is lord of the divine, lord of lotus, lord of Shiva and Brahma, who does  
good,  
Who is the lord of twice born and devas, lord with curly hair, destroyer of evil  
of Kali,  
Who is the Lord of the birds, snakes, all the worlds and is supported by  
snake.

Rama kantham kantham bhava bhaya bhayantham Bhava sukham,  
Durasantham santham nikhila hrudhi bhantham bhuvanapam,  
Vivadhantham dantham manuja nijayantham sucharitham,  
Sada tham Govindam parama sukha kadam Bhajatha re. 7

Sing about Govinda who is the store house of all pleasures,  
Who is the consort of Lakshmi, who is pretty, who destroys fear as well as  
fear of life,  
Who destroys evil desires, who is peaceful, who stands in all hearts, who  
protects the world,  
Who is at the end of argument, who is free of everything, destroys asuras and  
has a good story.

Jagajjyeshtam Sreshtam sura apthika nishtamvaravaham,  
Balishtam bhooyishtam TRibhuvana varishtam vara vaham,  
Swanishtam Dharmishtam guru gana garishtam Guru varam,  
Sada tham Govindam parama sukha kandan Bhajatha re. 8

Sing about Govinda who is the store house of all pleasures,  
Who precedes the world, who is very great, who is close to Indra, lord of  
Yaga,  
Who is powerful, Who is with fame, Who is the best of three worlds, who  
carries boons,  
Who is self controlled, follows dharma, who is greater than all teachers,  
Who is the blessed Guru.

Gada paner atha duritha dalanam, dukha samanam,  
Vishuddhathma sthothram padathi manujao yasthu sathatham,  
Sa bhukthwa bhogougham chiramihathathopastha vijino,  
Varam vrushnosthanam vrujathi khalu vaikunda bhuvanam. 9

That pure human being who reads this prayer without break,  
Of Vishnu, which destroys sorrow and ends sufferings,  
He would enjoy great pleasures in this world for a long time,  
And get all his sins destroyed and reach Vaikunta, the abode of Vishnu.

# Govinda Damodara Stotram

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By Sage Bilwamangala

Translated by P. R. Ramachander

[This Stotra has been composed by Sage Bilwamangala, who is also known as Lila Sukha. His greatest work of course is Sri Krishna Karnamritha. Nothing much is known about the period in which this great sage lived. There is a general agreement that he belongs to South India, visited Dwaraka and later visited Brindavan and attained Samadhi there. Some people believe that he was from Andhra Pradesh. Taking in to account the fact that he is a part of large number of folk tales of Kerala (Bilwamangalathu Swamiyar), his verse from Sri Krishna Karnamrutha is the first verse of the very popular Bala Mukundashtakam which is recited in Kerala and also the fact that he refers to wearing of tiger claw (a practice in Kerala) by the young Krishna in several places, I tend to agree with the school of thought that he originally belonged to Kerala. The Govinda-Damodhara Stotram is the ecstatic outpouring of pure unalloyed Bhakti of this great savant to Lord Krishna. He pictures all the devotees of Lord Krishna, sharing his ecstasy and so deeply drunk by these names, that they do not talk of anything else under all circumstances that they are in. One of the sloka is from Bhagwatham and few resemble the verses of Mukunda Mala. I am sure that before you complete reading this, you would also be intoxicated by the name of Lord Krishna.]

Agre kurunaam atha pandavanam,  
Dushasane ahwatha vastra kesha,  
Krishnaa tad akroshad ananya natha,  
Govinda, damodara Madavethi. 1

When in front of Kurus and Pandavas,  
Dushasana dragged her by her cloths and hair,  
Angered, Draupadi seeing no other lord,  
Called Oh Govinda, Oh Damodhara, Oh Madhava.

Govinda - He who lifted the earth (Go) Or He who is the chief of cows.  
Damodhara - He who is known by knowledge got by self restraint Or He who was tied by Yasodha in the stomach Or He who keeps in his belly the world called Dhama.

Madhava - He who was born in the family of Madhu.

Sri Krishna Vishno Madhu Kaitabhare,  
Bhakthanukampin Bhagawan murare,  
Trayasya maam keshava loka natha,  
Govinda, Damodhara Madavethi. 2

Hey Krishna, Hey Vishnu who killed Madhu and Kaidabha,  
Hey lord who has pity on his devotees,  
Hey Lord who killed the asura called Mura,  
Hey Kesava, Hey Lord of the world, save me,  
Hey Govinda, Hey Damodara, Hey Madhava.

Vikrethu kamakhila Gopa Kanya,  
Murari padarpitha chitha Vruthi,  
Dadyodhakam moha vasad avochad,  
Govinda, Damodara, Madhavethi. 3

The lovelorn Gopa maiden having offered  
Her mind at the feet of Lord Murari,  
While selling Curds in the street,  
Due to her passion filled mind,  
Cried, Oh Govinda, Oh Damodara and Oh Madhava.

UluKhale Sambharitha thandulamsa cha,  
Saighatyayantyo musalai pramugdha,  
Gayanthi gopyo janithanuragha,  
Govinda, Damodhara, Madhavethi. 4

Pounding the mortar full of grains,  
With the pestle again and again,  
The Gopis due to their budding love,  
Sing Oh Govinda, Oh Damodara and Oh Madhava.

Kachithramboja pute nishannam,  
Krida shukam kimshuka ratna thundam,  
Adhyapayamasa saroruhakshi,  
Govinda, Damodara Madhavethi. 5

A lotus beauty instructed a playful parrot,  
With a bright red beak which was seated  
On the edge of her hand to say,  
Oh Govinda, Oh Damodhara and Oh Madhava.

Gruha gruhe Gopa vadhu samootha,  
Prathi kshanam pinjara sarikanam,  
Skalad giram vachayithum pravrutho,  
Govinda, Damodara Madhavethi. 6

In every home, every second of their time  
The bevy of Gopa brides are engaged,

In making the caged parrots repeat,  
Oh Govinda, Oh Damodhara and Oh Madhava.

Paryaykinkabjham alam kumaram,  
Prasvapayonthyakhila gopa kanya,  
Jagu prabhandam swara thala badham,  
Govinda, Damodara Madhavethi. 7

Rocking their little ones to sleep in their cradle,  
All gopa lasses with expertise sing,  
This lullaby with proper notes and beats  
Oh Govinda, Oh Damodhara and Oh Madhava.

Ramanujam veekshana keli lolam,  
Gopi grahithva nava nitha golam,  
Abalakam balakam ajuhva,  
Govinda, Damodara Madhavethi. 8

Examining the brother of Bala Rama,  
With ever shifting and playful eyes,  
The gopis offer a ball of fresh butter,  
To attract the child and call  
Oh Govinda, Oh Damodhara and Oh Madhava.

Vichithra varnabhirama rame,  
Bindehi vakthrambhujaja raja hamse,  
Sada madhiyee rasengri range,  
Govinda, Damodara Madhavethi. 9

Hey tongue who is like the royal swan,  
And who is interested in chanting of.  
Those very ever attractive names,  
Always keep enjoying those juicy names,  
Oh Govinda, Oh Damodhara and Oh Madhava.

Ankhadhi rudam shishu gopa gudham,  
Stanam dayantham kamalaika kantham,  
Sambodhayam aasa mudha yasodha,  
Govinda, Damodara Madhavethi. 10

Oh Lord of the lady of the lotus,  
As a baby sitting on the lap of Yasodha daintily,  
You used to drink milk from her breast,  
And she drowned in the bliss, used to address you,  
Oh Govinda, Oh Damodhara and Oh Madhava.

Krithantham anthara vrajam athmanamaswam,  
Samam vayasaihi pasu pala balaa,  
Premna yasodha prajuhava krishnam,  
Govinda, Damodara Madhavethi. 11

In the land of Vraja, when Krishna,  
Was playing with youths of his age,  
Who looked after the cows,  
Addressing him alone, Yasodha called,  
That Krishna whom she loved as,  
Oh Govinda, Oh Damodhara and Oh Madhava.

Yasodhaya gadham ulukalena,  
Go kantha pasena nibhadyamanam,  
Rurodha mandam nava nita bhoji,  
Govinda, Damodara Madhavethi. 12

Tied tightly to the mortar by Yasodha,  
With the rope that was used to tie cows,  
Slightly whimpering, that boy who ate butter said,  
Oh Govinda, Oh Damodhara and Oh Madhava.

Nijanangane kankana keli lolam,  
Gopi grahithwa navanitha golam,  
Amardayath pani talena netre,  
Govinda, Damodara Madhavethi. 13

When in the courtyard Krishna,  
Was playing with a bangle,  
That Gopi shut his eyes from the back playfully,  
And produced before him a ball of butter, Murmuring,  
Oh Govinda, Oh Damodhara and Oh Madhava.

Gruhe gruhe vadhu kadambha,  
Sarve milithwa samvaya yoge,  
Punyani namani pathanthi nithyam,  
Govinda, Damodara Madhavethi. 14

Whenever in houses and homes, the gopi ladies,  
Met each other and started talking,  
Daily they used to repeat your holy names,  
Oh Govinda, Oh Damodhara and Oh Madhava.

Mandhara male vadanabhiramam,  
Bhimbadare puritha venu nadam,  
Go gopa gopi jana madhya samastham,  
Govinda, Damodara Madhavethi. 15

Seeing that ever attractive boy standing below a coral tree,  
Singing pleasant notes with flute kept near his reddish lips,  
All cows, gopas and gopi maidens amidst other people, used to chant,  
Oh Govinda, Oh Damodhara and Oh Madhava.

Uthaya gopyo aparathra bhoge,  
Smrithwa Yasoda Sutha bala kelim,  
Gayanthi proccair mantha yantho,  
Govinda, Damodara Madhavethi. 16

The Gopis having woken up just before dawn,  
And remembering the pranks of the son of Yasoda,  
Used to sing together loudly while churning for butter,  
Oh Govinda, Oh Damodhara and Oh Madhava.

Jaagadho atha datho navanitha pindo,  
Gruhe Yasoda vickitsayanthi,  
Uvacha satyam vacha hey murare,  
Govinda, Damodara Madhavethi. 17

Having woken up and having made the ball of butter,  
Yasoda, in her home, became suspicious and told,  
Please tell me the truth Hey Murari,  
Hey Govinda, Hey Damodhara and Hey Madhava.

Abyarchya geham yuvathi pravridhha,  
Prema pravaha dadhi nirmamantha,  
Gayanthi gopyo atha sakhi sametha,  
Govinda, Damodara Madhavethi. 18

After the morning prayers, when lasses,  
With increased torrent of love, churn the curds.  
The Gopis sing along with their friends,  
Oh Govinda, Oh Damodhara and Oh Madhava.

Kwachith prabhathe dadhi purna pathre,  
Nikshipya manthum yuvathi mukundam,  
Alokya ganam vividham karothe,  
Govinda, Damodara Madhavethi. 19

Rarely in the mornings, with vessel full of curds,  
The young ladies used to put the churn in the pot,  
And saw Mukunda there and broke into variety,  
Of soulful music and started singing,  
Oh Govinda, Oh Damodhara and Oh Madhava.

Kreedarpanam bhojana majjanartham,  
Hithaishini stree thanujam Yasodha,  
Ajhuhavat prema pariplutakshi,  
Govinda, Damodara Madhavethi. 20

When Krishna dedicates himself to play,  
Disregarding even food and bath,  
The great lady Yasoda with concern for him,  
And with overwhelming flood of love used to Call  
Oh Govinda, Oh Damodhara and Oh Madhava.

Sukham sayanam nilaye cha Vishnu,  
Devarshi mukhya munaya prapanna,  
Thenachyuthe tanmayatham vrajanthi,  
Govinda, Damodara Madhavethi. 21

Seeing Vishnu sleeping comfortably on his bed,  
The chief of deva sages who have surrendered to him,  
Attain the same state as the Lord Achyutha by singing,  
Oh Govinda, Oh Damodhara and Oh Madhava.

Vihaya Nidhram arunodaye cha,  
Vidhya krutyani cha vipra mukhya,  
Vedavasane prapadanthi nithyam,  
Govinda, Damodara Madhavethi. 22

Forsaking sleep and waking up before dawn,  
The chief of Brahmins after completing their studies,  
And after chanting Vedas, daily take steps to chant,  
Oh Govinda, Oh Damodhara and Oh Madhava.

Vrundavane gopa ganascha gopyo,  
Vilokya govinda viyoga khinnam,  
Radham jaghusasru vilochanabhyam,  
Govinda, Damodara Madhavethi. 23

In the Brindavan the crowds of Gopa and gopis,  
Seeing the tears starting to flow from eyes of Radha,



Due to the parting of Govinda who was departing cried,  
Oh Govinda, Oh Damodhara and Oh Madhava.

Prabhatha sanchara gatanu gava,  
Sthad rakanartham tanaya Yasodha,  
Prabodhayat pani talena mandam,  
Govinda, Damodara Madhavethi. 24

Seeing the departure of cows in the morning,  
In order to protect her son,  
Yasodha patted him slowly and gently and muttered,  
Oh Govinda, Oh Damodhara and Oh Madhava.

Pravala shobha iva deergha kesa,  
Vatambu parnasana pootha deha,  
Moole tharunam munaya pathanthi,  
Govinda, Damodara Madhavethi. 25

Shining like coral, possessing long hair,  
Keeping this body alive by eating leaves,  
And sitting on the roots of trees, those sages say,  
Oh Govinda, Oh Damodhara and Oh Madhava.

Evam bruvana virahathura brusam,  
Vruja striya Krishna vishiktha manasa,  
Visrujya lajjam rurudhu sma suswaram,  
Govinda, Damodara Madhavethi. 26

Having heard these words, the lovelorn crowd.  
Of the ladies of Brindavan, with a tumultuous mind,  
Threw away their sense of modesty, cried and repeated in a sad voice,  
Oh Govinda, Oh Damodhara and Oh Madhava.

[This verse is identical to one with the Sloka in Bhagawatham which describes the reaction of Gopis to the words of sage Akroora. The poet must have taken it from there.]

Gopi kadchin mani pinjarastham,  
Shukam vacho vachayithum pravrittha,  
Ananda kanda, Vruja Chandra Krishna,  
Govinda, Damodara Madhavethi. 27

The gopis sometimes, made their parrot,  
Put in a gilded cage teach them to recite,

Piece of our happiness, Oh Moon of Vruja, Oh Krishna,  
Oh Govinda, Oh Damodhara and Oh Madhava.

Go vathsa balai shishu kaka paksham,  
Badanantham ambhoja dalayathaksham,  
Uvacha matha chibukam grahithwa,  
Govinda, Damodara Madhavethi. 28

When the lord with eyes like the lotus leaf,  
Tied the pigtails of the cowherd boys to the cow,  
His mother caught hold of his chin and told,  
Oh Govinda, Oh Damodhara and Oh Madhava.

Prabhata kale vara vallavagha,  
Go rakshanartham drutha vethra dandai,  
Akaryam asurananthamaadhyam,  
Govinda, Damodara Madhavethi. 29

In the mornings, the chosen cow herd boys,  
Came holding sticks of cane to protect the cows,  
And called the causeless, limitless and primeval lord,  
Oh Govinda, Oh Damodhara and Oh Madhava.

Jalashaya kaliya mardanaya  
Yada kadambadapatan murare,  
Gopanganas chakra suretya gopa,  
Govinda, Damodara Madhavethi. 30

When Lord Murari jumped from the Kadambha tree,  
To chastise Kaliya standing in the river pond,  
The gopa maidens devas and gopa lads sang out,  
Oh Govinda, Oh Damodhara and Oh Madhava.

Akruram asadya yada Mukunda,  
Sachapothsavartham mathuram pravishta,  
Tada sa pauraiy jayathethi bani,  
Govinda, Damodara Madhavethi. 31

When Krishna entered the city of Mathura  
With the dissimilar looking sage Akroora,  
To attend the festival of the bow,  
The citizens of that city cried, Victory,  
Oh Govinda, Oh Damodhara and Oh Madhava.

Kamsasya duthena yadaaiva nithau,  
Vrindavanathad vasudeva sunou,  
Rurodha gopi bhavanasya madhye,  
Govinda, Damodara Madhavethi. 32

When the messenger of Kamsa took away.  
From Vrindavana, the sons of Vasudeva,  
The gopis wept bitterly inside their houses,  
Oh Govinda, Oh Damodhara and Oh Madhava.

Sarovare kaliya naga badham,  
Shisum Yasodha thanayam nishamya,  
Chakrur lutayantha pathi gopa bala,  
Govinda, Damodara Madhavethi. 33

Seeing that the baby son of Yasodha,  
Was tied by the kaliya serpent of the pond,  
The helpless gopa boys rolled with sorrow and cried,  
Oh Govinda, Oh Damodhara and Oh Madhava.

Akrurayane yadu vamsa nadham,  
Samagachanaam mathuram nirikshya,  
Uvacuha viyogatkila gopa bala,  
Govinda, Damodara Madhavethi. 34

Seeing the departure to Mathura,  
Of the lord of Yadus in Akroora's chariot  
And feeling the pain of separation the gopa lads cried,  
Oh Govinda, Oh Damodhara and Oh Madhava.

Chakranda gopi nalini vanante,  
Krishnena hina kusume shayana,  
Prafulla neelothphala lochanabhyam,  
Govinda, Damodara Madhavethi. 35

When a gopi lays down on a bed of flowers,  
At the edge of the forest without Krishna,  
With tears from her blue lotus like eyes, she cried,  
Oh Govinda, Oh Damodhara and Oh Madhava.

Mata pithrubhyam parivaramana,  
Geham pravishta vilapa gopi,  
Agathya maam palaya viswanatha,  
Govinda, Damodara Madhavethi. 36

Brought up strictly by her mother and father,  
A gopi reaching her home cried,  
Please come and take care of me, Oh Lord of the world,  
Oh Govinda, Oh Damodhara and Oh Madhava.

Vrindavanastham harim ashu budhya,  
Gopi gathakapi vanam nishayyam,  
Tatrapi adrishta vathi bhayad avochad,  
Govinda, Damodara Madhavethi. 37

Thinking that Hari would be in Brindavan at night,  
A quick witted gopi went there,  
And when she did not find him, cried with fear,  
Oh Govinda, Oh Damodhara and Oh Madhava.

Sukham shayana nilaye nijepi,  
Namani Vishno pravadhanthi marthya,  
They nischitham thanmayathwam vrujanthi,  
Govinda, Damodara Madhavethi. 38

Even pleasantly lying down in the bed room,  
Those men who repeat the names of Lord Vishnu,  
Would attain a form similar to you,  
Oh Govinda, Oh Damodhara and Oh Madhava.

Saa neerajakshim avalokya radham,  
Rurodha govinda viyoga khinnam,  
Sakhi praphullothpala lochanabhyam,  
Govinda, Damodara Madhavethi. 39

Seeing Radha with her lotus like eyes,  
Crying due to the parting with Goviinda,  
Her friend also shed tears from her pretty eyes murmuring,  
Oh Govinda, Oh Damodhara and Oh Madhava.

Jihve rasajje madhura priya thwam,  
Sathyam hitham thwam paramam vadhmi,  
Avarnayetha madhuraksharani,  
Govinda, Damodara Madhavethi. 40

Hey tongue, among the tastes, you like sweets best,  
And I am telling the truth that is good to you,  
Please instead always recite the sweet letters,  
Oh Govinda, Oh Damodhara and Oh Madhava.

Athyanthika vyadhi haraa janaanaam,  
Chikithsam Veda vidho vadanthe,  
Samsara thapa traya nasa bhijam,  
Govinda, Damodara Madhavethi. 41

Those who are most learned in Vedas say,  
The greatest cure for all diseases of all people,  
And which also uproots of three types of pains of the world is,  
Oh Govinda, Oh Damodhara and Oh Madhava.

Thatha jayagachathi Ramachandre,  
Sa lakshmane aranya chaye sithe,  
Chakrantha ramasya nija janithri,  
Govinda, Damodara Madhavethi. 42

Seeing the departure of Ramachandra,  
With Lakshmana along with Sita to the shade of forests,  
The mother of Rama cried,  
Oh Govinda, Oh Damodhara and Oh Madhava.

Ekakini danda kananath,  
Sa niyama ayana Dasa kanda harena,  
Sita thadakroshad ananya natha,  
Govinda, Damodara Madhavethi. 43

Alone in the forest of Dandaka,  
When helplessly being taken away by Ravana,  
Sita with anger not accepting any other lord cried,  
Oh Govinda, Oh Damodhara and Oh Madhava.

Ramadhi vyuktha Janakathmaja sa,  
Vichintheyanthi hrudhi Rama roopam,  
Rurodha Sita Raghunatha pahi,  
Govinda, Damodara Madhavethi. 44

Separated from the Rama, the daughter of Janaka,  
Thought of the Form of Rama in her mind,  
And cried, Oh Lord of Raghu clan, save me,  
Oh Govinda, Oh Damodhara and Oh Madhava.

Praseedha Vishno Raghu Vamsa natha,  
Suruasuranaam sukha dukha hetho,  
Rurodha sita Samudhra Madhye.  
Govinda, Damodara Madhavethi. 45

In the middle of the Ocean cried Sita,  
Please save me Lord Vishnu, Lord of Raghu clan,  
Who gives happiness and sorrow to asuras and devas,  
Oh Govinda, Oh Damodhara and Oh Madhava.

Antar jale graham grahitha pado,  
Visrishta, viklishta samastha bandhu,  
Tada gajendro nitaram jagada,  
Govinda, Damodara Madhavethi. 46

His feet caught inside the water,  
Along with harassed and frightened friends,  
That Lord of elephants cried again and again to the world,  
Oh Govinda, Oh Damodhara and Oh Madhava.

Hamsadwaja shankayutho dadarsa,  
Puthram kathahe prapatantam enaam,  
Punyani naamani harer japantham,  
Govinda, Damodara Madhavethi. 47

Hamsadwaja saw his priest Shankayuta,  
Falling in to the vat with his son,  
Who was chanting the holy names of Lord Hari,  
Oh Govinda, Oh Damodhara and Oh Madhava.

[I could not find out any reference to this story. Hamsadwaja was one great king who fought with Arjuna and almost defeated him. He had a son called Sudhanwa.]

Durvaso vakyahma upethya Krishnaa,  
Sach abraveet kanana vasineesham,  
Anthaprathishtam manase juhava,  
Govinda, Damodara Madhavethi. 48

Draupadi hearing the words of Durvasa,  
Invited him for food in spite of living in the forest,  
Because she has installed you deep in her mind  
The names Govinda, Damodhara and Madhava.

Dhyayeh sada yoghibir aprameya,  
Chintha harsha chinthitha pari jata,  
Kasthurika kalpitha nila varno,  
Govinda, Damodara Madhavethi. 49

The incomparable sages, meditate always on him  
As Govinda, Damodhara and Madhava  
Who is the Giver of happy thoughts and is the cure for those worried,  
And is of bluish colour and with the sweet scent of musk.

Samsara koope pathitho thyagadhe,  
Mohanda Purne, vishayabhi thapthe,  
Karavalambam mama dehe Vishno,  
Govinda, Damodara Madhavethi. 50

I have fallen in the family life,  
Which is deep and dark with passion,  
And hot with material wealth,  
So give me a hand of support, Oh Vishnu,  
Oh Govinda, Oh Damodhara and Oh Madhava.

Tvamevayase mama dehi jihve,  
Samagathe danda dhare krithande,  
Vak thvayamevam madhuram subhakthya,  
Govinda, Damodara Madhavethi. 51

Oh my tongue of my body,  
When the time comes for the award,  
Of punishments to the sins done by me,  
Please tell of your own accord,  
Sweetly and with extreme devotion,  
Oh Govinda, Oh Damodhara and Oh Madhava

Bhajaswa mantram bhava bhandha mukthai,  
Jihve rasajje sulabham manognam,  
Dvaipayanadhair munibhir prajaptham,  
Govinda, Damodara Madhavethi. 52

Oh tongue, who is the knower of tastes,  
Sing that easy and attractive holy chant,  
Which cuts of the bondage and gives salvation,  
Oh Govinda, Oh Damodhara and Oh Madhava.

Gopala Vamsidhara rupa sindho,  
Lokesha, Narayana deena bhandho,  
Uvacha swarai thwam vada sarva daiva,  
Govinda, Damodara Madhavethi. 53

Always you repeat musically the names of all gods,  
Oh cowherd, Oh flute carrier, Oh ocean of beauty,  
Oh Lord of the earth, Oh Narayana, Oh friend of the oppressed,  
Oh Govinda, Oh Damodhara and Oh Madhava.

Jihve sadaiva bhaja sundarani,  
Naamani krishnasya manoharani.  
Samastha bhaktharthi vinasanani,  
Govinda, Damodara Madhavethi. 54

Oh tongue, Always sing about,  
The pretty names of Lord Krishna,  
Which put an end to all problems of devotees,  
Oh Govinda, Oh Damodhara and Oh Madhava.

Govinda, Govinda Hare Murare,  
Govinda govinda mukundaa Krishna,  
Govinda Govinda rathanga pane,  
Govinda, Damodara Madhavethi. 55

Oh Govinda, Oh Govinda, Oh Hari, Oh Murari,  
Oh Govinda, Oh Govinda, Oh Mukunda, Oh Krishna,  
Oh Govinda, Oh Govinda, Oh driver of Chariot,  
Oh Govinda, Oh Damodhara and Oh Madhava.

Sukhavasane tvidam eva saram,  
Dukhavasane tvidam eva geyam,  
Dehavasane tvidam eva japyam,  
Govinda, Damodara Madhavethi. 56

At the end of all pleasures, you are the essence,  
At the end of sorrow, you are the only goal,  
And at the end of the body, you are only to be chanted,  
Oh Govinda, Oh Damodhara and Oh Madhava.

Durvara vakhyam parigruha Krishnaa,  
Mrugeeva bheetham kadam kadachit,  
Sabham pravishta manasa juhava,  
Govinda, Damodara Madhavethi. 57

Draupadi, accepting the cruel words of Dushasana,  
Entered the assembly like a frightened perplexed deer  
And within her innate heart cried to her Lord,  
Oh Govinda, Oh Damodhara and Oh Madhava



Sri Krishna Radhavera gokulesa,  
Gopala govardhana natha vishno,  
Jihve pibaswa amritham ethad eva,  
Govinda, Damodara Madhavethi. 58

Oh tongue, be pleased to drink now,  
The nectar like names of Krishna, Sweetheart of Radha,  
Lord of Gokula, Cowherd, Lord of Govardhana, Vishnu.  
Govinda, Damodara and Madhava.

Srinatha Visweshwara Vishwamurthe,  
Sri Devaki nandana, daithya shatro,  
Jihve pibaswa amritham ethad eva,  
Govinda, Damodara Madhavethi. 59

Oh tongue, be pleased to drink now,  
The nectar like names of holy lord, lord of universe,  
Symbol of the universe, son of Devaki, enemy of asuras,  
Govinda, Damodara and Madhava.

Gopipathe, kamsaripo, mukunda,  
Lakshmipathe, keshava, vasudeva,  
Jihve pibaswa amritham ethad eva,  
Govinda, Damodara Madhavethi. 60

Oh tongue, be pleased to drink now,  
The nectar like names of lord of the gopis, enemy of Kamsa,  
Mukunda, Lord of Lakshmi, Keshava, Vasudeva,  
Govinda, Damodara and Madhava.

Gopijanahladakara vrajesha,  
Gocharan aranya kritha pravesa,  
Jihve pibaswa amritham ethad eva,  
Govinda, Damodara Madhavethi. 61

Oh tongue, be pleased to drink now,  
The nectar like names of the lord of Vruja,  
Who gives happiness to gopis, the lord,  
Who follows the cows to the forest,

Govinda, Damodara and Madhava.  
Pranesha Viswambhara, kaidabhare,  
Vaikunta Narayana chakra pane,  
Jihve pibaswa amritham ethad eva,  
Govinda, Damodara Madhavethi. 62

Oh tongue, be pleased to drink now,  
The nectar like names of lord of the soul,  
He who dresses himself with universe,  
He who killed Kaidabha, He who lives in Vaikunta,  
Narayana, holder of the holy wheel,  
Govinda, Damodara and Madhava.

Hare Murare Madhusudanadya,  
Srirama sitavara, ravanare,  
Jihve pibaswa amritham ethad eva,  
Govinda, Damodara Madhavethi. 63

Oh tongue, be pleased to drink now,  
The nectar like names of Hari, Murari,  
Killer of Madhu, Rama, Lord of Sita, killer of Ravana,  
Govinda, Damodara and Madhava.

Sri Yadavendra adridhara Ambujaksha,  
Go gopa gopi sukha dana daksha,  
Jihve pibaswa amritham ethad eva,  
Govinda, Damodara Madhavethi. 64

Oh tongue, be pleased to drink now,  
The nectar like names of the chief of yadavas, lifter of mountain,  
Lord with lotus eye who with expertise,  
Takes care of the happiness of cows, gopas and gopis,  
Govinda, Damodara and Madhava.

Dharabharothrana gopa vesha,  
Vihara lila krutha bandhu sesha,  
Jihve pibaswa amritham ethad eva,  
Govinda, Damodara Madhavethi. 65

Oh tongue, be pleased to drink now,  
The nectar like names of he who lifted,  
The burden of earth in the form of a gopa,  
He who engaged in play with his brother sesha,  
Govinda, Damodara and Madhava.

Baki bhakha agasura dhenukare,  
Kesi trinavatha vi vighata daksha,  
Jihve pibaswa amritham ethad eva,  
Govinda, Damodara Madhavethi. 66

Oh tongue, be pleased to drink now,  
The nectar like names of Enemy of Poothana,  
Bhaka and agasura, He who broke,  
The heads of Kesi and Trunavatha,  
Govinda, Damodara and Madhava.

Sri Janaki jeevana Ramachandra,  
Nisha charare, bhaarathagrajesha,  
Jihve pibaswa amritham ethad eva,  
Govinda, Damodara Madhavethi. 67

Oh tongue, be pleased to drink now,  
The nectar like names of Ramachandra,  
Who is the soul of Janaki, who is,  
The enemy of those who move at night,  
Who is the elder brother of Bharata,  
Govinda, Damodara and Madhava.

Narayana, anantha hare, nrusimha,  
Prahladha badhaa hare, hey kriplao,  
Jihve pibaswa amritham ethad eva,  
Govinda, Damodara Madhavethi. 68

Oh tongue, be pleased to drink now,  
The nectar like names of Narayana, Anantha, Hari,  
Narasimha, he who removed problems of Prahlada, the merciful one,  
Govinda, Damodara and Madhava.

Leela manshya kritha rama roopa,  
Prathapa dasi kritha sarva bhoopa,  
Jihve pibaswa amritham ethad eva,  
Govinda, Damodara Madhavethi. 69

Oh tongue, be pleased to drink now,  
The nectar like names of He who playfully,  
Assumed the form of Lord Rama,  
He who made all the kings as his slaves,  
Govinda, Damodara and Madhava.

Sri Krishna, Govinda, Hare Murare,  
Hey Natha Narayana Vasudeva,  
Jihve pibaswa amritham ethad eva,  
Govinda, Damodara Madhavethi. 70

Oh tongue, be pleased to drink now,  
The nectar like names of Krishna, Govinda, Hari,  
Murari, Lord Narayana, Vasudeva,  
Govinda, Damodara and Madhava.

Vakthum samarthopi na vakthi kaschid,  
Aho janaanaan vyasrabhi mukhyam,  
Jihve pibaswa amritham ethad eva,  
Govinda, Damodara Madhavethi. 71

Oh tongue, be pleased to drink now,  
The nectar like names of  
Govinda, Damodara and Madhava,  
Which are not chanted by many people  
Even if they are able to chant them easily,  
And thus becomes the chief cause of their sorrow,

Ithi Sri Bilwamangalacharya virachitham,  
Sri Govinda, damodara stotram sampooranam.

Thus ends the prayer on Govinda and Damodara,  
Written by the great teacher Bilwamangala.

# Govindam Aadhi Purusham Thamaham Bhajam

---

[I sing about the primeval God Govinda]

By Lord Brahma

Translated by P. R. Ramachander

[This great prayer has been taken from a book called Brahma Samhita (collection of writings by Lord Brahma). This book was almost lost to the posterity and was recovered by Chaithanya Mahaprabhu from Kerala. He could get only 62 verses of this great work. The book gives a very esoteric description of Govinda in his world of Goloka. An excellent commentary was written for this great work by Sri Bhakthi Sidhananda Saraswathi. He has also given a word to word meaning of all the verses. This work later formed the bedrock of the Gaudiya Vaishnavism. I have used this word for word meaning as well as Dictionaries and arrived at a simple translation of a great prayer contained in this great book. I have considered it as a prayer and have not tried to establish its philosophical importance. In some places, I have arrived at a slightly different meaning for some of the verses. I hope the great translator would pardon me.]

1. Chinthamani prakara sadmasu Kalpa Vuksha,  
Laksha vrutheshu surabhir abhipalayantham,  
Lakshmi sahasra satha sambhrama sevyamanam,  
Govindam adhi purusham thamaham Bhajami.

I sing about Govinda the primeval God,  
Who is the wish giving tree in a home built with wish giving gems,  
Who tends and takes care of millions of cows,  
And who is being served by millions of Lakshmis

2. Venum kwanantham aravinda dalayataksham,  
Barha avatamsam aseethabudha sundarangam,  
Kandarpa koti kamaneeya visesham shobham,  
Govindam adhi purusham thamaham Bhajami.

I sing about Govinda the primeval God,  
Who plays the flute, who has eyes like lotus petals,  
Who wears peacock feathers as an ornament,  
Who is as pretty with the colour of the blue rich clouds,  
And who has the glitter of billions of Gods of love.

3. Aalola chandra kalasad vana maalya vamsee,  
Rathnangavam pranaya keli kala vilasam,

Shyamam tribanga lalitham niyatha prakasam,  
Govindam adhi purusham thamaham Bhajami.

I sing about Govinda the primeval God,  
Who wears a garland of forest flowers attached with a pendant of the moon,  
Who holds the flute as well as ornaments studded with gems,  
Who enjoys the sports of love play,  
Who shines being dark and who is,  
Simple and destroys the three types of suffering.\*

\* Due to mind, body and soul

4. Angaani yasya sakalendriya vruthi manthi,  
Pasyanthi paanthi kalayanthi chiram jaganthi,  
Ananda chinmaya sadujjwala vigrahasya,  
Govindam adhi purusham thamaham Bhajami.

I sing about Govinda the primeval God,  
Whose individual limbs can take up duties of all limbs,  
And who eternally sees the universes that are apparent,  
And whose form shines with extreme divine joy.

5. Advaitam achyutham anadhim anantha roopam,  
Adyam Purana purusham nava youvanam cha,  
Vedeshu durlabham adurlabhamathma bhkthou,  
Govindam adhi purusham thamaham Bhajami.

I sing about Govinda the primeval God,  
Who has no second, who is without defects,  
Who does not have beginning and has an endless form,  
Who is first, most ancient and ever young,  
Who is difficult to attain even by the Vedas, but easily accessible to his dear devotees.

6. Pandhaasthu koti satha vathsara sampragamy,  
Vayor adhapi manaso muni pungavaanaam,  
So apyasthi yath prapadha seemnya vichinthyathasthve,  
Govindam adhi purusham thamaham Bhajami.

I sing about Govinda the primeval God,  
Whose tip of the toe is beyond the reach of pranayama  
And also beyond the minds of the foremost of the great sages.  
Whose path of search extends to several billions of years.\*

\* Beyond Yoga and penance

7. Yeko apyasou rachayithum jagadanda kotim,  
Yath sakthirasthi jagadanda chaya yadantha,  
Andantharastha paramanu chayantharastham,  
Govindam adhi purusham thamaham Bhajami.

I sing about Govinda the primeval God,  
Who being only single still creates billions of universes,  
And fills that entire universe with his power,  
And who is also in every atom of the scattered universes.

8. Yad bhava bhavithadhiyo manjasthadhaiva,  
Samprapya roopa mahimasana yana bhoosha,  
Sookthairyameva nigama pradhithou sthuvanthi,  
Govindam adhi purusham thamaham Bhajami.

I sing about Govinda the primeval God,  
By singing whose praises and greatness,  
As told in the Vedas with great devotion,  
Men attain beauty, fame, position and vehicles.

9. Ananda chinmaya rasa prathibhavitabhis,  
Thabhira yeva nija roopa thayaa kalabhi,  
Goloka yeva nivasthya akhilathma bhootho,  
Govindam adhi purusham thamaham Bhajami.

I sing about Govinda the primeval God,  
The soul all beings who surely lives in Gokula,\*  
Which is filled with joy and divine illusion,  
And who shows interest towards all those,  
Who are engrossed with his real form and its parts.  
\* Goloka is also considered as a separate heaven

10. Premanjana churitha bhakthi vilochanena,  
Santha sadaiva hrudayeshu vilokayanthi,  
Yam shyama sundaram achintha guna swaroopam,  
Govindam adhi purusham thamaham Bhajami.

I sing about Govinda the primeval God,  
Who is seen with love tinged collyrium in their eyes,  
Always by saints in their heart of hearts,  
As the dusk coloured handsome one,  
With a form of unimagined good.

11. Ramadhi moorthishukalaa niyamena thishtan,  
Nanavathara makarod bhuvaneshu kinthu,

Krishna swayam sambavatparama pumaan yo,  
Govindam adhi purusham thamaham Bhajami.

I sing about Govinda the primeval God,  
Who though he took several incarnations in this world,  
That of Lord Krishna is the most supreme one,  
In spite of there existing several temporal forms like that of Rama.

12. Yasya prabha prabhavatho jagadanda koti,  
Kotishwasesha vasudhadhi vibhoothi bhinnam,  
Tad brahma nishkalam anantha masesha bhootham,  
Govindam adhi purusham thamaham Bhajami.

I sing about Govinda the primeval God,  
Whose power excels the power of people in crores of universes,  
Which is different from the power of Earth and other planets,  
And is the Brahman which is unlimited and free of taints,  
And that which never, ever ends.

13. Mayahi yasya jagad anda shathani soothe,  
Trigunya tad vishaya Veda vithayamana,  
Sathwa valambi para sathwam vishudha sathwam,  
Govindam adhi purusham thamaham Bhajami.

I sing about Govinda the primeval God,  
Who is the illusion which brings out hundreds of universes,  
With the three fold characters\* as their subject,  
Which are incorporated in the Vedas,  
And which support existence of the divine and absolute beings.

\* Sathva, Rajas and Thamas.

14. Ananda chinmaya rasathmathaya mana su,  
Ya praninnaam prathiphalan smaratham upethya,  
Leelayithena buuvanani jayathyajasram,  
Govindam adhi purusham thamaham Bhajami.

I sing about Govinda the primeval God,  
Who when the mind is filled with divine joy,  
Affirms that the soul being filled with intense taste  
Of the living beings, and the play of the world, which forever wins.

15. Goloka namni, nija dhamni thale cha tasya,  
Devi Mahesa Hari dhamasu theshu theshu,  
They they prabhava nichayaavihithascha yena,  
Govindam adhi purusham thamaham Bhajami.



I sing about Govinda the primeval God,  
Whose real residence is the world called Goloka,  
Below which are the worlds of Goddess, Shiva and Vishnu,  
Which really have their power established by Him only.

16. Srishti, sthithi pralaya sadhana shakthir yeka,  
Chayeva yasya bhuvanani vimartha Durga,  
Ichanuroopamapi yasya cheshtathe saa,  
Govindam adhi purusham thamaham Bhajami.

I sing about Govinda the primeval God,  
Who alone does creation, upkeep and destruction,  
And as his shadow Durga maintains the world,  
As he can take any form and do any activity.

17. Ksheeram yadha dadhi vikara visesham yogath,  
Sanmjayathe na hi thathapradhagasthi hetho,  
Ya Shambhuthamapi thadha samupaithi karyad.  
Govindam adhi purusham thamaham Bhajami.

I sing about Govinda the primeval God,  
Like the milk is but a different form of curds,  
Transformed due to some reaction but does not,  
Have the same properties like that of curds,  
Lord Shiva is his another form for some other activity.

18. Deeparchireva hi dasantha ram abhyupetya,  
Deepayate vivruta hethu samana dharma,  
Yastha drugeva hi cha Vishnu thaya vibhathi,  
Govindam adhi purusham thamaham Bhajami.

I sing about Govinda the primeval God,  
Like one flame of a lamp lights another lamp,  
Which in turn illuminates and does the same job,  
Similarly he lights his form of Vishnu by his power.

19. Ya karanarnava jale bhajathi sma yoga,  
Nidhram anantha jagad anda sa rome koopa,  
Aadhara shakthim mavalambhya paraam swa moorthim,  
Govindam adhi purusham thamaham Bhajami.

I sing about Govinda the primeval God,  
Who does his yogic sleep in the waters of the ocean,  
With the endless universes as his pores of hair,  
And depending on his basic power assumes his own form.

20. Yasyaika nisvasita kaalam athavalambya,  
Jivanthi loma vilajaa jagadanda natha,  
Vishnurmahan sa iha yasya kala visesho,  
Govindam adhi purusham thamaham Bhajami.

I sing about Govinda the primeval God,  
Who is great Lord Vishnu with his special appearance  
Taking shelter in the short time of his one breath,  
As Lord Brahma who appeared from one pore of hair of him.

21. Bhaswan yadhasma sakaleshu nijeshu theja,  
Sviyam kiyath prakatayathyapi thadvadthra,  
Brhama ya eva jagadandi vidhana Kartha,  
Govindam adhi purusham thamaham Bhajami.

I sing about Govinda the primeval God,  
From whom Lord Brahma, who is the chief of the universe,  
Receives his power of regulation.  
Like the Sun reflects his form as the,  
Shining images in various pieces of precious stones.

22. Yad pada pallava yugam vinidhaya khumba,  
Dwandwe pranamasamaye sa Ganadhiraja,  
Vignaan vihanthu malamasya jagat trayasya,  
Govindam adhi purusham thamaham Bhajami.

I sing about Govinda the primeval God,  
Whose pair of tender flower like feet is held,  
By Lord Ganesa on the bulging parts of his forehead,  
And at the time of his saluting you,  
He becomes capable of destroying all obstacles of the three worlds.

23. Agnirmahi gaganamambu marud disascha,  
Kalasthadathma manaseethi jagat trayani,  
Yasmad bhavanthi vibhavanthi visanthi yam cha,  
Govindam adhi purusham thamaham Bhajami.

I sing about Govinda the primeval God,  
From whom, Fire, earth, sky, water, air  
Directions, time, soul and mind of the three worlds,  
Originate and also exist at the time of deluge.

24. Yacha chakshur savitha sakala grahaanaam,  
Raja samastha sura moorthirasesha theja,

Yasyagnaya bhramathi sambhrootha kala chakro,  
Govindam adhi purusham thamaham Bhajami.

I sing about Govinda the primeval God,  
By whose orders the Sun, the king of planets  
Who is the king of all devas full of brilliance,  
Does the journey mounting on the wheel of time.

25. Dharmoadha papanichaya srutha yasthapamsi,  
Brahmadhi keeta pathagava dhayascxha jeeva,  
Yad data mathra vibhava prakata prabhava,  
Govindam adhi purusham thamaham Bhajami.

I sing about Govinda the primeval God,  
Who has conferred the power and potencies of all beings,  
Right from Lord Brahma down to the very lowly insects,  
As per their virtues and sins as prescribed by the Vedas.

26. Yasthvitha indra gopam adhavendra maho swakarma,  
Bandhanuroopa phala bhajana mathanothi,  
Karmani nirvahathi cha bhakthi bhaajaam,  
Govindam adhi purusham thamaham Bhajami.

I sing about Govinda the primeval God,  
Who manages the duties of his devotees,  
Right from Lord Indra to the tiny insect Indragopa,  
And impartially bestows on them the results of their actions,  
And manages their affairs as per their bondage.

27. Yam krodha kama sahaja pranayadhi bheethi,  
Vathsalya moha guru gowarava sevya bhavou,  
Sanchinthya thasya sadruseem thanumapurethe,  
Govindam adhi purusham thamaham Bhajami.

I sing about Govinda the primeval God,  
Meditating on whom under the control of,  
Anger, passion, friendship and other such emotions,  
As well as fear, affection, reverence, servility,  
Would result in to the bodily form fitting such emotions.

# Guru Marutpuradeesam

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[God of the city of wind and teacher]  
By Palakkulam Trivikraman Nambhoothiri  
Translated by P. R. Ramachander

[After the island of Dwaraka was swallowed by the sea, it is believed that an idol of Sri Krishna from there was entrusted to Lord Vayu (Wind God) and Guru (Jupiter/Teacher of devas), requesting them to find a suitable place to install it. They after a thorough search installed it in the present Guruvayur (City of Vayu and Guru - City of Wind and Teacher) in the state of Kerala, India. For several thousand years this great temple has been attracting devotees of Lord Krishna from all over the world. Among the great devotees was Melpathur Bhattathiri who wrote the great book Narayaneeyam, which essentially is the story of the ten incarnations of Lord Vishnu. Guru Maruthpuradseesam also deals with the ten incarnations and is written in the style of the famous song Harivarasanam which is about Lord Ayyappa.]

Garuda Vahaamn, Punya darshanam,  
Varajashakruthim, Veda sangraham,  
Pralayakala Jeevathma tharakam,  
Guru marut puradheesamasraye. 1

I submit to that god of the town of wind and the teacher  
Who rides on Garuda,  
Who can be seen by only blessed ones,  
Who took the form of a holy fish,  
Who brought back the Vedas,  
And who is the only help to the souls,  
During the final deluge.

Pranava manasam, Prana Jeevanam,  
Prakata Kachapakarameaswaram,  
Amrutha dayakam, nithya noothanam,  
Guru marut puradheesamasraye. 2

I submit to that god of the town of wind and the teacher  
Whose mind is the letter Om,  
Who is the soul of all beings,  
Who is the God who appeared as a tortoise,  
Who helped in getting nectar,  
And who is daily new and different.

Sukrutha kalpakam, sama thoshitham,  
Sakala vaishnavakara sukaram,  
Bhuvana bhhoshanalankrutham vibhum,  
Guru marut puradheesamasraye. 3

I submit to that god of the town of wind and the teacher  
Who took the shape of a boar,  
Who is made happy by Sama Veda,  
Who is the boar which is the complete form of Vishnu,  
Who brought back the world with its ornaments and who helps us cross this  
ocean of life.

Varadameeshwaram, naarasimhakam,  
Vapushi bheekaram, punya poorakam,  
Sura gana vrutham, bhaktha vathsalam,  
Guru marut puradheesamasraye. 4

I submit to that god of the town of wind and the teacher  
Who gives boons and protection,  
Who assumed the form of man and lion,  
Who looked as horror personified to the Asura,  
Who blesses those who do good deeds,  
Who is surrounded by devas,  
And who is the darling of his devotees.

Charitha vishrutham, vaamanakrutheem,  
Parama poorusham, yaga sadhakam,  
Para padapradham papa nasakam,  
Guru marut puradheesamasraye. 5

I submit to that god of the town of wind and the teacher  
Whose story is famous,  
Who assumed the form of Vamana,  
Who is the ultimate God,  
Who helps sages to complete fire sacrifices,  
Who is a stepping stone to the other world,  
And who is the destroyer of sins.

Brugu kulothbhavam, ramanamakam,  
Suguna basuram, renukathmajam,  
Nruvarathapasam keraladhipam,  
Guru marut puradheesamasraye. 6

I submit to that god of the town of wind and the teacher  
Who was born in the clan of Bhrugu,  
Who was named as Rama,  
Who shined because of his good qualities,  
Who is the son of Renuka,  
Who is a saint who has taken Sanyasa and who is the Lord of Kerala.

Dasaradathmajam, Rama bhadhrakam,  
Sara dhanurdhram, ravananthakam,  
Purushamavyayam, sri nikethanam,  
Guru marut puradheesamasraye. 7

I submit to that god of the town of wind and the teacher  
Who is the son of Dasaratha,  
Who is the Rama badhra,  
Who is an expert in bow and arrow,  
Who brought an end to Ravana,  
Who is the model man,  
And who is the place where Lakshmi resides.

Varahalayudham, rohini sutham,  
Giridharagrajam, rama daivatham,  
Gaja gana priyam, dheematham varam,  
Guru marut puradheesamasraye. 8

I submit to that god of the town of wind and the teacher  
Who is armed with the holy axe,  
Who is the son of Rohini,  
Who is elder brother of Lord Krishna,  
Who is the godly Rama,  
Who is fond of army of elephants,  
And who is divinely proud.

Drutha sudarshanam, krishnamachutham,  
Vijaya saradhim Gita sarasam,  
Pasupa gopika narthana priyam,  
Guru marut puradheesamasraye. 9

I submit to that god of the town of wind and the teacher  
Who is armed with Sudarshana,  
Who is Lord Krishna, who is Achyutha,  
Who is the charioteer of Arjuna,  
Who is the essence of Gita,  
Who liked cows,  
And who danced with Gopis.

Dasavidhakrutheem, kalki vaibhavam,  
Bhujaga thalpagam, bhootha bhavanam,  
Nikhila roga samharakarakam,  
Guru marut puradheesamasraye. 10

I submit to that god of the town of wind and the teacher  
Who took birth in ten incarnations,  
Who is to be born as glorious Kalki,  
Who would destroy bad people by his prowess,  
Who would be the past and present,  
And who would destroy all diseases.

Dasaka keerthanam Sridharathmakam,  
Padamanavayam, Iswararpitham,  
Parama Mangalam, bhaghya dayakam,  
Guru marut puradheesamasraye. 11

I submit to that god of the town of wind and the teacher  
Who is being sung about by these ten songs,  
About the God who has Lakshmi with him,  
Who is sung by these words and verses,  
Which are dedicated to God,  
And which results in great goodness,  
And also results in great luck.

# Guru Pavanesa Dasakam

---

[Ten Verse Prayer on Lord of Guruvayur]

By Kadathanad K. Padmanabha Varior

Translated by P. R. Ramachander

1. Maruthalaya payoruha sthitham, bhaktha shad pada nishevithe sadaa,  
Vigraham yadhu varena poojitham sarva papa haramakshi soukhyadham.

Near the lotus, the Guruvayur temple,  
The bee like devotees are always staying,  
The idol there was worshipped by the chief Yadava  
Which destroys all sins of devotees and always looks towards their  
convenience.

2. Sura sannibha kireeta mandanam, neela neeraja samana lochanam,  
Mandahasa madhurasya pankajam, sankha vaarija gadha ari shobhitham.

Decorated by a crown which he wears like devas,  
With eyes looking like a blue lotus flower,  
With lotus like very sweet soft smile,  
He shines holding a conch and lotus flower shines to his enemies.

3. Kousthuba arunitha kandharam cha Sri Vathsa vakshasathheva mohanam,  
Hara jala vana maalaya aavrutham, peethavasa sama harnisam bhaje.

Wearing the red Kaushthuba gem around his neck,  
Being greatly pretty with Sri Vathsa on his chest,  
Wearing several garlands including the forest garland,  
And wearing yellow cloth day and night - I sing about him.

4. Yena Raja bhata roopina sa poonthana bhoosura varo avithasthwaya,  
Tham bhaje Guru puradhi vasinam thwam mithra salabh analam harim,

He assuming the form of the soldiers of the king,  
Saved the great Brahmin called Poonthanam,  
And I sing about that God who lives in Guruvayur,  
And you are like the friendly butterfly towards fire, to that Hari.

5. Manaveda anya varaya darsitham, Krishna geethika vaye mahathmana,  
Thwalswaroopam anilalayaesa may bhasathwam Bhuvana mohanam hrudhi.

Seen by the king Mana Veda and other great ones,  
And also great souls who wove the song of Krishna,



And oh God of Guruvayur, your form shines, shines in the mind of the entire world.

6. Ya swa soonuriva laalitho kuru rambhaya parama dhanyaya thaya,  
Sathyameva pavanesa sarvatha gocharo nayanayor bhaver mama.

She fondled her own son with love and he clasped her with great happiness  
And I want it in truth that the lord of Guruvayur  
Should become visible before my eyes.

7. Bhatta pada muninaa kruthai puraa slokasoonu dasakai supoojitha,  
Yastham aarthi samanaya samdadhe vatha nayaka mabheeshta dayakam,

The sage Bhattathiri long ago made,  
Composed sets of ten verses and worshipped him,  
For getting cured of his very great pain,  
Addressing the Lord of Guruvayur who fulfills desires.

8. Buktham annam upadamsa poorvakam vipra balaka niveditham khalu,  
Yena tham bhuvana nayakam vibhum, thwaam bhaje pavana geha  
bhooshana.

You ate that rice which was offered with love,  
By the Brahmin boy specially for you,  
Though you are God who is the Lord of the universe,  
And I sing about you who decorates the temple at Guruvayur.

9. Vilwamangala krutham sthavamrutham, kambhayan khalu sira  
supeethvaan,  
Yastham adbutha kisorakam bhaje thwaam harim gurupuradhi vasinam.

That nectar of prayers composed by Vilwamangalam,  
Was drunk by you approving it by shaking your head,  
And I sing about that wonderful young boy,  
Who is you Hari who lives in Guruvayur.

10. Guru pavana puresa, thunga keerthe, sarasijanabha, suresa,  
divyamoortha,  
Bhavathu mama sadaa thavangri padme rathiradhika phaninadha thhalpa  
saayin.

Oh Lord of Guruvayur, Oh God of great fame,  
Oh Padmanabha, Oh lord of devas, Oh divine form,  
You become mine always, Oh God who reclines on a serpent lord,  
Ear to you in a lotus flower is the Radhika of yours.

# Guruvayu Puresa Bhujanga Stotra

---

By Kodungallur Kunji Kuttan Thampuran  
Translated by P. R. Ramachander

[This very rare stotra was written by Kodungallore Kunji Kuttan Thampuran, who is the one who translated Maha Bharatha epic verse by verse in to Malayalam within a period of 874 days. Due to this impossible feat, he is normally called as Kerala Vyasan. I have followed the translation of this great stotra by Sri C. P. Nayar by Srihari Publications in doing this translation.]

Maru mandhira vasa, mangalya moorthe,  
Jagannadha, Govinda Vishno, Murare,  
Bhavad bhakthi randha sphuranthi naraanaam,  
Paramananda peeyusha yusham dadadhaathi. 1

Oh Lord who lives in Guruvayur who is personification of good events,  
Oh Lord of the universe, Oh Govinda, Oh Vishnu, Oh killer of Mura,  
That man whose mind is completely filled with your devotion,  
Is given the life of the divine joy by you.

Iyam bhakthi rekathwaho Kamadhenu,  
Schathurddha vibhajya anugrahnadhi thilakaan,  
Ya paya yithasthyan para prema dhugdham,  
Manushyaa punardheva bhuyam labhanthe. 2

Devotion towards you is the wish giving cow, Kamadhenu,  
And it blesses us with Dharma, Artha, Kama, moksha,\*  
And the man who gets and drinks this great milk of love,  
Would again get the position of the Gods.  
\* Dharma, wealth, desires and salvation.

Jagathyartha lokai sthадhartha arthibhirva,  
Vijignasubhir jnanibhischuthasthwam,  
Chathurdha janai nithya maradhyasentha,  
Bhavantham nrunaam bhavathyeva Bhakthi. 3

The people of this world who are beset with desire,  
Who are curious to know things, who are wise,  
And those who are hungry for money,  
Are the four types of people who worship you daily,  
But you grant all of them the great devotion to you.

Nanu prathyaham vatha roga thurangaa,  
Sthadhanyejana Vayu Gehescha Vishno,  
Bhavantham Bhajantho Labhanthe kilanthe,  
Swarogacha samsara yogacha mukthim. 4

Oh Lord Vishnu, Oh Lord of Guruvayur,  
By praying to you people get rid of rheumatism,  
And so many other diseases daily,  
And also get freedom from this world.

Kavi bhatta Narayano agre bhajam sthwam,  
Marunnadha nirmmaya Narayaneeyam,  
Virugna kala "Ayur arogya sowkhyam",  
Prapedhe akilanthe cha samsara mukthim. 5

The Poet Narayana Bhattathiri came before you,  
And Oh Lord of Guruvayur, wrote Narayaneeyam,  
And as a result attained long life, health and happiness,  
And in the end got relief from this world and attained salvation.

Chaladh pincha konnaddha kesam viraja,  
Nmani kunda loth bhasi ganda pradhesam,  
Smithadramsithaksham mukham sammukham they,  
Bhajanthorujam rogino vismaranthi. 6

That diseased one who meditates on you, Oh Lord of Guruvayur,  
As the one who decorates his hair with moving peacock feathers,  
Who has pretty cheeks shining due to the gem studded ear studs,  
And the one who has a smiling cool, black face,  
Would get rid of all his sickness and sorrow.

Sriya kousthubhena pi vathsena haaraa,  
Sriyachasritho dara dorandharalam,  
Gadha sankha chakrabhja hastham vapusthe,  
Bhajanthortha marthathi northyam labhanthe. 7

You who have the shining chest wearing Kousthubha, Srivathsa,  
And other gem studded garlands and holding in your four hands,  
Mace, conch, Holy wheel and the lotus flower prettily,  
Fulfill all the wishes of those who pray for wealth.

Navaswatha pathropa malpodaraantha,  
Nni vishtoru viswanda shandam thwadangam,  
Sphurath peetha kouseya mathaschirantha,  
Dwidanthyevea jijnasavonthe smayanthe. 8

Your pretty belly as soft as the newly formed banyan leaf,  
Contains within itself the entire egg of the universe,  
And knowing your body so nicely decorated by yellow silk.  
Those curious seekers of truth are filled by wonderment.

Namaddheva daithyashi seershai pramrushtam,  
Samasthagamamasrou seershe nivishtam,  
Samjnanino yugma ropam padam they,  
Samanthath samalokhya hrushyanthi sidha. 9

Those people who have attained wisdom and occult powers,  
Are filled with wonder on seeing you,  
Who is saluted by devas, asuras as well as sages,  
And who acts much above the tenets of the holy Vedas,  
And has a dual form, one of the Vedas and one of the world.

Ghana shyamalam komalam they swaroopam,  
Mana kalpitham bhavayanthohi bhakthaa,  
Puro veekshya bhooyo namantha sthuvantha,  
Chirodhishta manatha medrayanthi. 10

After imagining in their heart of hearts,  
Your pretty form which is the colour of the dark cloud,  
When your devotees after seeing your pretty form,  
Salute and pray you and attain the joy that they had desired.

Hare Krishna vathalayesa aachyutha, Thwam,  
Parepi smaranthyeva madhya sthithascha,  
Chirenatha bhakthi prasanga puna kim,  
Varenya druseethe mahimnaam samrudhi. 11

Oh Krishna, Oh Lord of Guruvayur, Oh Achyutha,  
You are being meditated by ordinary mediocre people,  
And is it necessary to say that your great devotees also do it,  
And due to this your greatness is very special.

Bhava klesa dhaanadhi shadvarga badhaa,  
Bhava dhyojitha cheth paraa yoga vidhyaa,  
Thadahyasritha sthothgathaam loka yathra,  
Maneka janaa saswathim sidhimapu. 12

The six fold sufferings of the day to day life,  
Merges with you and get transformed to Yoga Vidya,  
And because of that such people lead a worldly life,  
And later attain, the permanent state of salvation.

Shish pranavinam dugdha chowryadhi vrutham,  
Vitapreenanam Gopikaa jaraathadhyam,  
Bhata preenanam malla yudhadhi bheema,  
Nnaho sarva mavajjanam loukikaaanaam. 13

For pleasing the children you stole curd and butter,  
For pleasing the lovers you did Rasa Kreedha with Gopis,  
For pleasing the soldiers you did wrestling with great wrestlers,  
And it is a great wonder that all this attracts ordinary people.

Vigjna priyam Raja sooyadhi vrutham,  
Nayajna priyam douthya kruthyadhi yathath,  
Priyo yoginaam Viswa roopadhi yuktha,  
SayogathmakaPartha geethopadesha. 14

Your role in Rajassooya was appreciated by Lord Brahma,  
Your role as emissary of Pandavas was appreciated by diplomats,  
Your showing your Viswa roopa is liked by great saints,  
And your teaching Arjuna the Gita shows your greatness in Yoga.

Aho Krishna, ya ya vichithra kadha they,  
Jagannatha soyam jagat Thathwa vidhya,  
Ee mamsara yamsthathasochithanaam,  
Gurusthwam maruth geha vasi vibhasee. 15

Oh Krishna, your stories are very surprising,  
Oh Lord of the universe you are the knowledge of philosophy,  
And bringing these facts to the ordinary people,  
You stand and shine in Guruvayur.

Jagat prana roopi gurur marutho yo,  
Janaanaam jagathythra cheshtanthareshu,  
Thamasthaya bhosthathwa masyantharathma,  
Sphutam maruthagaravasee vibhasee. 16

Oh Lord of Guruvayur who is the soul of the universe,  
You make all people do the actions that they do,  
And you are the inner soul of everything in the world,  
And you shine from there as the God.

Guru sthwam marunnadha, sarvasya sarva,  
Prasangeshu sarvagna sarva swaroorpi,  
Ya devam jagascheshta yas chethanathma,  
Bahischandrapyeka Bhavo Vibhasi. 17

You are our teacher oh, Lord of Guruvayur,  
And you who is the inner soul of everything,  
Is the one who is within everything and  
Is everywhere and you being the soul of activity,  
Shines through it inside and outside the world.

Swayam nirguno nirvikaro nireeho,  
Niyanthyathanamanathmana mananda kandham,  
Marut mandiradheesa, maya maya thwam,  
Gurur visali leela vilalsee vibhasi. 18

Oh Lord of Guruvayur, You who is,  
Beyond emotions, beyond properties,  
Beyond your own self who controls,  
The soul and is the personification of joy,  
Shines in this world as Maya, the illusion.

Prapanche athra maayaa maya sweeya thanthre,  
Trimurthi bhisthwam, gunai jjeva jalam,  
Viruthya swayam varthase maruthesa,  
Triavastha sthridhama sathathwam Vibhasi. 19

Oh Lord of Guruvayur, assuming the form of the trinity,  
Using the three fold division of characters,  
You differentiate all the beings in this world,  
And shine in three forms and in three positions.

Sushupthim siladhishwa anusyutha vruthi,  
Puna swapna roopa schavya kshaadhikeshu,  
Chiram jagruthim manushadishwavastham,  
Vithanwasthridha vayugasthwam vibhasi. 20

Oh Lord of Guruvayur you always shine,  
In the form of sleep in inanimate stones,  
In the form of dream in immovable things like trees  
And in the form of wakefulness in man and others.

Bhavana eka thanthre vina thwam na kinchith,  
Bhavaneva sarvathra sarvathmanasthe,  
Bhava Thathwa bhodhjaya Vathesa, Yogai,  
Bhavantham bhajanthe vithanthra muneendraa. 21

Oh Lord of Guruvayur, by not understanding that,  
There is nothing in that world that is not you,

And that you are within all beings,  
Great sages leave out laziness and sing about you.

Aroopa saroopo asya karma sakarmaa,  
Sayanekosi chaikosinai kosi kosi,  
Marunnadha, sathwam nmarur nivishesho,  
Jagadwapyathishtannadhyasyosi chithram. 22

Oh Lord of Guruvayur, though you do not have a form,  
You do have one and though you do not do actions,  
You do them and though you are one, you are many,  
And you like the air have spread everywhere,  
But like air are not visible to any one.

Sarerena vaachaa dhiyaa vaayadhavath,  
Saparyam nathe kopi karthum samartha,  
Thadhaapi thwadhiyaanu bhavanubhoothim,  
Vina vayu gehesa, ka sthadhu meeshte. 23

Oh Lord of Guruvayur, no one can worship you,  
Body, mind or word but in spite of that,  
Without your grace and mercy,  
No body can even stand for some time.

Paranthu twadeeyathma mancham prapancham,  
Na pasyanthi loke athra santhopya santhi,  
Jagat prana nadha thwamevathra hethu,  
Stwaya maayaya mohithasmo vayam yath. 24

Oh Lord of the universe, those who do not know,  
That the entire world is but your place of residence,  
Though they are alive are not really alive,  
For they have been bewitched by the illusion of yours.

Bhava thasthwa chinthanu sandhana kathri,  
Marunnadha, bhakthi sthwayi prasthuthacheth,  
Nathasyasthimaya mayaagnana bhadha,  
Savaikapathetha thw bodhodhayaya. 25

Oh Lord of Guruvayur, examining deeply your principle,  
If the devotion towards you grows in the mind,  
One would know all the principles,  
And can manage to avoid the ignorance created by illusion.

Vipathir mamastham bhavath pada seva,  
Prasange gurussahi Vathalayesa,  
Bhavad sevayo dwasya dhooram vipathim,  
Bhaveyam bhavad bhakthi lesamsa bhagi. 26

Oh Lord Of Guruvayur, if there is danger,  
In serving your feet, let it become my teacher,  
As I would like to serve your feet with devotion,  
And become a partner in the devotion to you.

Murare, punarmaam dhurasa a pisachi,  
Dunothu swayam dhoora visthara ghora,  
Thatha schathwadha abhyarchana poorithasa,  
Schareyam chiram hantha sidhartha kalpa. 27

Oh killer of Mura, Let my mind be corrupted,  
By the devil of desires which are horrible,  
But let me worship you with a full mind,  
And live with all my desires, thankful to you.

Abheeshtapthi karthu vibho, they mahathwam,  
Muhuschinthayannethya jignasu bhavam,  
Padeyam gurubhyo nbhava Thathwa lesaam,  
Schareyam chacharyam virakthi prasaktham. 28

Oh Lord, Your greatness fulfills all desires,  
And those who think about your greatness,  
Would become curious, but by serving the feet of the teacher,  
One can learn about you and practice detachment.

Vishakthim vidhuyaihi kebhya sukhebhyo,  
Vinasa prasangena dukha prathebhya,  
Vimuktho vimuktha kramanu kramena,  
Sthirathmaiva nirdwandhwa bhavo bhaveyam. 29

Let me able to get rid of desires for worldly pleasures,  
Which always lead to sorrow and destruction,  
And get free and slowly and slowly worship you,  
And get merged and become one with you.

Bhavathathwa nishnatha budhir Murare,  
Marunnayaka praya soham yadasyaam,  
Thadhame vishuddhe manasya vyalika,  
Bhavad bhakthi ruthbudha sathwam bhavithri. 30



Oh Killer of Mura, Oh Lord of Guruvayur,  
Let my mind be filled with desire to know,  
The great principle of yours giving rise,  
To great devotion leading to realization.

Madheeyam samastham thwadheeyam vivrunwan,  
Vikeeraiyava sarvathra nadham mamathwam,  
Thavasmeeethi hithwanmamathwa nibhadha,  
Sthwadheeyo vidhurepya dhure chareyam. 31

Understanding that all I have are all yours,  
And removing the sense of self which ties me all over,  
And being tied by the knowledge that every thing is yours,  
I would like to move near you though I am far away.

Jagathyathra sarvathra pasyan vibho thwam,  
Thwadheeyam cha pasyan jagat sarva mevam,  
Thwamevaha masmeethi sambhavya bhooya,  
Sthirathmaa bhajeyam paraam bhaktha sidhim. 32

Oh Lord, You are seen all over the world everywhere,  
And I am able to see you in everything of the world,  
And let me be able to meditate on you with a stable mind,  
And let me develop a firm devotion in you.

Yadha kala nemiryadha poundrakova,  
Yadha Narada, Sri shuka, Sankaro vaa,  
Yadananda Chandalako va, thadaham,  
Bhavad bavasaamrajya bhagi bhaveyam. 33

Oh Lord of Guruvayur, Like Kalanemi,  
Poundraka, sage Narada, sage Shukha,  
And the blissful Chandala, let me,  
Become a member of the country of your devotees.

Jagat prana Nadha, swayam vishnurasmī,  
Thyaham Bhavayanasmī mukthosmī soham,  
Sadananda sachinmaya jyothirathma,  
Vileeye param nishkala brahma dhamni. 34

Oh Lord of the soul of the universe,  
Let me get freedom by the great thought,  
That I am Vishnu myself and later merge,  
In God who is having a divine joyous form,  
Without any blemishes whatsoever.

# Guruvayu Puresa Mangalam

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[Song of Auspiciousness to Lord of Guruvayur]

Translated by P. R. Ramachander

[Here is a soul stirring song of auspiciousness to the Lord of Guruvayur, which is sung after the reading of Mepathur Bhattathiri's Narayaneeyam.]

1. Mangalam mangalaakantha thava vaksha sthala sthithaa,  
Mangalam prarthamanasya karothe mama mangalam.

The auspicious goddess Lakshmi stays on your heart, oh consort of Lakshmi,  
Since I pray to you auspiciously, please do good things to me.

2. Thwameva mangalaa kantha, loka mangala karaka,  
Mangalam they pravakshyami, mama mangala hethave,

Oh the cause of good to me, you are the consort of Lakshmi,  
You are the one who makes the world auspicious,  
And I only talk of auspiciousness to you.

3. Narayanaya haraye, srushti sthithyantha karine,  
Guruvathapuresaya Viswaroopaya mangalam.

Oh Narayana, Oh Hari, who does creation, upkeep and destruction,  
Auspiciousness to the Lord of Guruvayur who has taken the mega form.

4. Shankha, Chakra, gadha Padma, mala, Kousthubha dharine,  
Guruvathapuresaya, Vishnu roopaya mangalam.

Oh God who holds conch, wheel, mace, lotus, garland and Kousthubha gem,  
Auspiciousness to the Lord of Guruvayur, who has taken the form of Vishnu.

5. Pralayabdhhi charaayasthu namo veda vikasine,  
Guruvathapuresaya, mathsyas roopaya mangalam.

Salutations to one who moves at the time of deluge and the one who  
developed Vedas,  
Auspiciousness to the Lord of Guruvayur, who has taken the form of fish.

6. Lakshmi nadhaya santhaya, namo mandhara dharine,  
Guruvathapuresaya, korma roopaya mangalam.

Salutations to the peaceful consort of Lakshmi who held the Mandhara mountain,  
Auspiciousness to the Lord of Guruvayur who took the form of a turtle.

7. Kshithyudharaya viharaya, Hiranya prana haarine,  
Guruvathapuresaya. Koda roopaya mangalam.

Salutations to one who lifted the earth and one who killed Hiranya,  
Auspiciousness to the Lord of Guruvayur, who took the form of a boar.

8. Prahladha rakshakayasthu, daithya pranapa haarine,  
Guruvathapuresaya Narasimhaya Mangalam.

Oh God who saved Prahladha and killed the great asura,  
Auspiciousness to the Lord of Guruvayur, who took the form of man-lion.

9. Vamanaya namasthubhyam Bali dharpa haarine,  
Guruvatha puresaya Yagna roopaya mangalam.

Salutations to Vamana who destroyed the pride of Mahabali,  
Auspiciousness to the Lord of Guruvayur who took the form of a yagna.

10. Balyarpitha padaabjaaya, krantha Tribhuvanaya cha,  
Guruvathapuresaya Viswaroopaya Mangalam.

Oh god whose lotus feet were worshipped by Bali and who measured the three worlds,  
Auspiciousness to the Lord of Guruvayur, who took the universal form.

11. Nama parasu hasthaya, Keralodharakaya cha,  
Guruvatha puresaya Bhargavayadhya mangalam.

Salutations to the one who holds the axe who lifted Kerala out of the sea,  
Auspiciousness to the Lord of Guruvayur, who was born in the clan of Bhrgu.

12. Nama Kodanda hasthaya, dasa greevanthakaya cha,  
Guruvatha puresaya, Ramachandraya Mangalam.

Salutations to one who holds Kodanda bow and killed Ravana with ten heads,  
Auspiciousness to the Lord of Guruvayur, who took the form of Rama.

13. Bala gopala veshaya, poothana moksha dhayine,  
Guruvatha puresaya, Govindayasthu mangalam.

The one who assumed the form of a boy cowherd, who gave salvation to Poothana,  
Auspiciousness to the Lord of Guruvayur who took the form of Govinda.

14. Vara BHatadri vandhyayaya, vatha roga nivarine,  
Jnanapradhaya devaya, vathesayadhya mangalam.

The one who was saluted by the blessed Bhatathiri, who cured his rheumatism,  
Auspiciousness to one who gives wisdom and is the Lord of wind.

15. Dhaya saaraya soumyaya, mama rogapaharine,  
Sarva roga apaharaya, vathesaayadhya mangalam.

Oh the final juice of mercy, who cured my sickness,  
Auspiciousness to one who steals all illness and is the lord of the air.

16. Maya vandhyaya nithyaya, jagat karana murthaye,  
Mama Thapa vinasaya, jagarookaaya mangalam.

Oh God who is saluted by me daily who is the cause of the universe,  
Auspiciousness to one who destroyed my pain and who is ever alert.

# Guruvayu Puresa Pancha Rathnam

---

By Sengalipuram Anantha Rama Deekshithar  
Translated by P. R. Ramachander

1. Kalyana Roopaya kalou janaanaam,  
Kalyana dathre, Karuna sudhabdhe,  
Kambhadhi divyayudha sathkaraaya,  
Vathalayadheesa namo namasthe.

I salute the Lord of the temple built by wind God,  
Who has an auspicious form and grants  
Auspiciousness to people of Kali age,  
Who is the ocean of mercy,  
And who holds in his hand auspicious weapons like conch.

2. Narayanethyadhi Japadbir uchai,  
Bhakthai sadaa poorna mahalayaaya,  
Swa theertha gangopama vari magna,  
Nlvarthithaseesha ruje namasthe.

Salutations to the God who removes sufferings completely,  
Who is in the great temple filled with Devotees,  
Who keep on chanting loudly the name of Narayana,  
And who is immersed in his own sacred waters equal to Ganga.

3. Brahme muhurthe paritha swabhakthai,  
Santhushta sarvaothama Viswaroopa,  
Swa thaila samsevaka roga hathre,  
Vathalayadheesa namo namsthe.

I salute the Lord of the temple built by wind God,  
Who reveals his well contented super form,  
To his devotees who have assembled in early morning,  
And who cured diseases of others if they apply his oil.

4. Baalaan swakeeyaan thava sannidhane,  
Divyanna dhanaad paripalayadbhi,  
Sad padathbhischa purana rathnam,  
Samsevithayasthu namo Hare they.

I serve and salute you Lord Hari,  
In whose temple people take care of their children,

By feeding them with the sacred and blessed food of yours,  
And where the gem of the epics is constantly read.

5. Nithyanna dhane cha Mahi Surebhya,  
Nithyam divisthair nisi poojithaaya,  
Mathra cha Pithra cha thadoddhavana,  
Sampojithayasthu namo namasthe.

You gave daily food for the Brahmins,  
Daily night, Devas came to worship you,  
And you were also worshipped by  
Your mother, father and Udhava,  
Salutations and salutations to you.

6. Anatharama Aakhyam makhi praneetham,  
Stotram Padethyasthu nara sthikalam,  
Vathaleyasaya krupaa Bhalena,  
Labheth sarvani cha Mangalani

Any human being who reads three times,  
This prayer written by Anantharama,  
Due to the strength of the mercy of Lord of Guruvayur,  
Would get all that are auspicious.

7. Guruvatha puresa panchakskhyam,  
Sthuthi rathnam padathaam sumangalam syath,  
Hrudhi chapi viseth Hari swayam thu,  
Rathi nadha yutha thulya deva kanthi.

All auspiciousness would reach that,  
Person who reads this gem of a prayer,  
Consisting of five stanzas and Lord Hari,  
Would himself reside in their mind,  
And his body would shine like the God of love.

# Guru Marutha Puradheesa Sthavam [Malayalam]

---

Translated by P. R. Ramachander

[Here is soulful prayer addressed to the Lord of Guruvayur in simple Malayalam.]

1. Kashtam yennude mujjanma papangal,  
Dushtangalaaya Vyadhi swaroopangal,  
Kettiyittu valyukkunna dehavum,  
Geeshpathi manu Manmandhira, Govinda.

Oh Govinda of the temple of Guruvayur,  
Alas the sins that I have done in my previous births,  
Have taken the form of wicked groups of diseases,  
And I have body which is pulled after being tied by them.

2. Kalu kondu nadappan vasamilla,  
Kosa pole melinja Sareeravum,  
Tholu thane Sareerathil ulliu may,  
Geeshpathi manu Manmandhira, Govinda.

Oh Govinda of the temple of Guruvayur,  
I am not able to walk with my legs,  
And I have a very thin skeleton like body,  
And I have only skin all over my body.

3. Keezil cheithoru doshangal kondallo,  
Kezhu maarayi vannathu jnan ippol,  
Dosham kodathe palichu atrulenam,  
Geeshpathi manu Manmandhira, Govinda.

Oh Govinda of the temple of Guruvayur,  
Is it not due to bad acts done earlier,  
I have been made to cry,  
And so please protect me without any problem.

4. Kutha karanam yennude dehathil,  
Muthi vannithu vyadikal okkeyum,  
Mathi thannu yenne kathu arulename,  
Geeshpathi manu Manmandhira, Govinda.

Oh Govinda of the temple of Guruvayur,  
In the body of me who has done wrongs,  
All these diseases have ripened,  
And please cure them and shower your grace.

5. Koopathil chadi marikkayo vendathu,  
Papam yethanum thinnu marikkayo,  
Evam ingane thonunnu deivame,  
Geeshpathi manu Manmandhira, Govinda.

Oh Govinda of the temple of Guruvayur,  
Should I jump in a well and die,  
Or should I sin, eat something and die,  
Oh God, thoughts like these come to my mind.

6. Kenu thane kazhiyunnu rathriyil,  
ooninnu yilla ruche oru thellume,  
Kani neram sukhavum yenikkilla,  
Geeshpathi manu Manmandhira, Govinda.

Oh Govinda of the temple of Guruvayur,  
The entire night is spent in weeping,  
The food does not have even a little taste,  
I do not have a pleasant life even for a second.

7. Kai thozhunnu jnan yende Bhagawane,  
Cheytha papam nasippathinnayittu,  
Kaithavamalla chollunnathu onnume,  
Geeshpathi manu Manmandhira, Govinda.

Oh Govinda of the temple of Guruvayur,  
Oh my God, I Salute you,  
For wiping away the sins that I have done,  
Whatever I tell is not

8. Kollumarilla mathakkal makkale,  
Vallathum cvherythaal palippathe yullu,  
Thellu Samsayam koodathe palikka,  
Geeshpathi manu Manmandhira, Govinda.

Oh Govinda of the temple of Guruvayur,  
Mothers never kill their children,  
Whatever you do, they only protect you,  
And so without any doubt protect me.



9. Kopam ingane thonnathe yen Pothi,  
Papa Santhi varuthi tharename,  
Thapamullathum okke kalayane,  
Geeshpathi manu Manmandhira, Govinda.

Oh Govinda of the temple of Guruvayur,  
Oh God please do not get angry like this,  
Please get amends made to my sins,  
And also destroy all my pains.

10. Kaunapanthaka, Karunya varidhe,  
Kanna, kar varnna Damodharachyutha,  
Mannil ini janikkathirikkenam,  
Geeshpathi manu Manmandhira, Govinda.

Oh Govinda of the temple of Guruvayur,  
Oh killer of Rakshasas, Oh Ocean of mercy,  
Oh Krishna, cloud coloured Damodara, Oh Achyutha,  
From now on, I should not take birth in this earth.

11. Kambamode marippan anayumbol,  
ThasmburanAam bhagawane Kaanenam,  
Geeshpathi manu Manmandhira, Govinda.  
Geeshpathi manu Manmandhira, Govinda.

Oh Govinda of the temple of Guruvayur,  
With sorrow when I am about to die,  
I should see the god who is my Lord,  
Oh God, please remove my sorrow and protect me.

12. Govindananda madhava pahi maam,  
Gopimaar nayanamrutha Kesava,  
Govindananda Madhava pahi maam,  
Govindananda Kesava pahi maam,

Please protect me, Oh Govinda, Oh Joyful Madhava,  
Oh Kesava, who is nectar to the eyes of Gopis,  
Please protect me, Oh Govinda, Oh Joyful Madhava,  
Please protect me, Oh Govinda, Oh Joyful Kesava.

# Guruvayu Puresa Suprabatham

---

[Good Morning to Lord of Guruvayur]

Translated by P. R. Ramachander

[Guruvayurappan, the Lord of Guruvayur is believed to have been brought and installed there by Guru (the teacher of devas) and Vayu (the God of wind) at the time when the island of Dwaraka was swallowed by the sea. This Temple and the Lord are not only popular in Kerala but in other states also. A Keralite Hindu in trouble always calls the Lord of Guruvayur to support him, when he is in trouble. Here is a mellifluous poem to wake up the Lord of Guruvayur.]

Uthishta Krishna Guruvayupuresa Soure,  
Uthishta deva vasudeva supunya murthe,  
Uthishta Madhava Janardhana Radhikesa,  
Trilokyamethathakhilam kuru Mangaladyam. 1

Wake up oh Lord Krishna, Lord of Guruvayur and Lord Sour,\*  
Wake up oh God, who is personification of the good deeds of Vasudeva,  
Wake up oh Madhava, oh Janardhana and oh Lord of Radha,  
And please grant good fortune to all the places of the three worlds.

\* Krishna

Sri Jamadagnyabhuvī sarva Jagadhitharthe,  
Jeevena maruthayuthena krutha prathishtam,  
Gurvadhi vayu pura nadhamanadha nadham,  
Vacha namami mansam vachsamagamyam. 2

For uplifting of, all the land that belonged to Parasurama,  
And the beings of that land, you were installed there by the God of wind,  
And the teacher of devas and became the Lord of Guruvayur  
And also became the Lord of all those who do not have any one else,  
And I salute you with words, which come deep from my mind.

Viswaprakasa guru vayu krutha prathishta,  
Kshethragna roopa parameshwara viswa bandho,  
Aanandarooa jagatham sthithi srushti hetho,  
Swathmanameva bhagavanthamabheeshtaveemi. 3

With all my soul I express my desire to that Lord,  
Who shines all over the world, who was installed,  
By Guru and Vayu, who is the one who knows himself,  
Who is the lord of all, who is the friend of all,

Who is the form of happiness and the lord,  
Responsible for existence and upkeep of this universe.

Mayagraheetha vidhi Vishnu mahesa roopa,  
Suthrathma vayu guru gehaga viswa roopa,  
Viswodhbhava pralaya kelishu lola bhooman,  
Brahmathma roopa bahuroopa namo namasthe. 4

Salutations to the one, who has many forms,  
Who is the form of Vishnu, who by the net of  
Delusion appeared to be caught in webs of fate,  
Who binds all souls, Who is the universal form,  
Who lives in the house created by Vayu and Guru,  
Who was the cause of birth of the universe,  
Who indulges in playful acts at the deluge of earth,  
And who is the soul of the concept of Brahman.

Mayamahajavanikapihithathma drushti,  
Viswodhbhava pralaya kelishu jagarookam,  
Nithya prabudhamapi bodhayithum pravvrutha,  
Suryam thamovruthamavaithi thamondha drushti. 5

Salutations to him who provides insight to the soul,  
Which is concealed by the great net of delusion,  
Who is always ready from the creation till the destruction of the world,  
Who makes those who understand him, forever wise,  
And who like Sun which dispels darkness,  
Removes darkness from the mind and cures its blindness.

Nidhra na thesthi jithamaya sada aprameya,  
Maya prapancha nava nataka suthra dharin,  
Lokanusarividhaya nanu bodhyase thwam,  
Vathalyeswara vibho thava suprabatham. 6

I wish a very great morning, to the lord of the temple of air,  
Who by his acts of delusion appears sleeping but is ever wakeful,  
Who is the great director of the new drama of the delusion filled world,  
And who in his great wisdom, appears to obey the laws of the world.

Sri Vyasa, Narada, Sananda, Sanath Kumara,  
Durvasa, Garga, Kapiladhyakhila muneendra,  
Praptha hare thava Padambhuja darsanartham,  
Vathalyeswara vibho thava suprabatham. 7

I wish a very great morning, to the lord of the temple of air,  
For great king of sages like Vyasa, Narada, Sananda,  
Sanath kumara, Durvasa, Garga and Kapila,  
Have arrived for a glimpse of his lotus like feet.

Prathyusha poojanarathaa kila poojakasthe,  
Pushpohara thulasi dadhi dugdha hastha,  
Sambodhayathi Bhagawan sruthi suktha patai,  
Vathalyeswara vibho thava suprabatham. 8

I wish a very great morning, to the lord of the temple of air,  
For his devotees have come for the dawn worship,  
Along with the offerings of flowers, thulasi, curds and milk,  
And are addressing him with proper prayers from Vedas.

Bhaktha janaa sukadali phala sarkaradhi,  
Haiyangaveena pradhukanvitha laja bhoopan,  
Thubhyam nivedayathumadhyam samagathasthe,  
Vathalyeswara vibho thava suprabatham. 9

I wish a very great morning, to the lord of the temple of air,  
For his all devotees have come with fruits of banana,  
Sugar, ghee, and well prepared globes of popped rice,  
For offering to him with devotion.

Vathadhiroga paripeedita sarva gathra,  
Dhoorath samethya sathatham thwayi bhaktha yuktha,  
Krishnachyuthaagaharambujanabha vishno,  
Narayanambhuja bhavadhi nishevithangre,  
Maam pahi vatha pura nadha sameerayanthi,  
Vathalyeswara vibho thava suprabatham. 10

I wish a very great morning, to the lord of the temple of air,  
For his devotees with rheumatism affecting all their body,  
Have kept on coming from great distances and pray,  
Oh Krishna, Oh Achyutha, Oh Vishnu who has lotus on his belly,  
Oh Narayana, who is being waited upon by the lady of the lotus,  
Oh Lord of the city of air, please save us all, who have traveled and come.

Dhoorath samethya manujastha chakra theerthe,  
Snathwa vishudha hrudaya, phala pushpa hastha,  
Thwath punya nama gana japaratha bhajanthe,  
Vathalyeswara vibho thava suprabatham. 11

I wish a very great morning, to the lord of the temple of air,  
For from far away, people have come, taken bath in thine divine pool,  
And with clean heart, with fruits and flowers in hands,  
And are meditating and chanting his divine names.

Thaam Devaki Vasudevayuthascha nanda,  
Suptha prabudha dugdakara yasodha,  
Thath prema bhara bharitha prathipalayanthi,  
Vathalyeswara vibho thava suprabatham. 12

I wish a very great morning, to the lord of the temple of air,  
For though he is the son of Devaki and Vasudeva,  
He is being woken along with milk by Yasodha,  
Who takes care of him with affection filled attention.

Mayatha deha madhusudhana viswa murthe,  
Kayadhavarchitha padambuja punya keerthe,  
Radhadarastha madhu lolupa ramya murthe,  
Vathalyeswara vibho thava suprabatham. 13

I wish a very great morning, to the lord of the temple of air,  
Who was the universal god, who killed Madhu in his human form,  
Whose lotus like feet, with holy fame is worshipped by human beings,  
And who is a pretty one who used to enjoy the honey from Radha's lips.

Meeanakruthe sruthi samudharanaya poorvam,  
Koormakruthe giri samudharanaya paschad,  
Kolakruthe kshithi samudharanaya bhooman,  
Gopala Sundara vibho thava suprabatham. 14

I wish a very great morning, to the lord who is a pretty Gopala,  
Who earlier took the form of a fish and saved the Vedas from sea,  
Later took the form of tortoise and held the mountain on his back,  
And took the form of a boar and brought back the earth from the sea.

Sri Narasimha dithijakshaya hethu bhootha,  
Prahlada rakshaka vibho, vatu vamanakhya,  
Sri Rama, bhargava halayudha Krishna Kalkin,  
Vathalyeswara vibho thava suprabatham. 15

I wish a very great morning, to the lord of the temple of air,  
Who as Narasimha was the cause of destruction of asuras,  
And saviour of Prahlada and who was Vamana the boy,  
Sri Rama, Parasurama, Balarama, Krishna and Kalki.

Sri Krishna vrushni vara yadava Radhikesa,  
Govardhanodharana Kamsa vinasa soure,  
Gopala, venu dhara, pandu suthaika bandho,  
Sri maruthalaya vibho thava suprabatham. 16

I wish a very great morning, to the lord of the temple of air,  
Who was Lord Krishna, the great of the vrushni clan,  
Who was a cowherd, lord of Radha, lifter of Govardhana,  
Who was Krishna who destroyed Kamsa, who was Gopala,  
Who carried a flute and the friend of the sons of Pandu.

Krishnethi varna yuga mathra sukeerthanena,  
Bhakthastharanthi bhava sindhu yathnatho hi,  
Sathyevamenamathi dheenaupekshase kim,  
Krishnakhileswara Vibho thava Suprabatham. 17

I wish a very great morning, Krishna the lord of the whole world,  
Who was sung about by ages by his black colour,  
Who made his devotees cross the ocean of life without effort,  
And who would definitely not disregard the very much oppressed.

Nithyam cha bhagavatha vachana bandha dheeksha,  
Bhaktham kadhasravana kouthukinascha soure,  
Thwad sannidhavanumathim kila they arthayanthe,  
Vathalyeswara vibho thava suprabatham. 18

I wish a very great morning, to the lord of the temple of air,  
Who has devotees who never get dissatisfied seeing him,  
For in his temple daily people recite the Bhagavatha as a penance,  
And his devotees are very much interested in hearing the stories of Krishna.

Bhakthan vilokaya drusa karunardraya thwam,  
Aasweva than angrahena kruthartheyesha,  
Thwad padyorvithara bhakthimachanchalam may,  
Nithyam grunami vachasa thava mangalani. 19

Oh lord of satisfaction, you see your devotees,  
With wet eyes due to your mercy, console them,  
And grant your blessings and so they do have devotion,  
Which is stable and would not seek any other feet.

Sarvopanishadheedyaya, nirgunaya, gunathmane,  
Sankarabhinna roopaya, sachidroopaya Mangalam. 20

Mangalam to him who is praised by the Upanishads,  
Who is without properties but the soul of all properties,  
Who has form not different from Shiva and who has a holy form.

Sathyabhama samedhaya, sathananda swaroopine,  
Rukmani prana nadhaya, Lokapoojaya Mangalam. 21

Mangalam to him, who is honoured by the whole world,  
Who is with Sathyabhama, who has the form of real joy,  
And who is the sweet heart of Rukhmani.

Radhadara madhu preetha, manasaya mahatmane,  
Gopa gopi samedhaya, gopalayasthu Mangalam. 22

Mangalam to Gopala who is with gopas and gopis,  
Who likes the honey of the lips of Radha,  
And who is a very great person by his heart.

Mangalam veda vedyaya, vasudevaya Mangalam,  
Mangalam padmanabhaya, punyaslokaya Mangalam. 23

Mangalam to the essence of Vedas,  
Mangalam to Vaasudeva,  
Mangalam to him who has lotus on his belly,  
And Mangalam to him, who is praised as holy.

Mangalam paramanada, brahma roopaya Mangalam,  
Guruvayupuresaya, sri krishnayasthu Mangalam. 24

Mangalam to the ultimate happiness,  
Mangalam to him, who is of the form of Brahman,  
And Mangalam to Sri Krishna, the lord of Guruvayur.

# Guruvayurappan Prayer

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[Addressed to Lord of Guruvayur to Protect Son]  
Translated from Malayalam by P. R. Ramachander

[Here is a unique prayer in Malayalam addressed to the Lord of Guruvayur in his ten Avataras to take care of one's son at every stage of his life. I have not come across any other prayer with this theme in any other religion or language.]

Ipparil pukazh pongum Guruvay-  
Rappa pothi, jagatpathe madhava,  
Ippavapetta gnan akhilesa, nin,  
Tripadambu je veenu vanangunen. 1

Oh, Lord of Guruvayur, whose fame,  
Rises in this world, Oh lord of universe,  
Oh Madhava, this innocent poor man,  
Salutes you by falling at your lotus,  
Like feet, Oh God of the Universe.

Ninthiruvadi onnu kanignagil,  
Endu asadyamayullu, Ijagathingal,  
Bandu vathsala, nee ozinjarume,  
Santhapam agthiduvaan illa may. 2

In this universe, what is there,  
That cannot be achieved, If,  
You take interest in it,  
Oh God, who loves his devotees,  
There is none for me in this world except you,  
Who can brush away all my sorrows.

Vacha bhakthya bhavat pada sannidhou,  
Kazhcha vechitha, deenanaam balane,  
Theerchayay paripalanam cheyyuvan,  
Nerchayod unarthikunnithen vibo. 3

Due to my devotion towards you, my lord,  
I give away my poor son to you,  
For truly taking care of him, oh, my lord,  
And I make this request along with offerings.



Akshyil kanda vasthu samasthavum,  
Kukshiyil kothiyode nirakkumbol,  
Pakshi vahana danwandara hare,  
Rakshikkenam apathyam ozhichu nee. 4

When I am filling all that I see in this world,  
Along with greed in this private bag of mine,  
Oh God who rides on a bird. Oh Hari,  
Oh Danwanthari, please take care of me,  
Without taking a deep dislike to me.

Uthsahathode kootar onnichee,  
Vathsan vellathil mungi kulikkumbol,  
Mathsya roopa, purushothama hare,  
Vathsalyathode kathu rakshikkenam. 5

When my this son along with his friends,  
With exuberance takes bath in a pond,  
Hey Hari, Hey greatest of men, who has the form of a fish,  
Please take care of him with great affection.

Karma sakshiyagum jagunnayaga,  
Kar mugil varna, karunya varidhe,  
Orma kai vitturangum en unniye,  
Koorma vighraha palichidenam. 6

Oh lord of the universe, who is,  
Witness to all actions, Oh Lord,  
Of the colour of the black cloud,  
Oh ocean of mercy, please take care,  
Of this my son, who is sleeping,  
With no care, Oh God who became a tortoise.

Prouda balanmar othu vanangalil,  
Oodamodham kalichu nadakkumbol,  
Kroda vighraha, danava nighraha,  
Peeda koodathe nadha rakshikkenam. 7

When my son with other lads,  
Without care travels and plays in the forest,  
Oh God who took the form of a boar,  
Oh God who killed several Asuras,  
Please take care of him without any trouble, Oh Lord.

Bhootha pretha pisachukal moolamayi,  
Beethi poondivan ravil uzhalumbol,  
Bhootha bhavana, hey Narasimha hare,  
Preethi poorvam abhayam ekidenam. 8

Due to devils, ghosts and bad souls,  
When he tosses in his bed due to fear, Oh Hari,  
Oh Narasimha, Oh Lord who takes care of beings,  
Please extend him protection with affection, Oh Lord.

Padu vanga prabhuthwa madham ullil,  
Pedum youvana kalathu ivan ethum,  
Kuduthayidum apathozhikkuvan,  
Padu vamana murthe vangunnen. 9

During the time, when he reaches youth,  
With mind full of idiocy, snobbishness,  
And exuberance, to protect him from any dangers,  
I salute that great God Vamana with devotion.

Bharga sishya, thaponidhe, Kerala,  
Swarga souseelya leela visaradhe,  
Bhargava bhagawane, makannu sa-  
Nmargamayathu katti rakshikkenam. 10

The disciple of Bhargava, the storehouse of Thapas,  
Who playfully made the heaven of Kerala,  
Oh God Bhargava, please show the right,  
Path to my son, lead him and protect him.

Sathya dharma rathany sadacharam,  
Nithyanay ivan vanu sukikkuvan,  
Sathya roopa, hey rama dasaratha,  
Puthra Raghava, nithyam vanangidunnen. 11

I salute you daily, Oh Rama,  
Who is Raghava, the son of Dasaratha  
And who is personification of truth,  
So that my son lives in truth and piety,  
And observes good conduct in his life.

Hala mudritha baho, maha veera,  
Bala nirjjitha sarvari sanjaya,  
Balabadhra bhavan ende puthrannay,  
Balabadhra gunangal egidenam. 12

Oh Balabadhra who carries a plough,  
Who is a great warrior, who is full of strength,  
And treasure house of all that is good,  
Please give my son, all your good qualities.

Nanda nandana, Vrundavana priya,  
Nandaneeya guna gana varidhe,  
Nandi poorvam en nandanil kani,  
Njhu indira pathe, palichu kollenam. 13

Oh son of Nanda, Oh lover of Brindavana,  
Of lad with ocean of all good qualities,  
I gratefully request you to show mercy,  
On my son and take care of him, Oh Lord of Lakshmi.

Gadgapane khalajana nasana,  
Khadgi roopa, kali mala mochana,  
Math guro kamala dala lochana,  
Salgunalaya, paala balane. 14

He who holds the sword, who destroys,  
Bad souls, who is known as Kalki,  
Who is cure to ills of kali age,  
Who is my teacher, who has lotus like eyes,  
And who is temple of all that is good, take care of my son.

Paal kadalil phaneeswara metha mel,  
Akkamodennum palli kollum vibho,  
Nalkku naal varum arthikal okkeyum,  
Neeki rakshikka venam, jagat pathe. 15

Oh Lord who daily lies down on  
The bed of a serpent, floating.  
On the ocean of milk along with grace,  
Please save my son from the desire after desires,  
That are bound to come in this world, Oh Lord.

Ayussambathum ambathum eekenam,  
Thejassum yassu ojasum mey sukham,  
Sreyasllam ivannu labhikkuvan,  
Asissu arulename daivame. 16

Oh god, please bless him with a life,  
Of fifty and fifty years, shine, fame,  
Active life, physical comfort,  
And well known recognition, Oh God.

Vidhyayum vinayadhi gunangalum,  
Hrudya soubhagya sampath samrudhiyum,  
Aadyanamumbhagavat bhakthiyum, mukthiyum,  
Veda vedhya bhavan ivannu ekidenam. 17

Oh Good who is described by the Vedas,  
Please give this boy, education, humility,  
Broad mind, lot of riches, teaching,  
Devotion to God and salvation.

Prayamakunna kalathu ameya nin,  
Mayakodinnavane valaykkola,  
Mayaa manusha nin pada padmathil,  
Bhooyo bhooyo namayanvaham. 18

Oh, enchanter, I salute again,  
Again endlessly your lotus feet,  
With a request that when this boy,  
Becomes a man, You will not,  
Trouble him with your illusions.

Viswa krupa virat purusha prabho,  
Viswapavana, visvaika palaka,  
Viswsamhara viswaikanadha hey,  
Viswavanditha vishno namosthutte. 19

My salutations to that Vishnu,  
Who is merciful to the universe,  
Who is the great soul behind the universe,  
Who is the most blessed of the universe,  
Who looks after the entire universe,  
Who destroys the universe,  
Who is the lord of the universe,  
And who makes the entire universe happy.

Isthuthi nithya markodayathilum,  
Asthamicum padikkum janangalkku.  
Nisthula gunapoornaram puthrare,  
Hastharingal vechu lalichidam. 20

People who read this prayer daily,  
During dawn and after dusk.  
Would be able to fondle,  
Sons who are of great character.

# Guruvayurappan Prayer [Tamil]

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Translated by P. R. Ramachander

[Guruvayurappan is the lord presiding over the temple in Guruvayur in Kerala. It is believed that the idol housed in the temple was the one worshipped by Lord Krishna himself and was brought to Guruvayur by Guru and Vayu and consecrated there. Over years the temple has become very popular in all parts of India. Here is a original prayer written in Tamil to be sung in the same tune as the popular prayer Jaya Jaya Hey Mahishasura Mardini.]

Avani Rohini ashtami nalinil,  
Devaki vayithil janithavane,  
Akkaname vasudevarin moolam,  
Yasodhayin veetai adainthavane,  
Paavayam Rohini balakanaam,  
Balaramanin pinbu pirandavane,  
Jeya jeya hey guru vayu pureeswara,  
Devaki nandana Krishna hare. 1

He who is born to Devaki,  
In the month of Avani,\*  
In the star Rohini and in Ashtami,  
He who reached Yasoda's house,  
Immediately through Vasudeva,  
He who was born after Balarama,  
Who was the son of Lady Rohini,  
Victory, victory, Lord of Guruvayur,  
Hari who is the son of Devaki.

\* August-September

Azhagiya penninai pol uru mariya,  
Arakkiyaam poothanai vandhidave,  
Kuzandai unakku aval kongai thandeyadhil,  
Kodum visha palinai ootidave,  
Azhagane paludane kalande aval,  
Aviyai panam cheydhavane,  
Jeya jeya hey guru vayu pureeswara,  
Devaki nandana Krishna hare. 2

When the Ogress Poothanaa,  
Came made up as a pretty maiden,  
And when she tried to breast feed you,  
With poisonous milk from her breasts,

You drank mixed with her milk,  
Her soul as well, Oh pretty one,  
Victory, victory, Lord of Guruvayur,  
Hari who is the son of Devaki.

Valar pirai pol nee thottil kidanthu kan,  
Valarnthirukkum antha velayile,  
Vanchakan chakatanum unn uyir kondita,  
Vandhanan vandiyn uruvinile,  
Mulari malar paadam kondu udaithe avan,  
Murindhu vizhundhida vaithavane,  
Jeya jeya hey guru vayu pureeswara,  
Devaki nandana Krishna hare. 3

When you were slumbering in the cradle,  
Like the crescent which is in growing phase,  
The deceiver Sakata came in the form of a cart,  
And you by kicking him with your soft flower like feet,  
Made him break in to pieces, Oh God,  
Victory, victory, Lord of Guruvayur,  
Hari who is the son of Devaki.

Katthena cheeri yezhunda Thrana varthan,  
Kalathai nodiyil mudithavane,  
Cheetham konde pakshi roopathil nindra,  
Bhagasuran vayai kizhithavane,  
Koothamena oru kuthirayai pol vanda,  
Kesiya maythitta kesavane,  
Jeya jeya hey guru vayu pureeswara,  
Devaki nandana Krishna hare. 4

Oh God who within a second, put an end,  
To Thrunavartha who rose like a howling storm,  
Oh God who tore off the mouth of Bhagasura,  
Who came like a bird which is very furious,  
Oh Kesava who killed the asura Kesi,  
Who came in the form a horse resembling death,  
Victory, victory, Lord of Guruvayur,  
Hari who is the son of Devaki.

Kaliya Pambu vasikkum thadagathil,  
Kadum visha jwalayum veesidave,  
Kar mugil varnane, paralandha thiru,  
Padam avan mudi meethu vaithe,  
Thalamudan nadamadi avan thalai,  
Vanangida cheydha dayanidhiye,

Jeya jeya hey guru vayu pureeswara,  
Devaki nandana Krishna hare. 5

When the poisonous fumes swept,  
The lake in which Kaliya was living,  
Oh God with the colour of Black cloud,  
You kept your feet which measured the world,  
On his head and danced according to musical beats,  
And made him bow to you, Oh treasure of mercy,  
Victory, victory, Lord of Guruvayur,  
Hari who is the son of Devaki.

Devar thalaivanai vanangidum poojayai,  
Thevai illai yena neeki vaithe,  
Govardham yenum malai thannai poojikka,  
Kopathinal devendranum,  
Yeviya kadu mazhai thaduthida malai thannai,  
Kudayena viral thannil pidithavane,  
Jeya jeya hey guru vayu pureeswara,  
Devaki nandana Krishna hare. 6

You stopped the worship of the lord of devas,  
Telling that it is a needless worship,  
And asked people to worship the Govardhana mountain,  
And when the king of Devas became very furious,  
And sent torrential rains, for protecting from the rain,  
You held the mountain on one finger,  
Victory, victory, Lord of Guruvayur,  
Hari who is the son of Devaki.

Bhava kkadal bandam aruthidum pavana,  
Moorthiye, unnai ural thannile,  
Pavai Yasodhayum bandhanam cheythida,  
Parthirunday Damodharane,  
Thavazhndu vande mani grrevanudan,  
Nala koobharan sapathai theerthavane,  
Jeya jeya hey guru vayu pureeswara,  
Devaki nandana Krishna hare. 7

Oh holy one who cuts off the tie with the ocean of life,  
When the lady Yasodha tied you to the mortar,  
You who were tied in the stomach simply observed,  
And you crawled and gave redemption from curse,  
To Manigrreva and Nala koobara,  
Victory, victory, Lord of Guruvayur,  
Hari who is the son of Devaki.

Vennayudan Thayir paal kudangal pala,  
Vendiya mattum niraindhirukka,  
Mannai alli undan chinnam chiru Kumizh,  
Vayinil pottathan mayamenna?  
Annai Yasodhai mun vay thirandhe pala,  
Andangal kaatiya vindai yenna?  
Jeya jeya hey guru vayu pureeswara,  
Devaki nandana Krishna hare. 8

When several pots of curd, milk and butter,  
Are available in plenty, what was the reason to,  
Take soil and put in your little pretty mouth?  
What was the trick by which you showed,  
Several universes in your open mouth to mother Yasodha?  
Victory, victory, Lord of Guruvayur,  
Hari who is the son of Devaki.

Devarum munivarum thedi thavam cheyyum,  
Thiruvadi puzhutiyl padinthidave,  
Aavinam meynthida nadantha Brindavanam,  
Mulaitha pullagavum Akilane,  
Pavi, naan aayargal padiyil andru,  
Piranthidum bhagyam cheythilene,  
Jeya jeya hey guru vayu pureeswara,  
Devaki nandana Krishna hare. 8

I the sinner was not lucky enough,  
To be born in the land of cowherds,  
Where the soil was touched by the feet,  
Which is being searched by Gods and sages,  
Nor was I lucky enough to be born as a grass,  
Which was there in Brindavan, where cows grazed them.  
Victory, victory, Lord of Guruvayur,  
Hari who is the son of Devaki.

Yanaigal arasan Gajendran kalinai,  
Androru mudalai izhuthidave,  
Aadhi mudalvane abhayam yendre andha,  
Yanayum alari azhaithidave,  
Deena saranyane, mudalayai kondru andha,  
Yanayin uyir thanai kathavane,  
Jeya jeya hey guru vayu pureeswara,  
Devaki nandana Krishna hare. 9



Long ago when the leg of Gajendra, the king of elephants was pulled by a crocodile,  
And when that elephant beseeched and cried, 'Oh primeval God, please protect me',  
You the refuge of the oppressed killed that crocodile and saved the life of that elephant,  
Victory, victory, Lord of Guruvayur,  
Hari who is the son of Devaki.

Govinda, Govinda Gokula Nandana,  
Govinda, Govinda nama hare,  
Kodi janmanthara papangal therthida,  
Koyil konday Gopala hare,  
Pavigal undan namam uraithidil,  
Parama padam tharum Rama Hare,  
Jeya jeya hey guru vayu pureeswara,  
Devaki nandana Krishna hare. 10

Oh Govinda, Oh Govinda, Oh Son of Gokula,  
Oh Govinda, Oh Govinda whose name is Hari,  
For removing sins committed in billions of births,  
You occupied that temple, Oh Gopala, Oh Hari,  
Oh Rama, Oh Hari, you would grant salvation,  
To those sinners, who tell your name.  
Victory, victory, Lord of Guruvayur,  
Hari who is the son of Devaki.

# Guruvayurappan Stotras

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**Download Link of Guruvayurappan Stotras [PDF File]**

# Hari Ashtakam

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[Octet of Prayers to Lord Vishnu]  
Translated by P. R. Ramachander

Harir harathi dushta chithair api smrutha,  
Anichayapi samsprushto dahathyevahi pavaka. 1

Hari removes sins even from,  
The bad ones meditating on him,  
Similar to the fire burning any one,  
Who touches it without even realizing it.

Sa ganga sa Gaya Sethu sa Kasi sa cha pushkaram,  
Jihwagre varthathe yasya hari rithyakshara dwayam. 2

He in whose tip of the tongue,  
Resides the two letters Hari,  
Is himself the Ganga, Gaya, Sethu,  
Kasi and Pushkaram.

Pruthwyam yani theerthani punya nyayathanani cha,  
Prapthani thani yenoktham hari rithyakshara dwayam. 3

All the waters of the world,  
Which are considered holy,  
Reach themselves to him,  
Who chants the two letters Hari.

Rigvedhapi Yajurveda Sama vedhopyadharvana,  
Adheenasthana yenoktham hari rithyakshara dwayam. 4

Rig Veda, Yajur Veda,  
Sama Veda and Atharvana Veda,  
Become themselves his,  
Who chants the two letters Hari.

Asva medhai maha yagnair vajapeya sathair api,  
Ishtam syathena yenoktham hari rithyakshara dwayam. 5

The effect of performing Aswamedha,  
And hundred Vajapeysa yagnas,  
Reach them to him,  
Who chants the two letters Hari.

Varanasyam Kurukshethre Naimisarnya eva cha,  
Sathkrutham thena yenoktham, hari rithyakshara dwayam. 6

All the good got by visiting the holy places of Varanasi,  
Kurukshethra and Naimisaranya will reach him,

Who chants the two letters Hari.  
Badha pari karasthena mokshaya gamanam prathi,  
Sakrudhacharitham yena, hari rithyakshara dwayam. 7

He is considered ready,  
For attaining salvation,  
And having good life,  
If he chants the two letters Hari.

Gavam koti sahasrani, hema kanya sathani cha,  
Dathani thena yenoktham, hari rithyakshara dwayam. 8

The result of giving in charity,  
Thousand crores of cows,  
And hundred maids attired in gold,  
Would become his,  
Who chants the two letters Hari.

Prana prayena padheyam, samsara vyadhi nasanam,  
Dukhathyantha parithranam, hari rithyakshara dwayam. 9

The two letters Hari are the,  
Food for the journey of the soul,  
Medicine for curing the disease of life,  
And great protection against sorrows.

Saptha koti maha manthras chitha vibhrama karaka,  
Eka eka paro manthro, hari rithyakshara dwayam. 10

The greatest among manthric chants,  
Which are greater than the great,  
Among the known seven crore manthras,  
In making the mind perplexed,  
Is the chant of the two letters Hari.

Haryashtakamidham punyam, prathar uthaya ya padeth,  
Koti janma krutha papath sa muktho bhavathi druvam. 11

If this holy octet on Hari,  
Is read after waking up,  
In the morning.  
One would get freedom,  
From sins committed,  
In crores of births.

# Hari Hari Stotram [Tamil]

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Translated by P. R. Ramachander

[This is a very folk/popular method of reciting Bhagawatha or story of Krishna effortlessly. Housewife's of the by gone age used to get immersed in God by reciting this stotra, when they were doing hard work. The simple diction and the moving story used to bring tears in their eyes some times but one thing was sure that they never felt the burden of their work. Also they were doing effortless Nama Smaranam of Hari. As a child I used to hear this daily from my maternal grand mother. Early morning she used to go to the river for bathing. She would perhaps start reciting this musical and enchanting story on her way back. It used to get over along with her cooking and Pooja. In spite of my best efforts I was not able to get the lyrics of this prayer. I got it last month as a supplement to the women's magazine in Tamil called Mangayar Malar. I have tried my best to keep the musical tempo in my translation. I request people who do not know Tamil to recite in English. I am dedicating this translation to my grand mother Ammu Patti of Ayilur, Kerala.]

Odha kadalil udithir Hari Hari - You were born in the sea Hari Hari.

Ulagathukku oruvanay nindreer Hari Hari - You stood as the only one of this world Hari Hari.

Pachai nira aal ilai mel padutheer Hari Hari - You lay down on a green banyan leaf, Hari Hari.

Ichitha roopam edutheer Hari Hari - You took the form desired by you Hari Hari.

Par kadalil palli kondu iruntheer Hari Hari - You were sleeping on the ocean of milk Hari Hari.

Pankaja Lakshmiyin natha Hari Hari - And you were the Lord of Lakshmi of the lotus Hari Hari.

Bhoo devi bram porukkamale Hari Hari - Being not able to bear the burden of earth, the goddess earth Hari Hari.

Bramavudane vandu chonnal Hari Hari - Came and told Lord Brahma Hari Hari.

Devargalum rishigalum koodi Hari Hari - Along with the sages and devas Hari Hari.

Ksheerabdhi kkarai thannil vanthal Hari Hari - She came on the shores of ocean of milk Hari Hari.

Jagannatha, unnai thudithal Hari Hari - Oh Lord of universe, she prayed to you Hari Hari.

Sarambhujangalil paninthal Hari Hari - She bowed at your lotus feet Hari Hari.

Devargalukku abhayam alitheer Hari Hari - You gave protection to devas Hari Hari.

Sesharayum annanayi kondeer Hari Hari - You made Adhi sesha your elder brother Hari Hari.  
 Sri Krishna Balaramanai alitheer Hari Hari - You gave the world Krishna and Balarama Hari Hari.  
 Krupayudan irakshikka vendi Hari Hari - For saving with mercy Hari Hari.  
 Devakiyin garbhathil vandheer Hari Hari - You came in the womb of Devaki Hari Hari.  
 Chandra udayam pol vandheer Hari Hari - You came like a rising moon Hari Hari.  
 Devadhi devarendru Krishna Hari Hari - You are Lord of lords Hari Hari.  
 Devakiyum magizhndu thuthithal Hari Hari - Happily prayed Devaki Hari Hari.

Vasudevar kai vilangu ellam maraya Hari Hari - The shackles of Vasudeva disappeared Hari Hari.  
 Maindarai tholil eduthe Hari Hari - And he took the son on his shoulders Hari Hari.  
 Vazhi vida Yamunayum vandal Hari Hari - As river Yamuna gave him way Hari Hari.  
 Gokulam thannil vandheer Hari Hari - You came to Gokula Hari Hari.  
 Gopi Yasodai grahathil pugundheer Hari Hari - And entered the house of Yasoda the Gopi, Hari Hari.  
 Mangai Yasodhayidam vittar Hari Hari - And he left you with Lady Yasodha Hari Hari.  
 Ma pavi Kamsan ithai kettan Hari Hari - And this was heard by the great sinner Kamsa Hari Hari.  
 Val uruvi kondu odi vanthan Hari Hari - And he came running with an unsheathed sword Hari Hari.  
 Devakiyum anaithirunda sishuvai Hari Hari - And the baby in the embrace of Devaki Hari Hari.  
 Thidukkida nadukkave pidungi Hari Hari - Was snatched from her trembling hands violently Hari Hari.

Kadum kopathudan kamsan Hari Hari - With great Anger, the great Kamsa Hari Hari.  
 Kar parai thannile arainthan Hari Hari - He dashed the baby on a granite stone Hari Hari.  
 Parai thannil vizhamal mayai Hari Hari - And the Maya devi without falling on the stone Hari Hari.  
 Payndu ezhundu andarathil ponai Hari Hari - Woke up suddenly and went up Hari Hari.  
 Unnai kola vandal mayan Hari Hari - She said, the enchanter born to kill you Hari Hari.  
 Olindu vilayadukiran yendral Hari Hari - Is playing hide and seek with you Hari Hari.

Yennai kola unakku yelitho endre Hari Hari - Is it easy for you to kill me Hari Hari.

Easwariyal mayai cholli igazhndal Hari Hari - The goddess Maya told like this and chided him Hari Hari.

Antharathil marainthal Hari Hari - She disappeared above Hari Hari.

Mathi mayani Kamsan mania chandran Hari Hari - With a confused mind Kamsa went back home Hari Hari.

Gokulam thannile Yaodai Hari Hari - In Gokula, Yasoda Hari Hari.

Kuzhandayai kan vizhithu oparthal Hari Hari - Opened her eyes and saw the baby Hari Hari.

Pachai mukhil meniyanai kande Hari Hari - Seeing the baby with the colour of green cloud Hari Hari.

Paravasami yeduthu anaithu kondal Hari Hari - With great happiness she took him in her hands and hugged him Hari Hari.

Nanda Gopar Magizhndu Krishna Hari Hari - Oh Krishna, Nandagopa became happy Hari Hari.

Nanmaiyyudan neeradi vandhar Hari Hari - Took bath and returned Hari Hari.

Puthiranai yeduthu anaithu konde Hari Hari - Taking and hugging his son Hari Hari.

Ponnuraithu naviluttu Hari Hari - Rubbed gold and applied on the tongue Hari Hari.

Thiru manjanamatti chirappay Hari Hari - Gave the holy bath to the baby Hari Hari.

Thiru muli palamadhu thanthal Hari Hari - Gave nectar like milk from her breast Hari Hari.

Gopalar nd Gopiyar koodi Hari Hari - The cow herds and maids together Hari Hari.

Kuzhandayai kandu manam magizhndar Hari Hari - Saw the baby and became very happy Hari Hari.

Keerthiyulla namathai ittal Hari Hari - She named him with the famous name Hari Hari.

Gargachari Vandu ponar Hari Hari - Sage Garga visited them Hari Hari.

Annai yenum Yasodai Magizha Hari Hari - With the mother Yasoda becoming happy Hari Hari.

Anbudane gokulathil valarndheer Hari Hari - You grew up with love in Gokula Hari Hari.

Pollatha Kamsan anuppa Hari Hari - Sent by the wicked Kamsa Hari Hari.

Poothanayum Gokulathil Vandhal Hari Hari - Poothana came to Gokula Hari Hari.

Poothanai Pey mulayai under Hari Hari - You drank the breast milk of Poothana the ogress Hari Hari.

Paludan aval uyirum thindreer Hari Hari - Along with milk you drank her life also Hari Hari.



Chendralavukku Moksham kodutheer Hari Hari - To the dead ogress you granted salvation Hari Hari.  
Thirumba padavi alitheere Hari Hari - You gave her a position of no return Hari Hari.  
Chandasurani vadaitheer Hari Hari - You killed Chandasura Hari Hari.  
Chidari vizhave maditheer Hari Hari - You broke him in to pieces and killed him Hari Hari.  
Chuzhal kathu asuranum thondri Hari Hari - The cyclone Asura came Hari Hari.  
Sisuvai yeduthu chandran Hari Hari - And took away the baby Hari Hari.  
Sisuve ganamagave Krishna Hari Hari - Oh Krishna, when the baby became very heavy Hari Hari.  
Thrunavarthan vizhundu madinthan Hari Hari - The Ogre Thrinasura fell and died Hari Hari.  
Annayudan irukkayile Hari Hari - When you were with your mother Hari Hari.  
Ambuliyai tha yendru azhtheer Hari Hari - You cried asking for the full moon Hari Hari.

Annai mayangi irukka Krishna Hari Hari - Oh Lord Krishna, when your mother had swooned Hari Hari.  
Ambuliyai kitta azhaitheer Hari Hari - You called the moon near to the place where you were Hari Hari.  
Manuda kuzhandi pol Krishna Hari Hari - Oh Lord Krishna, you were like a human baby Hari Hari.  
Man thinnum bhavanayai nindreer Hari Hari - You feigned like eating mud Hari Hari.  
Maindarendra bhavanayal Yasodai Hari Hari - Thinking that you were her son Hari Hari.  
Malar kaiyai ongi vandhal Hari Hari - She came near you to beat you with her flower like hands Hari Hari.  
Bhayandava pola vayai thirandheer Hari Hari - Feigning fear you opened your mouth Hari Hari.  
Par ulaga jalamellam parthal Hari Hari - She saw the earth, universe and your other tricks Hari Hari.  
Parvasamay thigaithu Annai parkka - With perplexity when the mother was seeing Hari Hari.  
Balan yendra pasathai adainthal Hari Hari - Due to affection she thought that you were only a child Hari Hari.

Thirudan inda Krishnan yendru cholli Hari Hari - And thought that this Krishna is a mischievous one Hari Hari.  
Sikshikka venum yendru ninaithal Hari Hari - And wanted to punish you Hari Hari.  
Uraludane unnai anaithu katta Hari Hari - When she tried to tie you to the mortar Hari Hari.

Iru viral kadai kuraya kandal Hari Hari - She found the rope not sufficient in two finger length Hari Hari.  
Thalladi annayai pol nadanthe Hari Hari - Tottering you walked like your mother Hari Hari.  
Anai kayithai konarnthu pinaithal Hari Hari - She brought a big thick rope and tied you Hari Hari.  
Damodhara unnai katti Krishna Hari Hari - Oh Lord Krishna, Oh Damodhara having tied you Hari Hari.  
Than velaikku ponai Hari Hari - She went back to her work Hari Hari.  
Uraludane thavazndu urundu Krishna Hari Hari - Oh Lord Krishna you crawled and rolled with the mortar Hari Hari.  
Uyarntha marauda marathai udaytheer Hari Hari - You kicked the tall Maruda trees Hari Hari.

Nala kubar ezhundu unnai thuthikka Hari Hari - Nala and Kubara got up and started praying to you Hari Hari.  
Nanmayudan nar kadhi alitheer Hari Hari - With goddness you gave them salvation Hari Hari.  
Maruda maram murindu vizha Krishna Hari Hari - Oh Lord Krishna, when the maruda trees fell down Hari Hari.  
Mathavum thaana bayanthu vandhal Hari Hari - Your mother came there with great fear Hari Hari.  
Arjuna vrukshangalai parthaal Hari Hari - She saw those Arjuna trees Hari Hari.  
Athan andayil nee vilayada kandal Hari Hari - She saw you playing near it Hari Hari.  
Thanthai Nandar vandu parthe Hari Hari - Father Nanda came and saw Hari Hari.  
Thazhuvi ummai anaithu chendrar Hari Hari - He took you, hugged you and took you back Hari Hari.  
Balanukku drushti chuthi pottar Hari Hari - He did pooja for the evil eye Hari Hari.  
Bala leelai thanai kandu bayam thelinthar Hari Hari - Seeing that it is only a child's prank, he got rid of his fear Hari Hari.

Anbudaya thanthai thaay magizha Hari Hari - Making your dear parents happy Hari Hari.  
Angadi pazham vanga vandheer Hari Hari - You came to buy market fruits Hari Hari.  
Angayin Jambu pazham kondeer Hari Hari - From a lady you took the Jamoon fruits Hari Hari.  
Aval magizha bagyam alitheer Hari Hari - And made her happy by blessing her with luck Hari Hari.  
Aram vayadhu mudal Krishna Hari Hari - Lord Krishna, from sixth year onwards Hari Hari.

Azhagaga pasu meykka poneer Hari Hari - You prettily went to graze the cows Hari Hari.  
 Gopiyar veedellam chendreer Hari Hari - You went to the houses of all gopis Hari Hari.  
 Vennai, pal, thayir under Hari Hari - And consumed milk, curd and butter there Hari Hari.  
 Muthaninda gopiyarkal koodi Hari Hari - The pearls bedecked gopis joined together Hari Hari.  
 Murayittu kurai chonnar Hari Hari - Appealed and told your faults Hari Hari.  
 Dushtanivan yendru cholla Hari Hari - And said that you were a bad boy Hari Hari.  
 Pakshamudan sikshikka pattar Hari Hari - And you were punished with love Hari Hari.  
 Gopala Balarudan koodi Hari Hari - Along with gopa boys Hari Hari.  
 Kuzhal oodhi vilayadi kalitheer Hari Hari - You played flute, played and enjoyed Hari Hari.  
 Yamuna nadhi karayil aadi Hari Hari - Playing in the shores of Yamuna river Hari Hari.  
 Inbamudan dhadhi annam under Hari Hari - You ate curd rice happily Hari Hari.  
 Dhenukasuranai vadaitheer Hari Hari - You killed Dhenukasura Hari Hari.  
 Thozharudan panam pazham pusitheer Hari Hari - Along with friends, you ate palmyra fruits Hari Hari.  
 Dushtargalai samhaitheer Hari Hari - You killed bad people Hari Hari.  
 Ishtargalai katheer Hari Hari - You helped people dear to you Hari Hari.  
  
 Kalinganin mudiyil vilayadi Hari Hari - Playing on the head of Kalinga Hari Hari.  
 Karunayudam avan uyirai katheer Hari Hari - With mercy you saved his life Hari Hari.  
 Govardhana giriya thangi Hari Hari - Lifting Govardhana Mountain Hari Hari.  
 Karunayudan mazhai thaduthu katheer Hari Hari - With mercy you protected people from rain Hari Hari.  
 Gopikaigal chelaigal konde Hari Hari - With the saris of Gopis Hari Hari.  
 Kulirnthai punnai marathi olindheer Hari Hari - You hid your self in the cool Punnai trees Hari Hari.  
 Venu ganam cheydhru Hari Hari - And sung in your flute Hari Hari.  
 Vilayadi jala kreedai cheytheer Hari Hari - You played water sports Hari Hari.  
 Kuzhal oodhi gopiyarai mayakki Hari Hari - After making Gopis attracted by your flute Hari Hari.  
 Gopala rasa kreedai cheytheer Hari Hari - Lord Gopala, you played dance with them Hari Hari.

Govindaa gunangalai padi Hari Hari - Singing about you Govinda Hari Hari.  
 Gopika geethangalai chonnal Hari Hari - The Gopis sang about your good qualities Hari Hari.  
 Kudirai muga asuranai kondreer Hari Hari - You killed the horse faced Asura Hari Hari.  
 Vyomasuranai vadaitheer Hari Hari - You killed Vyomasura Hari Hari.  
 Malai guhayil balarai meeteer Hari Hari - You saved the boys from the mountain cave Hari Hari.  
 Magizhchiyudan vilayadi vandheer Hari Hari - You continued playing happily Hari Hari.  
 Arishtan endra asuranai azhitheer Hari Hari - You killed an Asura called Arishta Hari Hari.  
 Avanudaya Garvathai ozhitheer Hari Hari - You destroyed his pride Hari Hari.  
 Akrrur vandu azaikka Krishna Hari Hari - Lord Krishna, when Sage Akroora came to call you Hari Hari.  
 Annarudan thereri chendreer Hari Hari - Along with your elder brother, you went in a cHariat Hari Hari.

Akroorar thuthidave Hari Hari - When Akroora sang your praises Hari Hari.  
 Ani rathathil annarudan iruntheer Hari Hari - You were in the cHariat with your brother Hari Hari.  
 Kalindhi nadhi karayil Krishna Hari Hari - Oh Lord Krishna, in the shores of Kalindhi Hari Hari.  
 Kakshiyulla viswaroopam alitheer Hari Hari - You showed him your universal form Hari Hari.  
 Adhiyum anadhiyum aaneer Hari Hari - You became primeval as well as one without beginning Hari Hari.  
 Akila srushti sthithi layavem cheydheer Hari Hari - You performed the creation, upkeep and dissolution, Hari Hari.  
 Prakruthi yennum pettagatil irundu Hari Hari - from the box called nature Hari Hari.  
 Brahmavum unnai thuthithaar Hari Hari - Lord Brahma also prayed you Hari Hari.  
 Mayayaikkum yettatha Vishnu Hari Hari - You are the Vishnu beyond the scope of illusion Hari Hari.  
 Mukkunangal pethirukkum moorthi Hari Hari - You are one who has three type of characters Hari Hari.  
 Mathsyavatharam yedutheer Hari Hari - You took the incarnation of fish Hari Hari.  
 Manuvai pralayathil katheer Hari Hari - You saved Manu from the deluge Hari Hari.  
 Madhu kaidaba asurarkalai vadaitheer Hari Hari - You killed the Asuras called Madhu and Kaidaba Hari Hari.  
 Maayan mayakkam ozhitheer Hari Hari - You removed the stupor of Brahma Hari Hari.

Haya greeva moorthiyay nindreer Hari Hari - You stood there as Hayagreeva Hari Hari.  
 Anbargalukku upadesam cheytheer Hari Hari - You taught your devotees Hari Hari.  
 Koormavatharam yedutheer Hari Hari - You took the incarnation of tortoise Hari Hari.  
 Giri thangi Amrutham kadaintheer Hari Hari - You gave base support to the mountain and helped churning the nectar Hari Hari.  
 Varahavatharam yrdutheer Hari Hari - You took the incarnation of the boar Hari Hari.  
 Vilyattay asuranai vadaitheer Hari Hari - And playfully you killed the asura Hari Hari.  
  
 Narasimmaray thoonil udhitheer Hari Hari - You came as Narasimha from the pillar Hari Hari.  
 Nadunga Iraniyanai pilandheer Hari Hari - Making him tremble you tore Hiranya Hari Hari.  
 Vamanat vandu udhitheer Hari Hari - You took the incarnation of Vamana Hari Hari.  
 Mabaliyai vanchithu potteer Hari Hari - You deceived Maha Bali Hari Hari.  
 Parasuramanay pirandheer Hari Hari - You took the incarnation of Parsurama Hari Hari.  
 Pagaitha Arasargalai vadaitheer Hari Hari - You killed the kings who opposed you Hari Hari.  
 Dasaratharkku maindarai vandheer Hari Hari - You came as the son of Dasaratha Hari Hari.  
 Thambiyatgaludan kooda pirandheer Hari Hari - You were born with younger brothers Hari Hari.  
 Dharumam thazhaithu oonga Sri Rama Hari Hari - Oh Lord Rama for the sake of great growth of Dharma Hari Hari.  
 Sathiyathai niraivethi nindreer Hari Hari - You followed truthfulness completely Hari Hari.  
  
 Kodiyavalam thadagayai muditheer Hari Hari - You killed the cruel Thadaga Hari Hari.  
 Kousigarin yagathai katheer Hari Hari - You protected the yaga of Viswamithra Hari Hari.  
 Mareechanai kadalil thalli Hari Hari - You pushed Mareecha in to the sea Hari Hari.  
 Maha munivarin Yagnam muditheer Hari Hari - You helped in completing the yaga of the great sage Hari Hari.  
 Agaligayin sapam thudaitheer Hari Hari - You removed the curse of Ahalya Hari Hari.  
 Aval janama idethi potteer Hari Hari - You gave a meaning to her life Hari Hari.

Janagaridamirunda villai oditheer Hari Hari - You broke the bow that Janaka possessed Hari Hari.  
Seethayai malayittu vandheer Hari Hari - You married Sita Hari Hari.  
Parasuraman villai muritheer Hari Hari - You also broke the bow of Prasurama Hari Hari.  
Balathudane avar thapasai adaintheer Hari Hari - You took from him his strength as well as the Thapas from him Hari Hari.

Pithru vakyam niraivetha rama Hari Hari - Oh Lord Rama, to fulfill the words of your father Hari Hari.  
Pathinalu varudam vanam poneer Hari Hari - You went to the forest for fourteen years Hari Hari.  
Dandaka vanam chendra Rama Hari Hari - Oh Rama who went to the Dandaka forest Hari Hari.  
Soorpanagayai bangam cheytheer Hari Hari - You cut off some body parts of Soorpanaga Hari Hari.  
Sanyasi ravanam vandu Hari Hari - Ravana came in the form of an ascetic Hari Hari.  
Janakiyai chirai yeduthu ponan Hari Hari - And took away Janaki as a prisoner Hari Hari.  
Jatayuvukku moksham kodutheer Hari Hari - You gave salvation to the bird Jatayu Hari Hari.  
Sabarikku mukthi alitheer Hari Hari - You gave salvation to Sabari Hari Hari.  
Sugrevaan thozhamayai kondeer Hari Hari - You became friends with Sugreeva Hari Hari.  
Thudukkana Valiyai muditheer Hari Hari - You finished off the mischievous Vali Hari Hari.

Anbana Maruthiyum thedi Hari Hari - The friendly Maruthi also searched Hari Hari.  
Seethaikkud kanayazhi than koduthu vandhaar Hari Hari - He gave the signet ring to Sita and returned Hari Hari.  
Choodamani kandu rama Hari Hari - Oh Rama, after seeing her hair brooch Hari Hari.  
Sethuvai katti chedreer Hari Hari - You built the dam over the sea and went Hari Hari.  
Dasa mukhanai kulathudan kondreer Hari Hari - You killed Ravana along with his clan Hari Hari.  
Seethyai chirai meetu kondeer Hari Hari - You freed Sita from imprisonment Hari Hari.  
Anbudaya Kousalayum magizha Hari Hari - With the dear Kousalya becoming happy Hari Hari.  
Ayodhikku arasanay irundheer Hari Hari - You became the king of Ayodhya Hari Hari.

Bala rama Krishnanai pirantheer Hari Hari - You were born as Balarama and Krishna Hari Hari.

Parthanukku sarathiyay amarntheer Hari Hari - You sat as cHarioteer of Arjuna Hari Hari.

Polladha asurarkalai kuraitheer Hari Hari - You reduced the number of bad asuras Hari Hari.

Bhoodevi baram kuraitheer Hari Hari - You reduced the burden of goddess of earth Hari Hari.

Parthanakku thathuvam unartheer Hari Hari - You taught philosophy to Arjuna Hari Hari.

Bharaha porai muditheer muditheer Hari Hari - You completed the Bharatha war Hari Hari.

Magizhchiyudan Akrurar thudikkave Krishna Hari Hari - Oh Lord Krishna, when sage Akrura prayed thus Hari Hari.

Madura nagaram adaintheer Hari Hari - You reached the town of Mathura Hari Hari.

Vanangatha vannanai vadaitheer Hari Hari - You killed the washer man who did not salute you Hari Hari.

Vasthrangalai vazhangi nindreer Hari Hari - You distributed all the cloths Hari Hari.

Malar malai alithitta nambikku Hari Hari - To the man who gave you flower garland Hari Hari.

Vaikunda padaviyai kodutheer Hari Hari - You gave place in Vaikunda Hari Hari.

Primala chandanan gal poosi Hari Hari - When a hunch back applied sandal paste and scents Hari Hari.

Parivudan koonalayum nimirthi Hari Hari - With kindness you straightened the hunch back Hari Hari.

Thiruvakriyai manam magizha cheydheer Hari Hari - And made Thiruvakri very happy Hari Hari.

CheniyananAdai ani thanthan Hari Hari - The merchant gave you new cloths Hari Hari.

Annarudan vangi anintheer Hari Hari - And you wore them along with your elder brother Hari Hari.

Anbudane padavi alitheer Hari Hari - And you gave him good position with love Hari Hari.

Kuvalaya peedathai kandeer Hari Hari - You saw the elephant Kuvalaya peedam Hari Hari.

KOndru mada veeram kulaitheer Hari Hari - And killed it and brought down its power Hari Hari.

Chanuran mushtiyai thalli Hari Hari - After knocking away the fist of Chanoora Hari Hari.

Thamayanudan koodi jeyetheer Hari Hari - You won him along with your elder brother Hari Hari.

Kamsan manjathil kuditheer Hari Hari - You jumped on the seat of Kamsa Hari Hari.

Kireedam chidari vizha kondreer Hari Hari - You killed him, when his crown fell down Hari Hari.

Yettu per thambiyargal kitta Hari Hari - When the eight younger brothers neared Hari Hari.

Ramarin ayudathal maditheer Hari Hari - You killed them using Rama's weapons Hari Hari.

Annarudan koodi Krishna Hari Hari - Oh Krishna along with Bala Rama Hari Hari.

Annai thandai adi vanangi nindreer Hari Hari - You saluted the feet of your mother and father Hari Hari.

Thanthai thai chirai neeki Krishna Hari Hari - Oh Krishna, after releasing your parents from prison Hari Hari.

Jayamudan avargaludan irundheer Hari Hari - You lived along with them Hari Hari.

Vasudevarum devagiyum magizhnde Hari Hari - Vasudeva and Devaki became very happy Hari Hari.

Mainthargalai thazhuvi anaithu Hari Hari - And hugged their sons Hari Hari.

Thayar thazhuviye muthamittu Hari Hari - Mother hugged and kissed you Hari Hari.

Thannudaya sokam thaninthai Hari Hari - And reduced her sorrow Hari Hari.

Yasodhayudan Nandarayum pothi Hari Hari - You praised Yasoda and Nandagopa Hari Hari.

Sondamudan gokulathil cherndhe Hari Hari - And joined along with others in Gokula Hari Hari.

Yasodai vanchayinal Krishna Hari Hari - Oh Krishna, Yasoda due to her affection Hari Hari.

Iruvarukkum maindaray irundheer Hari Hari - You were son to both of them Hari Hari.

Sondhamulla maindharukkaga thandai Hari Hari - The father for the sake of his own sons Hari Hari.

Chirappudane homangal cheytheer Hari Hari - Did fire worship in a great way Hari Hari.

Maharshigal anthanargal magizha Hari Hari - For pleasing the Brahmins and sages Hari Hari.

Varisayudan dhanam vazhangir vandhar Hari Hari - He gave dhana in a systematic way Hari Hari.



Ugrasenana rajavai azhaithe Hari Hari - You called the king Ugrasena Hari Hari.  
Urimayudan rachiyathai alitheer Hari Hari - And gave the country lawfully to him Hari Hari.  
Sandheepa munivarudanchendrer Hari Hari - You went to sage Sandhipini Hari Hari.  
Sakala vidhayum kathu kondeer Hari Hari - And learned all knowledge from him Hari Hari.  
Panjananai kondru krishhna Hari Hari - Oh Lord Krishna, after killing Panjana Hari Hari.  
Pancha janya sankai adaintheer Hari Hari - You got the Panchajanya conch Hari Hari.  
Kalan Yama dharmanidam chendrer Hari Hari - You went to Yama, the God of death Hari Hari.  
Guru suthanai meetu kodutheer Hari Hari - And freed and brought back the son of your teacher Hari Hari.  
Udhavarai upacharithu anuppi Hari Hari - You treated sage Udhava well and sent him to Gokula Hari Hari.  
Kuthamatha gopiyarkku chonneer Hari Hari - And told the innocent gopis Hari Hari.

Gopiyargal udhavarai kandu Hari Hari - Gopis on seeing Udhava Hari Hari.  
Krishnanai kondati irundhal Hari Hari - Praised Lord Krishna well Hari Hari.  
Sisupalan garvam adakki Hari Hari - After humbling the pride of Sisupala Hari Hari.  
Rukmaniyaoi adaintheer Hari Hari - You married Rukmani Hari Hari.  
Ashta Lakshmiyudan Krishna Hari Hari - Oh Krishna, along with eight Lakshmis Hari Hari.  
Azhagai dwaragayil vasitheer Hari Hari - You lived happily in Dwaraka Hari Hari.

# Hari Keerthanam [Malayalam]

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Translated by P. R. Ramachander

[Here is the entire story of Lord Krishna in the form of prayer written in simple Malayalam, which is daily sung by many in Kerala.]

1. Boomi than bharam kalavthinnayittu,  
Bhoomiyil vannu piranna Krishna Hari.

For the lessening the burden of the earth,  
You were born in earth itself, Krishna Hari.

2. Sri Madhurengal Vasudeva puthranay,  
Devaki thannil piranna Krishna Hari.

Born in Mathura as the son of Vasudeva,  
From Devaki, Krishna Hari.

3. Devakalaya janangalkku vendittu,  
Devaki nandan aaya Krishna Hari.

For the sake of the people of devaloka,  
You were born as son to Devaki, Krishna Hari.

4. Cherum purandu cheriyoru paithalayi,  
Ambadi thannil valarnna Krishna Hari.

Born as a small child coated with mud,  
You grew up in a cowherd's home, Krishna Hari.

5. Ambadi thannil valarunna kalathu oru,  
Amma pisachiye konna Krishna Hari.

While you were growing in cow herd's home,  
You killed a devil who came as mother, Krishna Hari.

6. Kathaayi vanna maatthaneyum konnu,  
Chadayi vannoneyum konna Krishna Hari.

You killed another who came as wind,  
And yet another who came as a cart, Krishna Hari.

7. Garga muni vannu perittanantharam,  
Agrajanodayi vana Krishna Hari.

You lived with your elder brother,  
After you were given a name by sage Garga, Krishna Hari.

8. Ullam thelinjoru changathimarumay,  
Pillarumayi kalicha Krishna Hari.

You played with very clear minded,  
Friends who were boys, Krishna Hari.

9. Mannu thinnu Kannan innu kalikkumbol,  
Yennoru apa khyathi ketta Krishna Hari.

You got a bad name that you were.  
Eating mud while you were playing, Krishna Hari.

10. Than mukhatthu ammaru lokangalokkeyum,  
Ammakku katti kodutha Krishna Hari.

You showed your mother in your face,  
All the worlds within your mouth, Krishna Hari.

11. Amma irunnu thayir kadanjidumbol,  
Amminja kandu kothicha Krishna Hari.

You yearned for the breast milk of your mother,  
When she was sitting and churning curd, Krishna Hari.

12. Thinnam thayir pathram pottichu avidunnu,  
Venna kondodi poya Krishna Hari.

Definitely you broke the pot of curd,  
And ran away with the butter, Krishna Hari.

13. Paazh ural yeri irunnu kobu aavolam,  
Muzhakku venna kavanna Krishna Hari.

You climbed on an unused pestle,  
And stole as much butter as possible, Krishna Hari.

14. Dhamam kondu amma pidichu thalachappol,  
Damodarany ninna Krishna Hari.

When your mother tied you with a rope,  
You stood as Damodhara, Krishna Hari.

15. Narada saapena nilkkum marangalkku,  
Parathe moksham kodutha Krishna Hari.

You gave salvation to those trees, which,  
Stood there due to curse of Narada, Krishna Hari.

16. Vrundavanathil ezunnelli nal pasu,  
Vrundathe mechu nadanna Krishna Hari.

After going to Brindavan, you herded,  
The groups of good cows, Krishna Hari.

17. Ammavan chollale vannoru asurarkku,  
Nanma varuthi kodutha Krishna Hari.

For those asuras who came there as,  
Per instruction of your uncle, you gave them salvation, Krishna Hari.

18. Pakshiyay vannathum paabayi vannathum,  
Dushtar yenno orthu vadhicha Krishna Hari.

You killed those people who came as bird,  
Or as a snake thinking that they are bad ones, Krishna Hari.

19. Ven manal thattinmel changathimarumay,  
Unman orumichirunna Krishna Hari.

You sat for a picnic lunch with your friend,  
On the expanse of white sand, Krishna Hari.

20. Brahmavu kattiya kanmasham kandittu,  
Than maaya vaibhavam poonda Krishna Hari.

Seeing the bad tricks played by Lord Brahma,  
You took recourse to your illusion, Krishna Hari.

21. Kalindhi thannil kalichu kulichu udan,  
Kaliyan thane amartha Krishna Hari.

You played and took bath in the river Yamuna,  
And then suppressed the snake called Kaliya, Krishna Hari.

22. Kattu theeyayittu vannu oru asurane,  
Darshtyamay melle nugarnna Krishna Hari.

You killed with vengeance an asura who,  
Came in the form of forest fire, Krishna Hari.

23. Oro dinam thorum adbutha mingane,  
Oronnu katti kalicha Krishna Hari.

Like this daily you were performing,  
A different miracle and played, Krishna Hari.

24. Denukan thamne pralambaneyum konnu,  
Kanana badha kalanja Krishna Hari.

You cleared the problems of the forest,  
By killing Dhenuka and Pralamba, Krishna Hari.

25. Venu nadham kondu vinnor janangalkku oru,  
Anandhamullil valartha Krishna Hari.

You created a sense of joy for the people,  
Of the world above by the sound of flute, Krishna Hari.

26. Kanyagamarude Karthyayani vrutham,  
Dhanyamennakki chamacha Krishna Hari.

You helped to get good results of,  
The Karthyayani penance of the maids, Krishna Hari.

27. Brahmana sthreegalkku Kanenam yennittu,  
Venmayil dhoore nadanna Krishna Hari.

For making the Brahmin ladies see you,  
You walked long distances, Krishna Hari.

28. Govardhanathe adharikkayal indrane,  
Kopathin aalakki vacha Krishna Hari.

By praising the Govardhana mountain, you,  
Drove Indra in to rage, Krishna Hari.

29. Gomatha vannu abhishekavum cheygayaal,  
Govinda namama daricha Krishna Hari.

You assumed the name of Govinda, because,  
The mother cow came and anointed you, Krishna Hari.

30. Samsayam koodathe thathane kananju,  
Vasiye chennu jayicha Krishna Hari.

When your father disappeared, without doubt,  
You went and won over asura called Vasi, Krishna Hari.

31. Gokula narimarkku aathma vaikalyathe,  
Yogam varuthi kodutha, Krishna Hari.

You blessed the ladies of Gokula, with,  
The real divine joy of the soul, Krishna Hari.

32. Rasakelikkulaa rathrigal oronne,  
Radhayumay kazhicha Krishna Hari.

You spent each and every night of the,  
Dance with maidens with Radha, Krishna Hari.

33. Ambika kananthingu tezhunnelli,  
Pambinnu moksham kodutha Krishna Hari.

You went inside the forest of Ambika,  
And gave salvation to the snake, Krishna Hari.

34. Rookshanaam Sankha choodan thanne nigrahi,  
Uthanaam koothane konna Krishna Hari.

You killed the terrible Sankhachooda and also,  
The mighty bull, Krishna Hari.

35. Pacha kuthirayay vannoru kesiye,  
Pichayayay konnu mudicha, Krishna Hari.

You killed as is it in nothing, Kesi,  
Who came as a green horse, Krishna Hari.

36. Nalakku adutha naal Kamsa vadhamennu,  
Naradan than sthuthi kettu, Krishna Hari.

You heard the prayer of sage Narada that,  
The killing of Kamsa is day after next, Krishna Hari.

37. Sri Madhurakku nee pogenam yennittu,  
Vamasurane Vadhicha, Krishna Hari.

You killed Vamasura because you,  
Wanted to go to Mathura, Krishna Hari.

38. Akroorarundu varunnathu yennu orthittu,  
Akkalavum parthirunna, Krishna Hari.

Remembering that sage Akroora would come,  
You were waiting for that time, Krishna Hari.

39. Akrooran vannu paranja viseshangal,  
Achanodu okke paranja Krishna Hari.

You told all the news told by sage Akroora,  
To your father, Krishna Hari.

40. Sundarmarude santhapam pokkuvaan,  
Sandhes vakkugal cheytha Krishna Hari.

You sent sweet messages to drive away,  
The sorrow of the pretty damsels, Krishna Hari.

41. Akrooran kondanna theril kareri,  
Agrajanodayi poya, Krishna Hari.

You climbed and went in the chariot brought by Akroora,  
Along with your elder brother, Krishna Hari.

42. Vaikunta lokam Jalthil akroorarkku,  
Vaikathey katti kodutha Krishna Hari.

Without delay you showed Vaikunta,  
Inside the water to Akroora, Krishna Hari.

43. Gandhini puthrane verpeduthettanum,  
Changathimarumay poya Krishna Hari.

After leaving out the son of Gandhini,  
You went along with brother and friends, Krishna Hari.

44. Vambanayoru rajakaneyum konnu,  
Mumbinal moksham kodutha, Krishna Hari.

You killed the well known washerman,  
And gave him salvation, Krishna Hari.

45. Anneram kanda janangalkku anugraham,  
Mandakshamodu arul cheytha Krishna Hari.

You with a smile gave blessings to all,  
The people who saw this, Krishna Hari.

46. Kumkuma charumay vannoru koonikku,  
Nandi varuthi kodutha, Krishna Hari.

You made the hunchback lady, who came,  
Along with saffron juice thank you, Krishna Hari.

47. Vaigumbozh athangu chennu bandhukkoladu,  
Aykamathyam poondu vana Krishna Hari.

In the evening you went and lived,  
With unity with your relatives, Krishna Hari.

48. Poojichu vechoru Villu Murichudan,  
Poojakan mareyum konna, Krishna Hari.

You broke the bow that was kept after worship,  
And also killed those who were worshipping it, Krishna Hari.

49. Pedichu Kamsan ayacha, balatheyum,  
Koode vadhichau kalanja, Krishna Hari.

You completely killed the strong army,  
Sent by Kamsa who was afraid, Krishna Hari.

50. Mandamai ponnu udan Changathimarumay,  
Sayantha nasanam cheyhtha, Krishna Hari.

You came slowly from there and along with friends,  
Destroyed everything in the evening, Krishna Hari.

51. Malla rangathe ghoshangal kettittu,  
Melle purapettu chenna Krishna Hari.

You got prepared and went slowly,  
Hearing the shouts from the stage of wrestlers, Krishna Hari.



52. kolluvan nilkkum Kuvalayapeedathe,  
nanma varuthi ayacha Krishna Hari.

You did good and sent away Kuvalayapeeta,  
Which was waiting to kill you, Krishna Hari.

53. Danthi dantham darichu yettanumay,  
Chennau arangathu ninna Krishna Hari.

You wore the tusk of the elephant along,  
With your brother and stood on the stage, Krishna Hari.

54. Chanoora Mushtikar Vakkugal kettittu,  
Thanu paranju por cheytha Krishna Hari.

Hearing the words of Chanura and Mushtika,  
You replied softly and fought with them, Krishna Hari.

55. Mallare okke vadhichittu Kamsane,  
kolluvaan onnu kudhicha, Krishna Hari.

After killing all the wrestlers, You jumped,  
To kill Kamsa, Krishna Hari.

56. Manjameri kondirikkunna Manusha,  
Kunjarane konnizhacha, Krishna Hari.

You who killed the elephant like man,  
Who was trying to climb the stage, Krishna Hari.

57. Achanum ammayum kandu mulapallil,  
Ichayundennu kothicha Krishna Hari.

After you saw your father and mother,  
You told them your desire for breast milk, Krishna Hari.

58. Ugarasenan thane Bhojarajavakki,  
Pettenu abhishekam cheytha Krishna Hari.

You made Ugarsena himself as the king of Bhoja,  
And immediately anointed him, Krishna Hari.

59. Godhana karmavum cheythu, bandhukkalkku,  
Modham varuthi kodutha Krishna Hari.

After giving away cows you made,  
Your relatives very happy, Krishna Hari.

60. Nanda gopadhikal poyoranantharam,  
Sandheepini graham pukka Krishna Hari.

After the Nanda and other Gopas went away.  
You went to the home of Sandheepini, Krishna Hari.

61. Vidhyakal okke padichu kazhinjittu,  
Dakshinakkayi mudhirnna Krishna Hari.

After learning all knowledge, you got,  
Prepared to pay fees to the teacher, Krishna Hari.

62. Mrutyu puarthinnu ayacha oru balane,  
Dakshina yayi kodutha, Krishna Hari.

You gave as fees, a boy who has,  
Gone to the city of death, Krishna Hari.

63. Badhamodhena chennu ambadiyingalekku,  
Udhavar thane ayacha, Krishna Hari.

Then remembering the attachments, you sent,  
Udhavar to the Cow herd's village, Krishna Hari.

64. Udhavar vannittu Gopi janangale,  
Vazhthunnathu okkeyum ketta Krishna Hari.

Then you heard praises of the Gopi ladies,  
From Udhava after his return, Krishna Hari.

65. Sairandhri thannude veetil yezhunelli,  
Swairamay chernu ramicha, Krishna Hari.

Then you went to the house of Sairandhri,  
And peacefully loved her, Krishna Hari.

66. Akroora mandiram pukku avan thane angu,  
Asthina thinnu aayi ayacha, Krishna Hari.

Then you went the house of Akroora,  
And sent him to Hasthinapura, Krishna Hari.

67. Annu avan chennu kandingu varigayaal,  
Pandava vartha yarinja, Krishna Hari.

Since he went there and returned back,  
You knew the news about Pandavas, Krishna Hari.

68. Porkku orumichu jarasandha veeranulla,  
Akshouhini balam kanda, Krishna Hari.

When Jarasandha started for war against you,  
You went and found out about strength of his army, Krishna Hari.

69. Ther thadameri padayodum appozhe,  
Jyeshtanum thanumayi chenna, Krishna Hari.

You immediately got in to the chariot,  
And went a long with your brother and army there, Krishna Hari.

70. Vanna appada janathe konnu mannane,  
vanna vazhikku angu ayacha Krishna Hari.

After killing all the army that came,  
You sent the king, the way he came, Krishna Hari.

71. Inganethane pathinezhu vattavum,  
Anganethane angu ayacha Krishna Hari.

Like this seven teen times you,  
Sent him back, Krishna Hari.

72. Kalayavananum thanum aayapozhe,  
Nere guhayil olisha, Krishna Hari.

When you became alone with Kalayavana,  
You hid yourself in a cave, Krishna Hari.

73. Dushtanayulla yavananum appozhe,  
Basmamayi veenathum kanda Krishna Hari.

You saw that very bad Yavana,  
Turn and fall in to ashes, Krishna Hari.

74. Bhakthanayulla muchukundannu moksham,  
Parathe chennu kodutha, Krishna Hari.

You granted immediately salvation,  
To your devotee Muchukunda, Krishna Hari.

75. Dhanavan mareyum okke vadhichittu,  
Nanma varuthi kodutha Krishna Hari.

By killing all the Asuras, you created,  
Good to the people, Krishna Hari.

76. Varidhi thannil anukoolamayoru,  
Dwaraka durgam chamcha Krishna Hari.

You built the very helpful fort of Dwaraka,  
In the middle of the sea, Krishna Hari.

77. Magadhan vannathu kandittu vegena,  
Dwakakku ammaru poya Krishna Hari.

Seeing that Jarasandha has come, you speedily,  
Went to Dwaraka, Krishna Hari.

78. Marutha puthran vadhikkanam yennittu,  
Thaan thane odi olicha Krishna Hari.

For the sake of him being killed only by Bhima,  
You went and hid yourself, Krishna Hari.

79. Raivatha puthriye veli kazhhichoru,  
Sri Balabadrare kanda, Krishna Hari.

You saw sri Balabadhra getting married,  
To the daughter of raivatha king, Krishna Hari.

80. Brahmanan vannu paranjathu kettittu,  
Rugmani chitham arinja Krishna Hari.

After hearing what the Brahmin told you,  
You understood the mind of Rukmani, Krishna Hari.

81. Kundinam thannil yezhnnelliya sesham,  
Kanyaye kondu ingu ponna, Krishna Hari.

After going to Kundinapura, you,  
Came back with the maid, Krishna Hari.

82. Sathrajithinde mukhtheennu kettoru,  
Dush keerthhi pokkuvaan poya Krishna Hari.

You went to remove the ill fame of yours,  
Heard from Sathrajith, Krishna Hari.

83. Dushkerthi pokkuvaan poy or anantharam,  
Ruksha raja graham pukka Krishna Hari.

For removing the bad name, you entered,  
The home of the king of bears, Krishna Hari.

84. Jambhavane prasadhippichu modhena,  
Jambavathiye varicha, Krishna Hari.

After pleasing Jambhavan, With happiness,  
You married Jambhavathi, Krishna Hari.

85. Nan mani sathrajithinnu koduthittu.  
Pen mani bhamaye vetta, Krishna Hari.

After giving back the good gem to Sathrajith,  
You married Bhama the lady, Krishna Hari.

86. Kalindhi theerathu chenna manognayaam,  
Kalindhi thanneyum vetta, Krishna Hari.

After going to the shores of black Yamuna river,  
You also married the lady called Kalindhi, Krishna Hari.

87. Tholma nrupanmarkku nalgi promedhena,  
Thaan mithravindhaye Vetta Krishna hari

After presenting the kings with defeat,  
You married Mithravinda, Krishna Hari.

88. Bhadramayulloru kanyaka rathnamaam,  
Bhadraye Veli kazhich, Krishna Hari.

You married Bhadra, who is gem among,  
Maidens who is safe, Krishna Hari.

89. Villu kulachu udan Yanthram murichittu,  
Mallakshi lakshane vetta Krishna Hari.

After shaking the bow and cutting off the machine,  
You married Lakshana with very pretty eyes, Krishna Hari.

90. Sapthoksha bandhanam cheythu manognayaam,  
Sathyaye thanneyum vetta, Krishna Hari.

After binding seven eyes, you married  
Bewitching Sathya, Krishna Hari.

91. Bhaminimar pathinarayiratheyum,  
Bhouma grahathennu Vetta Krishna Hari.

You married sixteen thousand princesses,  
From the home of Narakasura, Krishna Hari.

92. Daiva mathavinnu kundalam nalguvan,  
Devalokathekku poya, Krishna Hari.

To give the ear studs to the mother of devas,  
You went to land of devas, Krishna Hari.

93. Kalpaga vruksham parichangu kondu ponnu.  
Alpalakshikku kodutha, Krishna Hari.

You uprooted the wish fulfilling tree,  
And presented it to the pretty eyed Bhama, Krishna Hari.

94. Vaidharbhi thannude ullaranjeeduvaan,  
Vairagy modu arul cheytha Krishna Hari.

To know the mind of your queen Rukmani,  
You talked with her with disinterest, Krishna Hari.

95. Sundari veenu mohichathu kankayal,  
Mandham eduthu punarnna, Krishna Hari.

Seeing the beautiful lady fall in a swoon,  
You took her gently and caressed her, Krishna Hari.

96. Prudhyumna puthanay undaya Balane,  
Prathyegam kandu thelinja, Krishna Hari.

Seeing the son who was born to Pradhyumna,  
You became specially happy, Krishna Hari.

97. Pradhyumna puthrane bandhich banande,  
Hasthangal okke muricha, Krishna Hari.

When you saw that Bana imprisoned,  
The son of Pradhyumna, you cut off all his hands, Krishna Hari.

98. Ondhayi kitanna nrugannu paragathi,  
Than thane chennu kodutha, Krishna Hari.

You yourself went and gave salvation,  
To Nruga who was lying as a chameleon, Krishna Hari.

99. Sri Raman ambadiyil poyirunna naal,  
Karushubane konna Krishna Hari.

When Balarama had gone on a visit to village of cowherds,  
You killed Karushuba, Krishna Hari.

100. Arambichulloru Vishnu bhavam kandu,  
Sarupya mukthi kodutha, Krishna Hari.

Seeing his Vishnu aspect which was emerging,  
You merged him within God, Krishna Hari.

101. Chakragniye kondu, kasi raja puram,  
Okkave chuttu karicha, Krishna Hari.

Using the fire of the holy wheel, you,  
Completely burnt the town of king of Kasi, Krishna Hari.

102. Thamasiyadhe vividhane konnathum,  
Rama parakramam ketta, Krishna Hari.

Without further delay you heard the valour of Rama,  
Killing Vividha, Krishna Hari.

103. Hasthinam kathiyathu orthathum, sambannu,  
Pathiyundayathum ketta, Krishna Hari.

You heard the news of Hasthinapura burning,  
As well as how Samba got his wife, Krishna Hari.

104. Oro vilasam gruhangalil kanichu,  
Naradane Brahmipicha, Krishna Hari.

You showed different aspects of play,  
In different homes to Narada, Krishna Hari.

105. Sathyamaylla oru dharmathe kattuvaa,  
Nithya dhanadhikal cheytha Krishna Hari.

To show the true form of Dharma to all,  
You were engaged in daily charity, Krishna Hari.

106. Melangalodum sabhayil yezhunelli,  
Kolahalathodirunna, Krishna Hari.

You arrived in the assembly with play of drums,  
And sat regally there, Krishna Hari.

107. Magadhan bandhicha rajakkal vittoru,  
Dhoothan paranjathum ketta, Krishna Hari.

You heard the emissary sent by the kings.  
Imprisoned by Jarasandha, Krishna Hari.

108. Raja sooyathinnu yezhnnelluvan dharma,  
Raja sandhesavum ketta, Krishna Hari.

You received the invitation to attend,  
Raja soya sacrifice from Dharma Puthra, Krishna Hari.

109. Udhavar chonnathu kettu thelinju, indra,  
Prasthathil ammaru poya, Krishna Hari.

Hearing the words of Udhava, you were clear,  
And went to Indraprastha, Krishna Hari.

110. Srimadha meriya magadhan thanneyum,  
Bheemane kondu kollicha, Krishna Hari.

You got Jarasandha who was drunk with power,  
Killed by Bheema, Krishna Hari.

111. Digjayam cheyythu avaan vanna neram dhana,  
Marthichu thetham thelinja Krishna Hari.

When he returned back after successful valorous tour,  
You requested him for alms, Krishna Hari.



112. Ugranaam chedhipan Nokki irikkave,  
Agra poojakku aayi irunna, Krishna Hari.

When the powerful king of Chedhi was looking for it,  
You sat for being worshipped first, Krishna Hari.

113. Nooru aparadham paranju aare,  
Ghoranaam Chaidhyane konna, Krishna Hari.

After he told the hundredth bad word, you,  
Killed the powerful king of Chedhi, Krishna Hari.

114. Rajavine kondu dig jayam cheyichu,  
Rajasooyam kazhipicha, Krishna Hari.

After making the king perform the successful tour,  
You made him complete the Rajasooya, Krishna Hari.

115. Sri madhamulla suyodhanan veenathum,  
Bheeman chirichathum kanda, Krishna Hari.

You saw the fall of the exuberant Duryodhana,  
And consequent laugh of Bheema, Krishna Hari.

116. Ghoramaam Salwande vikramam kandittu,  
Dwaragakku ammaru poya, Krishna Hari.

After the seeing the horrifying valour of Salwa.  
You migrated to Dwaraka, Krishna Hari.

117. Maya yal achane konnathu kandittu,  
Mayaya dukichu irunna, Krishna Hari.

When your father was killed by magical tricks,  
You sat with sorrow due to illusion, Krishna Hari.

118. Ayodhana thiinu ananja neram balaal,  
Ayudham veenu poyoru, Krishna Hari.

When the time of the great war was nearing,  
The weapons fell from your hand, Krishna Hari.

119. Aasrame salwane konnu, mathu ullavarkku,  
Asrayamakki kodutha, Krishna Hari.

When you saw King of Salwa in the asram, by killing him,  
You gave protection to others, Krishna Hari.

120. Agarajan thannudetheertha yathradhiyum,  
Valkala nasavum ketta, Krishna Hari.

You heard about the pilgrimage of your elder brother,  
And also about the destruction of the cloth made of bark, Krishna Hari.

121. Sakhya mulla oru kuchelane kandittu,  
Tru kannil vellam niracha, Krishna Hari.

When you saw Kuchela who was friendly to you,  
Your eyes were full of tears. Krishna Hari.

122. Bhathanayulla oru Kuchelane kandittu,  
Masthaya poojichu konda, Krishna Hari.

When you saw Kuchela as a great devotee,  
You worshipped him in your mind, Krishna Hari.

123. Varijalochana, truckai pidippolam,  
Vaari vaari avil thinna, Krishna Hari.

You who had sea like eyes took beaten rice,  
Fully in your hand and swallowed and swallowed it, Krishna Hari.

124. Gopikamare yum kandu viseshichu,  
Khedhavum thapavum Theertha Krishna Hari.

Again you saw all the Gopis and specially,  
Put an end the sorrow and pain, Krishna Hari.

125. Achan thudangiya yagnam kazhivolam,  
Asthala thingal vasicha, Krishna Hari.

Till the fire sacrifice started by your father,  
Ended you stayed there itself, Krishna Hari.

126. Darangalodum, yadukkalodum koodi,  
Dwakakku ammaru poya, Krishna Hari.

Along with your wives and the yadava people,  
You went to Dwaraka, Krishna Hari.

127. Achanum ammayum iswarathwam kondu,  
Vazhthunnathokkeyum ketta, Krishna Hari.

You heard the blessings of your father and mother,  
After they became Gods, Krishna Hari.

128. Aaru kidaangal marichu poya ammakku,  
Parathe kaatti kodutha, Krishna Hari.

For the mother who had lost six children,  
You showed them, Krishna Hari.

129. Sodhariyaya Subadraye Parthannu,  
Modhena nalgi thelinja. Krishna Hari.

You gave with love your sister Subhadra,  
In marriage to Arjuna, Krishna Hari.

130. Maithili mannannum viprannum roopangal,  
Sadhuvay randu kanicha, Krishna Hari.

To the king of Mithila and to the Brahmin,  
You being soft showed two forms, Krishna Hari.

131. Yettu kidangal marichoru viprannu,  
Ishtam yekkedaan madicha. Krishna Hari.

To the Brahmin who lost his eight children,  
You were hesitant to fulfill his wishes, Krishna Hari.

132. Agniyil Arjunan veezhaan thudarnna ppol,  
Vignamayi chenu thadutha Krishna Hari.

When Arjuna decided to jump in the fire,  
You went and stopped it, Krishna Hari.

133. vaikathey Parthane, theril yethi kondu,  
Vaikunda lokathu chenna, Krishna Hari.

Without delay you took Arjuna,  
In your chariot and went to Vaikunda, Krishna Hari.

134. Santhana nasam bhavichoru Viprannu,  
Santhana Gopalanya, Krishna Hari.

To the Brahmin who lost his children,  
You became Santhana Gopala (Goplala of Children), Krishna Hari.

135. Krishna Krishna Hari, Krishna Krishna Hari,  
Krishna Krishna Hari, Krishna Krishna Hari.

Krishna Krishna Hari, Krishna Krishna Hari,  
Krishna Krishna Hari, Krishna Krishna Hari.

# Hari Nama Keerthanam

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[Song of Hari]

By Thunchathu Ezhuthachan

Translated by P. R. Ramachander

[Thunchathu Ezhuthachan was one of the greatest writers in Malayalam. His translation of Adhyathma Ramayanam Kili Pattu and Maha Bharatham are revered treasures in almost all houses in Kerala even today. He was supposed to have lived in the 14th century. His name, his caste and even the number of other books he wrote are subject of lot of controversy. But universally it is agreed upon that he wrote the book called "Hari Nama Keerthanam." (Song of the name of Hari). Either Narayanaya Nama (Salutations to Lord Narayana) or Hari Narayanaya Nama (Salutations to Narayana who is Hari) has been added to the 66 verses of this book. These are added to philosophical thoughts of Ezhuthachan. The stanzas of the book start with the alphabets in the great initial invocation "Hari Sri Ganapathaye Nama." And then the 51 alphabets of the Malayalam of those days. It was a time when the alphabet reform was going on in Malayalam. Previous to this work, the common people used 30 alphabets of Vattezhthu, which was phonetically inadequate, and the people who wanted to write Sanskrit used Grandhaksharam which was a mixture of Tamil and Sanskrit alphabets. Thunchathu Ezhuthachan was possibly an active member of the alphabet reform process and this great book is his single contribution to this movement. From the book, it is clear that Thunchathu Ezhuthachan was a Vaishnavite who was fondly in love with the Advaita philosophy. He mentions that his Guru was one Neelakanta Somayaji in one of the verses. Researchers think that he learned these aspects of religion from Tamil Nadu. As in my other translations, I have tried my best to reflect the meaning intended by Ezhuthachan. This was difficult because, in this case he was not addressing the common man but the student of philosophy and religion. I crave your pardon, if I have erred.]

Om karamaya porul moonayi pirinju udane,  
Angaramayathinnu thaane thane sakshiyithu,  
Bodham varuthu vathinnu aalayi ninna,  
Paramacharya roopa, Hari Narayanaya Nama.

My salutations to that Narayana,  
Who is also the lord Hari,  
For being the great teacher,  
Who stood as a person, to make me know,  
That truth which is revealed by the sound of Om,  
Though split in to three forms of trinity,

As soon as it was born,  
Is only an illusion created by my ego. 1

[This verse is the invocation by the author not to any God figure but to the Paramathma, whose clear vision to us is prevented by the veil of "Maya"]

Onnayi ninneyiha randennu kandalavi,  
Yunadyi orindal batha mindavathalla mama,  
Pande kanakku varuvan nin krupa valikal,  
Undakayengaliha narayanaya nama.

My salutations to that Narayana,  
With a request from humble self,  
To make me see him as one reality,  
For I was made sad extreme,  
To see that the indivisible one,  
Has been split in to two. 2

[Ezhuthachan continues to tell us that though the god is one, we are made to believe that we as persons (antharatma) are different from the all pervading reality (Paramathma).]

Ananda chinmaya hare, Gopikaramana,  
Jnan yenna bhavam athu thonmayga vena miha,  
Thonunnaanathgil akilam jnan ithenna vazhi,  
Thonnenname varada, narayanaya nama.

My salutations to you Narayana,  
Hey giver of my boons,  
Hey Hari who is personification of joy,  
Hey God who is darling of Gopis,  
Let not mind be caught by the ego,  
And let my thought make me know,  
That this entire universe is really me. 3

[Ezhuthachan warns us that we should not be caught in the web of ego and start thinking that we are something different from the ultimate truth.]

Arkanaladhi velivokke grahikkumoru,  
Kanninnu kannu manamagunna kannathinnu,  
Kannayirunna porul, thaana ennu murakkum mala,  
Vanandamenthu, hari narayanaya nama.

My salutations to that Narayana,  
Who is also the Lord Hari,

Happiness of the soul can never be described,  
When one knows that self is the truth,  
And that there is an eye beyond the eye.  
Which is the eye of the mind,  
And which can only understand the truth,  
Behind the sun and the fire. 4

[Ezhuthachan tells us that self realization not only makes the truth evident but also gives immense happiness.]

Harinama keerthanam ithu ura cheivathinnu guru,  
Varulale devakalumarul cheika bhoosurarum,  
Naranayi janichu bhuvi maranam bhavippalavu.  
Muracheivadinnarulga narayanaya nama.

My salutations to you Narayana,  
Please bless me so that,  
This writing of the song of Hari's name,  
Is with the blessings and grace of my teacher,  
Also supported by Gods and the gods among men,  
And let me be able to sing this,  
Not only from birth to time of death,  
But also while dying. 5

[Ezhuthachan prays for the grace of his teacher as well as the approval of God and the learned Brahmins for this great work. He requests God to make this work immortal.]

Sree moolamaya prakrathhengal thudangi,  
Naandyatholam para maha maya thande gathi,  
Janmangalum pala kazhinjalum illa gathi,  
Karmathinnum parama narayanaya nama.

My salutations to Narayana,  
From the ultimate root of illusion,  
Through several evolutions,  
Stretches this vision called life.  
Though several births are past,  
There is no end to this,  
Attachment through several actions. 6

[This attachment to mortal life will go only with the realization of truth which can be achieved by unalloyed devotion.]

Garbhashtanayi bhuvi janichum marichummuda,  
Kappola pole jananandyena nithya gathi,  
Thwad bakthi vardhana mudikkenam men manassi  
Nithyam thozhayi variga, narayanaya nama.

Salutations to Narayana,  
Like a bubble in water,  
This being travels from,  
The life in the womb.  
To death, again and again.  
Only the end of births,  
Is the ultimate end to this pain.  
And only devotion to thee,  
Leads to this end of births. 7

[Impermanence of life is highlighted and it is pointed out that our aim should be to get out of this cycle of births and deaths. The author feels that devotion to Him is the only way.]

Naa tharil manini manalan purana puru,  
Shan bhaktha vatsalan ananthan nandadhi heenanithi,  
Chithathil achyutha Kali pandal ittu vila,  
Yadeetuken manasi Narayanaya nama.

Salutations to Narayana,  
Who is the lord of the lady of lotus,  
Who is the primeval man,  
Who loves his devotees,  
Who does not have either end or start,  
Be pleased Oh God,  
Construct a play ground in my mind,  
And play there. 8

[Ezhuthachan requests God to make the mind pray and think of only Him.]

Pacha kili pavizha pal varna mothha nira,  
Michipavarkku shadadaram kadannu pari,  
Viswa sthithi pralaya srushtikku sathwa raja,  
Sthamo bhedha, Nadha, Harinarayanaya nama.

Salutations to Narayana,  
Who is the lord Hari,  
Who is of the colour of green, coral and whitish milk,  
Who lives in the lotus with thousand petals,  
Which is above the six different states,



Who is above the deluge of this universe.  
And who is above the good, royal and base characters. 9

[The yogi tries to raise the Sushmna Nadi from the base of Mooladhara, through Swadishatana, Manipooraka, Anahatha, Vishudhi Chakra and Agna Chakra and reaches out to the Sahasrara (thousand petal lotus) which is in the base of the brain. Once the Sahsrara opens, it is believed all knowledge would be self evident. The realization of God then comes automatically.]

Thatwathinullil udayam cheythidunna poru,  
Ledutheedivaan Guru padanthe bajippavannu,  
Mukthikku thakkoru upadesam tharum, janana,  
Matheedum mannavanu, narayanaya nama.

Salutations to Narayana,  
Realisation of the truth,  
That is ingrained in the philosophy,  
Is possible only to him,  
Who devotes himself to the worship,  
Of the feet of his teacher,  
Who will give him,  
Suitable advice leading to salvation,  
Which would lead to the end of births. 10

[The need to get guidance from a teacher for attaining salvation is emphasized here.]

En papam okke arivaan Chithra gupthanude,  
Sampoorna lekhana giram kettu Dharmapathi,  
En pakkaliluula duritham parthu kanumala,  
Vambhoruhaksha, Hari Narayanayaama.

Salutations to that Narayana,  
Who is the Lord Hari,  
Oh Lord with lotus eyes,  
Please be kind enough to save me,  
When the Lord of death judges me,  
Based on the list of my sins,  
Prepared by Lord Chithra Gupta,  
And punishes me with suitable pains. 11

[The list of sins and good deeds committed by an individual is supposed to be maintained by Chitra Gupta, the accountant of Lord Yama. This list is supposed to help him to determine the quantum of punishment to be given.]

Nakshatra pankthikalmindu prakasavumo,  
Likkum, divakaranudhichu uyarneedava,  
Pakshee ganam garudane kandu kai thozhuthu,  
Rakshikka, ninnadima narayanaya nama.

Salutations to that Narayana,  
Please save me, your slave,  
Who elects to worship thee in your formless form,  
(as against worshipping you as an idol)  
For with the rise of Sun,  
The glitter of stars and moon fade,  
And with the coming of eagle,  
Other birds fly low in salutation. 12

[Here Ezhuthachan brings out the need to worship and realize the formless god. Though other forms of worship of Gods like Vishnu, Shiva etc are practiced, they according to him are an inferior mode.]

Math pran anum paranum onnennu urappavannu,  
Thath prana dehavum anithyam kalathra danam,  
Swapnaadhiyil, chilathu kanadangu unarnaavanno,  
Doppam grahikka, Hari Narayanaya nama.

Salutations to that Narayana,  
Who is the Lord Hari,  
To the one who decides,  
That his soul and the God are one,  
His body that houses the soul,  
Becomes impermanent,  
And the wife and wealth,  
Are like things that he sees,  
In his dreams and he knows,  
That all these earth is but an illusion. 13

[Ezhuthachan emphasizes the fact that a realized soul would not take interest in the worldly wealth. To him they are like things he sees in his dreams. Up to the last stanza, the first letters were those of the invocation, "Hari sree Narayanaya Nama."]

Anbenamen manasi Sree neelakanda guru-  
Vamboruhakshamithi vazhathunnu gnanum eha,  
Anbathoraksharavum moronnuthen mozhiyi,  
Lanpote cherka, Hari Narayano nama.

Salutations to that Narayana,  
Who is that Lord Hari,  
I praise with all my mind,  
My spiritual teacher Neelakanda,  
Like the Lord with lotus eyes and let his memory,  
Be always in my mind and let each of the fifty one letters,  
Of my language, be used properly in this work. 14

[Here he remembers about his teacher Sri Neelakanda Somayaji. He also mentions that he is using the 51 reformed Malayalam alphabets instead of the 30 alphabets of Kolezhuthu or the Grandaksharam. From this stanza he starts using as first letter the vowels and consonants of the new alphabet system.]

Aadhyakasharthilulayonithokkeyumi,  
Thadyakaralithadangunnathum karuthi,  
Adyaksharalivayiloronnu eduthu pari,  
Keerthipathinnarulga, Narayanaya nama.

Salutations to Lord Narayana,  
Since the Ultimate truth "Aum" started with,  
The first letter of the alphabet,  
And all the world started from this truth,  
Please grant me a boon,  
Capacity to write this work,  
To start successively from this first letter. 15

[He realizes how difficult this job of making the new alphabets as first letters is going to be and prays God to help him. Hindus believe that the world was created by the sound "AUM" which echoed and re-echoed in the entire universe. This holy sound also starts with the first alphabet Aa.]

Ikkanda viswamathu mindradhi devakalu,  
Markenduvahnikolodoppam trimoorthikalum,  
Agre virat purusha, ninmoolam akashravum,  
Morkayi varenamiha narayanaya nama.

Salutations to that Narayana,  
Hey God who is the eternal truth,  
This universe with the Indra and devas,  
Sun, moon and fire and the holy trinity,  
Is due to you, who is the all pervasive one,  
And so please give me the capacity,  
To meditate upon thee always. 16

[Ezhuthachan here emphasizes the unity in diversity in the concept of God as propounded by Hindus.]

Eevanna moham agale povathinnu puna,  
Reevannamullorupadesangal ulakil,  
Jeevannu, Krishna, Hari, Govinda, Rama thiru,  
Namangal onnozhige, Narayanaya nama.

Salutations to the Lord Narayana,  
To get devoid of this illusion great,  
There is no better way shown to me,  
In the teachings of the world,  
Except chanting your holy names,  
Like Krishna, Govinda, Hari and Rama. 17

[Though the search for method of salvation is through the belief in the formless God, Ezhuthachan advocates meditation on the holy names as a method to get this belief.]

Ullil kanatha madha mathsaryamennithuka,  
Lulloru kalamude nennagilum manasi  
Chollithoru thirunamangal annavannu.  
Nalla gathikku vazhi narayanaya nama.

Salutations to Lord Narayana,  
Even in the period when mind is full of heavy  
Feelings of ego and competition,  
Chanting of holy names in the mind,  
Is the only way for salvation. 18

[Chanting of holy names keeps the mind away from bad qualities like anger, jealousy, etc.]

Oorinnu venda chila bharangal vendathinnu,  
Neerinnu venda nija dharangal vendathinnu,  
Narayana Achyutha, Hare yennathinnoruvar,  
Navonni vendu, Hari Narayanaya nama.

Salutations to Lord Narayana who is Hari,  
There is no need of pilgrimage to holy places,  
There is no need of lot many things to buy,  
There is no need to bathe in holy waters,  
And there is no need of a virtuous wife for that,  
But there is only the need of tongue,  
To chant Narayana, Hari and Achyutha. 19

[Ezhuthachan here advocates pure Bhakthi and chanting of holy names. He says that there is no need for any other thing to be done.]

Rithuvaya penninnu mirappavannum dahakannum,  
Pathithannum Agni yagnam cheyda bhoo surannum,  
Har nama keerthanam ithoru nalu markku muda,  
Naruthathalla, hari narayanaya nama.

Salutations to Lord Narayana who is Hari,  
The singing of the names of Hari is never banned any time,  
For the lady who is in her periods, for the one who begs,  
For the one who observes an unclean time,  
For the debased human being and for the Brahmin doing fire sacrifice. 20

[Here is Ezhuthachan talking like a modern day revolutionary against orthodox beliefs. Some researchers feel that he was not allowed to read the holy books in Kerala and had to go to other states to learn religious books.]

Rhoubhoshanennu chilar bashikkalum chilaru,  
Mapapiyennu paryunnakilum manasi,  
Aavo namukku thiriyayennu vachu thiru  
Namangal cholka Hari Narayanaya nama.

Salutations that lord Narayana who is Hari,  
Chant the holy names of Hari,  
Acting as if we are ignorant of what they say,  
When some one tells that we are pure idiots  
And when some one calls us a great sinner. 21

[Ezhuthachan wants every one not to bother about the orthodox opinion and pray to God as one wishes.]

Lruthadmadhi yothoru poruham ninakkilumi,  
Thajithande nama gunamathiningu venda drudam,  
Oru kodi kodi thava thirunamamullavayi,  
Larauthathilla Hari Narayanaya nama.

Salutations that lord Narayana who is Hari,  
There is no need to see which name matches,  
For there is no name which is not suitable,  
In the crores of crores of holy names of the god,  
And certainly all the names are very good. 22

[He dispels another popular belief that chanting certain names of god are superior than others.]

Lrukaradhi mudalayittu jnanumiha,  
Kai koopi veenudan irakkunnu Nadaonudu,  
Ekantha bakthi akame vanna udippathinnu,  
Vaikunnathendu, Hari Narayanaya nama.

Salutations that lord Narayana who is Hari,  
Why this delay in the attainment of pure unalloyed devotion,  
To the formless lord,  
I am asking you with folded hands,  
Oh God, whom I imagine as Shiva, Vishnu and Brahma. 23

[Though he has been saying about chanting of holy names as a method to approach to salvation, (stanzas 17-22) here he feels that it is not adequate and he needs to know the truth about the formless God.]

Ekanda yogikalil aakamksha kondu para,  
Mekanda vazhi pokuuni then manavum,  
Kakan parannu punar annangal poya vazhi,  
Pokunna pole hari narayanaya nama.

Salutations that lord Narayana who is Hari,  
My mind is traveling in this path of solitude,  
Aimed at getting the devotion of unalloyed saints.  
Like the flock of crow following the path of swans. 24

[Ezhuthachan tells that his being a devotee and his desire to the path of the formless God is like a crow traveling in the path of swans.]

Ayyanjum anjum mdan ayyarum mettum muda  
Navvannamettum mudanen moonum mezhum madha,  
Chaovvodoranjumapirandonnu thatwamathil,  
Mevunna nadha hari Naryanaya nama.

Salutations to Lord Narayana who is Hari,  
Oh Lord who you are all pervasive in,  
Five into five plus five, five into six,  
Eight plus eight, eight into three, seven  
And five and two plus one principles. 25

[Five Bhoothas, Five sense organs, Five aspects, Five action organs, Five airs, Five subsidiary souls, Five actions, Six bases, Eight egoistic aspects, Eight actions inside the body and mind, Three nadis, Three mandals, Three doshas, Three bad characers, Three good characters, Three aspects of life, Seven minerals, Five interior organs and the three holy gods are the 96 aspects referred in the above stanza.]

Othunna geethangalorovannamula poru,  
Lethennu kanmathinu pora mano balavum,  
Ethengilum kimapi karunyaminnu thava,  
Sadikka vendu hari narayanaya nama,

Salutations to Lord Narayana who is Hari,  
I do not have the mental capability,  
Of understanding the several Gitas that I read,  
And so what I need is your grace,  
And to get that grace,  
The only way I know is devotion to you. 26

[Ezhuthachan rues over the several philosophical works whose meaning is not clear to the common man. He feels that the only option left to him is Bhakthi or devotion to God.]

Oudhubarathil masakathinnu thonnumithil,  
Meethe kadhabhi sukham illennu thal parichu,  
Chethovimohini mayakkayka maya thava,  
Dehohaminnavayil Narayanaya nama.

Salutations to Lord Narayana  
Unlike the insect inside,  
A sweet fig fruit,  
Which feels that there is no pleasure,  
Greater than that,  
Make me not think due to illusion,  
By hiding your form,  
That there is no pleasure  
Greater than this body in this world. 27

[Maya or illusion hides the fact that God is only one and makes us feel that this entire universe is real. Ezhuthachan wants help from God to see the real truth.]

Ambhoja sambhavanum anbodu neendhi bhatha,  
Vanmoha varidhiyilennedamorthu mama,  
Vanpedi paramathu nammodadaayvathinnu,  
Mumbe thozham adigal narayanaya nama.

Salutations to Lord Narayana  
Thinking that even Lord Brahma,  
Who originated from a lotus,  
Was made to swim in the sea of illusion,  
I am very much afraid,

That I wont able to reach you,  
And so I salute your feet. 28

[Ezhuthachan prays to God to keep him away from the hold of illusion.]

Appasvum vadiyumayi kondajamilane,  
Mulpodu chennu kayareeoru kimkarare,  
Pilpodu chennadha thaduthoru naalvareyu,  
Mappole naumi, hari narayanaya nama.

Salutations to Lord Narayana who is Hari,  
I would like to bow before thee,  
Like Ajamila who bowed before those four messangers,  
Of Lord Vishnu and who prevented,  
The servants of Yama, the Lord of death,  
Who were trying to drag him with ropes and sticks. 29

[Ajamila who was a Brahmin lead a sinful life. In his death bed, he called out the name of his last son "Narayana, Narayana". Then the assistants of lord Vishnu appeared before him and prevented the assistants of Lord Yama from taking him to hell.]

Kashtam, Bavane yoru pandyan bajichalava,  
Gasthyena nee batha, sapichedendinniha,  
Nakrena kaalkadsha kadipichathendinnithu,  
Morkkavathalla Hari Naryanaya nama.

Salutations to Lord Narayana who is Hari,  
I am only able to remember,  
That you made a crocodile bite the feet,  
Of the elephant who was a prince of Pandyas,  
Cursed by sage Agasthya,  
To give them both salvation. 30

[Indradhymna a Pandya prince was cursed by Sage Agasthya and became an elephant called Gajendra. Similarly a Gandharwa called Huhu was cursed by Devala to become a crocodile. You made the crocodile bite the elephant to give them both salvation. Strange are your ways.]

Gadwangan enna dharaneesannu kaankoru mu  
Hurthena nee gathi koduppanumendu vidhi,  
Ottalla nin kali kali pole thangalil vi  
Rudhangala aayathugal, narayanaya nama.



Salutations to Narayana,  
There is no end to the variety  
Of your judgment,  
For to the prince Dileepa,  
You gave salvation, within an hour,  
And your actions leads to lot of such contradictions. 31

[Gajendra, the elephant, had to do thapas for 1000 years to get salvation and whereas Dileepa (who was known as Gadwanga), the King, got the salvation within an hour. Why this contradiction in your actions?]

Garvichu vannoru jarasandhanodu yudhi,  
Chovvode, nilpathinnu pora ninakku balam,  
Avvaridhou dahana banam thoduthathu thi,  
Lapippathinnumathi, Narayanaya nama.

Salutations to Narayana,  
Though you had the strength to make,  
The ocean of water boil,  
Using the fire arrow,  
You did not have the strength,  
To stand and fight,  
The proud Jarasandha. 32

[When the god of Ocean did not come before Lord Rama, he sent an arrow and made the entire ocean boil. But in case of Jarasandha, Lord Krishna was defeated and had to take the help of Bhima to kill him.]

Garmma thapam kulir nilavennu thambiyodu,  
Chemme paranju nija pathnim piranjalavu,  
Thanne thiranju marukicha mrugakshikale,  
Vrundavanathil adha, Narayanaya nama.

Salutations to Narayana,  
Though you told your brother,  
That the moon light divine,  
Was as hot as the summer sun,  
When you were away from Sita,  
You made those deer eyed maidens,  
Feel sorrow by going away,  
And leaving their company in Brindavan. 33

[When Sita was abducted by Ravana, once Lord Rama told Lakshmana that because Sita was not there, he even felt the full moon as hot as the sun. In Vrindavan, he left thousands of Gopis who were lovelorn and vanished.]

Ngaanam thudangi yudan anjaksharangulude,  
Yoonam varuthiyoru naktham charikku batha,  
Koonoru dasiye manognagiyakkiyathu,  
Monnalliyalu, hari narayanaya nama.

Salutations to Narayana who is Haari,  
You were the one who cut of,  
The organ meant to read,  
The five nasal sounding alphabets,  
And you were the one who made,  
A hunch backed servant maid,  
In to an attractive lady. 34

[He cut off the nose of Surpanaka as Rama and made a Hunch backed lady in to a pretty one as Krishna. Here he refers to the nasal sounding alphabets of Malayalam.]

Chammati poondu kadingaanum murukkiyuda,  
Ni indrathmajannu ther pooti ninnu batha,  
Chemme maranjoru saram kondi konnathumo,  
Rindrathmajanne, hari narayanaya nama.

Salutations to Narayana who is Haari,  
You were the one who wore,  
The dress of a charioteer and held a whip,  
And drove a chariot for Indra's son,  
And you were also the one.  
Who hid himself and killed by an arrow,  
Another son of Indra. 35

[He as Lord Rama killed Bali (son of Indra) hiding behind a bush and as Lord Krishna drove chariot for Arjuna (another son of Indra).]

Channathwamarnnu kanal pole niranjulagil,  
Minnunna nin mahimayarkkum thirikkaruthu,  
Annannu kandathine vazhthunna Mamuniga  
Lennathra thonni, Hari narayanaya nama.

Salutations to Narayana who is Haari,  
Though your power shines like a fireball,  
And fills the world like lightning,  
The veil of illusion hides you from us,  
And I feel that even the sages great,  
Only praise you on whatever they see day to day. 36

[Maya, the illusion hides your shining resplendent forms even from sages.]

Janthukkalullil vilassedunna ninnudaya,  
Bandham vidathe pari poornaathmana sathatham,  
Thanthum mani prakara bedhangal pole para,  
Menthenthuthu jathamiha, narayanaya nama.

Salutations to Lord Narayana,  
Your relationship exists fully, permanently and forever,  
In all the beings of earth, in the form of their complete soul,  
And the difference between them appears to me similar to the different  
coloured beads,  
Of a necklace of gems. 37

[The difference in appearance in different beings is only an illusion and they  
are like beads of a necklace.]

Jjangara nada miva yogeendrarullilumo,  
Rothunna geethagalilum paal payodhiyulum,  
Aakasaveedhiyilum onnayi niranjarulu,  
Mananda roopa, Harinarayanaya nama.

Salutations to lord Narayana who is Hari,  
You are spread fully like the royal splendour of music,  
In the minds of great sages, in the great works of Geetha,  
In the ocean of milk and in the avenues of the sky,  
As the soul of happiness. 38

[Here Ezhuthachan imagines God as the all pervading sound.]

Gnan ennum easwaran ithennum valarnnalavu,  
Jnana dwayangal palathumundavathinnu batha,  
Moham nimithamathu pogum prakaram iha,  
Chethassilaaga, Hari Narayanaya nama.

Salutations to lord Narayana who is Hari,  
Let my mind get devoid of the illusions,  
Due to attachment to self,  
Of the two types of knowledge,  
Which makes me think,  
That I and the God are separate. 39

[Ezhuthachan states the philosophy of advaitha in very simple words.]

Tangum kurangavum eduthittu pathiyudal,  
Sangum radhangavum eduthittu pathiyudal,  
Ekaksharam thava hi roopam ninappavannu,  
Pokunnu moha vazhi, narayanaya nama.

Salutations to lord Narayana,  
The path way of illusion,  
Makes your form which is one,  
And which is forever,  
Appear as if half of your form holds,  
A deer and axe in the hand,  
And the other half holds the conch,  
And the holy wheel in your hand. 40

[Ezhuthachan states here that Saivism and Vaishnavism is caused by illusion. Lord Vishnu is supposed to hold the Conch and Wheel and Lord Shiva, the deer and an axe.]

Taayangal geetham iva naada prayogamuda,  
Negasroothingaloruminnal kanakke yumi,  
Thekaksharathilorumikunna poleyumi  
Thakasa sookshma thanu, narayanaya nama.

Salutations to lord Narayana,  
Like the several notes and beats,  
And like the several lovely words,  
Join together as a part,  
Of a single lovely song,  
Your lightning power,  
Forms a part of your universal self,  
Because you are as formless as the sky. 41

[More emphasis is given in the formless aspect of the Hindu notion of God.]

Damba thi doshamudan ettum kalanju hrudhi,  
Mumbe nijasanamurachu eka nadiyoode,  
Kambam kalanju nilayaarum kadapathinnu,  
Thumbangal theerkka, Hari Narayanaya nama.

Salutations to lord Narayana who is Hari,  
You Helped me to get rid of those,  
Eight bad qualities including ego,  
And made me sit in the lotus position,  
And helped me to reach that,  
Lotus with thousand petals,

After crossing the six stages of yoga,  
And made reach a stage, where there is no pain. 42

[After emphasizing a lot on the paths of Bhakthi and Gnana, in this verse, emphasis is given on the yogic approach to salvation.]

Dakka mrudanga thuti thalanga pole yuda,  
Norkkamathi innilayilennedamorthu mama,  
Nilkunnathalla mana malana badhakari,  
Thhen kandapole, Hari Narayanaya nama.

Salutations to lord Narayana who is Hari,  
When I think of that ecstatic pleasure,  
Of the beats of drum, Mrudanga, tin drum and metal clasps,  
That I heard when my mind crossed the six stages,  
My mind is not keeping calm and at peace,  
Like the Elephant which is tied and starving sees the tasty feed. 43

[It is believed that when one reaches the Lotus with thousand petals, one hears a remarkable musical sound which is a heavenly experience.]

Nathwaparam parichu karmavyapayamiha,  
Madhye bavikkilum mathillengilum kimapi,  
Thathwadhiyil paramudhichoru bodhamanu,  
Chithe varenda thiha, narayanaya nama.

Salutations to lord Narayana,  
Even if my meditation on you,  
Is disturbed and stopped in the middle,  
By the various duties in life,  
Let those sentences born out,  
Of the great knowledge of Vedas,  
Come to my mind and lead me to you. 44

[Ezhuthachan prays to God and asks him to bless him with the all pervasive knowledge of God, even if he is not able to complete his yogic search.]

Thatwarthamitham akhilathinnumundu batha,  
Sabdathinnulil vilasidunnathiinidayil,  
Mukthikku karanam ithe sabdamennu thava,  
Vakyangal thane, Hari narayanaya nama.

Salutations to lord Narayana who is Hari,  
Though you shine in the middle,  
Of the meaning of the words that abound in this world,

The path for salvation is in those words,  
And the sentences which you have given us. 45

[He is in the middle of words as per stanza 38 but here it is emphasized that the search for him should be through the Vedic sayings.]

Thallinnu meethe paramillennu morthumuda,  
Nellarodum kuthari vaapesiyum sapadhi,  
Thalli purapedum aham buddhi kondu batha,  
Kollunnu nee chilare, Narayanaya nama.

Salutations to lord Narayana,  
To those who think that there is nothing beyond the world that they see,  
And argue and shout about this, which is their faith,  
And also have faith in their own self only,  
And try to suppress the opinion of all others,  
You give them pangs of death. 46

[Ezhuthachan berates those ignorant people who are materialistic.]

Dhambhaya van marama athinnullil ninnu chila,  
Kombum thalirthavadhiyillatha kay kanigal,  
Anberiya tharuvil vazhayivathinnu gathi,  
Nin pada bakthi, Hari Narayanaya nama.

Salutations to lord Narayana who is Hari,  
Some branches of the big tree of egotism,  
Bears raw and ripe fruits of bad acts and sad effects,  
And a great devotion to your holy feet,  
Is the only one that avoids attachment to this tree. 47

[To those with ego, the only result will be sorrow and pain. The only solution is devotion to God.]

Dhanyohamennu mathi manyohammennu mathi,  
Punyangal cheytha purushan gnanithennu mathi,  
Onnalla kaankoru kodungadu dandhi maya,  
Monnichu koodiyathu, Narayanaya nama.

Salutations to lord Narayana,  
The thought that you are rich,  
The thought that you are respected,  
And the thought that you have done blessed deeds,  
Are like the crowd of dark elephants,  
In the dangerous forest of life. 48

[Egoism is as dangerous as wild elephants in a dark forest.]

Nannayi gathikkoru sahasrara dharayila,  
Thann eethil nin karuna van mari cheythu puna,  
Munnam mula bhakthikku vazhthuvathu,  
Minne krupanilaya, Narayanaya nama.

Salutations to lord Narayana,  
The rain of your grace gives rise,  
To the germination and growth,  
Of divine blessings great,  
That the lotus with thousand petals in me,  
Which becomes the source of my devotion to you,  
Oh great store house of mercy. 49

[It is the grace of God that leads to the success of Yoga in realizing Him.]

Palathum paranju pakal kalayunna navu thava,  
Thiru nama keerthanamithathinayi varenam iha,  
Kaliyaya kalamithilathu kondumoksha gathi,  
Yeluthennu kelpu, Hari Naryanaya nama.

Salutations to lord Narayana who is Hari,  
I wish my tongue engages in singing your names,  
Instead of wasting the day by telling this and that,  
For I hear that that is the only way to salvation,  
In this age of Kali. 50

[Again emphasis shifts to devotion to realize him.]

Phalamillayathe mama vasamakkolla jagathi,  
Malapathramayathati pala nalaruthiyude,  
Alavillayathe velivakameyudippathinnu,  
Kalayathe kaalamiha Narayanaya nama.

Salutations to lord Narayana,  
Without any reason and results,  
Do not make mine in this world,  
Her body which is a vessel of stool,  
For several days of my life,  
And do not waste this time of my life,  
Without the sun rise of heavenly knowledge,  
Which would be of immeasurable benefit. 51

[Ezhuthachan believes that the worldly family life is a waste of time and should better be devoted in search of God.]

Bandhukkalartha gruha puthradhi janamathil,  
Varthichu ninnu bhuvi nin thathwamorkukilum,  
Andhannu kattiyoru kanadi pole puna,  
Rennakkidolla Hari narayanaya nama.

Salutations to lord Narayana who is Hari,  
Do not make me like,  
A blind man seeing a mirror,  
By not showing the principle of yours,  
And drowning me in this world,  
Of relations, wealth, house and sons. 52

[Here Ezhuthachan expresses his opinion that family life is not conducive to spiritual life.]

Bakshippathinnu guha pole pilarnnu mukha,  
Mayyo, kruthanthan iha pimbe nadappu mama,  
Othunna dardhuramurathode pimbe yoru,  
Sarpam kanakke, Hari Narayanaya nama.

Salutations to lord Narayana who is Hari,  
Alas, the god of death walks behind me,  
With a fully opened mouth,  
Which is similar to a cave,  
To swallow me,  
Like the serpent with an opened mouth behind a frog. 53

[The impermanence of life and the need to get salvation urgently is highlighted.]

Manningal annu pirannu annu thottu puna,  
Renthonnu vang manassu dehangal cheytha athu,  
Endinnu melil athu mellam enikku hrudhi.  
Santhoshamayi variga, Narayanaya nama.

Salutations to lord Narayana,  
Let all those actions I did,  
From the time I was born,  
And also that I am likely to do,  
With my words, mind and body,  
Result in happiness to my mind,  
For always and always. 54

[Happy and contented frame of mind is necessary for a clear mind, which would lead to salvation.]



Yathonnu kandathathu Narayana prathima,  
Yathonnu ketthathathu Narayana sruthigal,  
Yathonnu cheythathu Narayanarchanagal,  
Yathonnathokke Hari Narayanaya nama.

Salutations to lord Narayana Who is Hari,  
Let all those I see be idols of Narayana,  
Let all that I hear be news of Lord Narayana,  
Let all that I do be worship to Narayana,  
And let it always be like that for my mind. 55

[The need to do every action dedicated to God without any ego is emphasized.]

Ravi kodi thulayamoru chakram karathiliha,  
Phani rajanum eppozhum irippan, Kidappathinnum,  
Aniyunnathu okke vana malathi kousthubhavu,  
Makame bhavippathinu, Narayanaya nama.

Salutations to lord Narayana,  
If you are going to take a shape in my mind,  
Please hold the holy wheel with a luster of billions of Suns,  
Please sit always on the king of serpents,  
Please wear always the forest garland,  
And the chain with the famous Kousthubha gem. 56

[Ezhuthachan, if he decides to worship a God with form, makes it clear that he would like to worship Vishnu.]

Laksha prakaramodu srushtippathinnu mathu,  
Rakshippathinnu mathu sikshippathinnum iha,  
Vikshepam avarana mee raandu shakthikalum,  
Ningennudichathugal, Narayanaya nama.

Salutations to lord Narayana,  
From you were born,  
The two effects great,  
One of which is an illusion which hides,  
And the other is that aspect,  
Which creates, looks after and punishes,  
In millions of ways. 57

[Both illusion and the power to create, look after and punish is ascribed to Lord Vishnu. This possibly is a justification for preferring to worship Lord Vishnu.]

Vadanam namukku shiki vasanangal sandhyagalu,  
Mudaram namukku dadhi ulakezhu randu miha,  
Bhuvnam namakku shiva, Nayanagal rathri paka,  
Lakame bhavippathinnu, Narayanaya nama.

Salutations to lord Narayana,  
Let my mind be filled with your form,  
To whom the face is the fire,  
To whom the dawn, noon and dusk are cloths,  
To whom ocean is his abdomen,  
To whom his house is the fourteen worlds,  
And his eyes are the day and night. 58

[Further Ezhuthachan describes his Vision of Vishnu in His mega form, which is the universe itself.]

Shakthikku thakka vazhiyitham bajichu bhuvi,  
Thyakthathma deha druda viswasamodu batha,  
Bhakthya kadannu thava trukkal pidippathina,  
Yaykunnathennu, Hari Narayanaya nama.

Salutations to lord Narayana who is Hari,  
Help me Decide on the path,  
Depending on my strength,  
And leave out the strong faith,  
That the body is the real soul,  
Make me pray within my means,  
And with devotion catch your holy feet.,  
And thus attain salvation. 59

[Ezhuthachan clearly brings out the fact that the worship of the formless God is not for every one. For people who cannot understand this concept, he advocates the path of Bhakthi.]

Shadvairigalkku vilayattathinn agaruthu,  
Chittambujam thava hi sadhayana rangamathil,  
Thathrapi nithyavum orikkal irunnarulga,  
Sathya swaroopa, Hari Narayanaya nama.

Salutations to lord Narayana who is Hari,  
Hey God who is the form of truth, please do not allow my lotus like mind,  
As a stage for my six enemies to play and please make it a point,  
To sit there once in a day. 60

[Passion, anger, miserliness, longing, exuberance and competitive spirit are the six enemies. He requests God to make him remember daily.]

Sathya vadami mama bruthyadhi vargamithu,  
Martham kalathra gruha puthradhi jalamathum,  
Okke thawdarpanama adhakkittu, gnanum iha,  
Trikkalkal veenu, Hari Narayanaya nama.

Salutations to lord Narayana who is Hari,  
I am telling the truth, I would give away my wife, son,  
Home, riches, servants and everything I have to you,  
And I would salute you by falling at your feet. 61

[He says that he would give all his worldly possessions to Him, so that he can attain Him.]

Haranum virinjanum mitha amaradhi nayagannu,  
Mariyunnathalla thava marimaya than mahima,  
Arivayi mudhal karalil oru pole ninnarulum,  
Para, Jeevanil theliga, Narayanaya nama.

Salutations to lord Narayana,  
Even the Lord Brama and Lord Shiva,  
As well, as Indra the king of devas, do not understand your greatness in full,  
And so God please be kind enough, to be in my mind always,  
As the basic truth which shines in the minds of all beings. 62

[Ezhuthachan talks here about Lord Vishnu.]

La thwam kalarnnithu lakarathine parichu,  
Tathwam ninakkiloru divyathvam undu thava,  
Kathunna pon mani vilakkenna pole hrudi,  
Nilkkunna nadha, Hari Narayanaya nama.

Salutations to lord Narayana who is Hari,  
Like the weak "la" is a part of the strong "la",  
Your form which I imagine in my mind,  
Is a part of your philosophical formless form,  
Oh God, who always lives in my mind, like the lit golden lamp. 63

[He tells us that the formless form, as far as he was concerned is only a concept which is the end result of his concept of Lord Vishnu.]

Kshariyaya orakshara mathinngennu udhichathithu,  
Lipi ezhum aksharam mithennangu urappu janam,  
Ariyavathalla thava paramaksharasya porul,  
Ariyayumay variga, Narayanaya nama.

Salutations to lord Narayana,  
Experts tell the first alphabet "Aa",  
Is the basis and given rise to,  
All the vowels,  
And the seven groups of consonants,  
And these too are ignorant of the meaning of "Om",  
But please make my mind understand its meaning. 64

[Ezhuthachan talks about the greatness of "Aum", which he says is very difficult to understand even by great scholars.]

Karuna payodhi mama guru nadhan ee sthuthiye,  
Viravodu parthu pizha vazhi pole theeratharulga,  
Durithabdhi than naduvil mariyunnavarkku para,  
Moru pothamayi variga, narayanaya Nama.

Salutations to lord Narayana,  
Let my teacher who is the ocean of mercy,  
Edit this prayer and correct all errors,  
And let this prayer become a boat,  
To cross the sea of Sorrow,  
For those who are struggling in this sea. 65

[Ezhuthachan shows his reverence to his teacher and also tells us that this great work, is going to help people cross the sea of births and deaths.]

Mada mathsaradhigal manassil thodathe matha,  
Mithu kondu vazhthuga namukkum gathikku vazhi,  
Ithu kelkka thanithoru mozhi than padippavanum,  
Pathiya bavambudhiyil, Narayanaya nama.

Salutations to lord Narayana,  
Those who read this,  
Prayer which sings of the religion,  
Without pride and jealousy,  
Would surely attain salvation,  
And also will lead the poet to salvation.  
All those who hears this prayer being sung,  
And even those who read one word of this poem,  
Would not fall in the ocean of birth and deaths. 66

[The great work is concluded with a "Phala Sruthi".]

# Hari Nama Mala Stotram

---

[Composed by King Mahabali]  
Translated by P. R. Ramachander

Govindam Gokulanandam,  
Gopalam Gopikapathim,  
Govardhanodharam Dheeram,  
Tham vande Gomathi priyam. 1

I salute that lord, who is dear to Saraswathi,  
Who gives pleasure to the herd of cows,  
Who brings joy to those in Gokula,  
Who takes care of the cows, who is the Lord of all gopis,  
And who is the hero who lifted the Govardhana Mountain.

Narayanam narakaram,  
Nara veeram Naroathamam,  
Nrusimham, Naganatham,  
Tham vande narakanthakam. 2

I salute the Lord who killed Naraka,  
Who is the Lord Narayna, who has taken a human form,  
Who is a great human hero, who is a great human being,  
Who is Lord Narasimha and who is he lord of serpents.

Peethambaram, Padmanabham,  
Padamaksham, Purushothamam,  
Pavithram, Paramanandam,  
Tham vande Parameshwaram. 3

I salute that God of all gods,  
Who wears yellow colored silk,  
Who has a lotus flower over his belly  
Who has lotus like eyes,  
Who is the purest among all men,  
Who is purity personified,  
And who is the greatest bliss.

Raghavam, Ramachandram cha,  
Ravanarim, Ramapathim,  
Rajeevalochanam Ramam,  
Tham Vande Raghu Nandanam. 4

I salute that son of the clan of Raghu,  
Who is Lord Raghava,  
Who is Lord Ramachandra,  
Who killed Ravana,  
Who is the Lord of Lakshmi,  
Who has lotus like eyes.  
And who attracts all the world.

Vamanam, Viswaroopam,  
Vasudevam, cha Vittalam,  
Visweswaram Vibhum Vyasam,  
Tham vande Veda Vallabham. 5

I salute that Lord of all Vedas,  
Who is Lord Vamana,  
Who is the form of the universe,  
Who is the son of Vasudeva,  
Who is Vittala, the deity of Pandharpur,  
Who is the Lord of all universes,  
Who is the expert of knowledge,  
And who is Veda Vyasa.

Vamadevam, Divyasimham,  
Dayaum, Deena nayakam,  
Daithyarimdeva devam cha,  
Tham Vande Devaki Sutham. 6

I salute that son of Devaki,  
Who is Lord Vamadeva,  
Who is the holy lion,  
Who is store house of mercy,  
Who is the protector of all the oppressed,  
Who is the killer of all asuras,  
And who is the deva of all devas.

Murarim madhavam mathsyam,  
Mukundam dushta mardhanam,  
Munjakesam Maha Bahum,  
Tham vande Madhu Sudanam. 7

I salute the slayer of Madhu,  
Who is the enemy of Mura, who is the consort of Lakshmi,  
Who took the form of Fish, who grants salvation,  
Who punishes bad people, who has hair like munja grass,  
And who has long arms.

Kesavam kamala kantham,  
Kamesam kousthubha priyam,  
Koumodhakidharam krishnam,  
Tham vande kouravanthakam. 8

I salute the god of death of Kouravas,  
Who killed the asura called Kesi,  
Who is the consort of Kamala,  
Who is the lord of Kama Deva,  
Who liked the gem called Kousthubha,  
Who carried a mace called Koumodhaki,  
And who is black in colour.

Bhoodaram, bhuvananandam,  
Bhootheram, bhoothera nayakam,  
Bhavanaikam, Bhujangendram,  
Tham vande bhava nasanam. 9

I salute him who destroys sorrow,  
Who carries the planet earth,  
Who is the cause of happiness for the world,  
Who is the god of all beings,  
Who is the king of all beings,  
Who can be seen just by thought,  
And who has an immeasurable form.

Janardhanam Jagannatham,  
Jagad jandhya vinasanam,  
Jamadagnyam Paramjyothi,  
Stham vande jalasayinam. 10

I salute him, who sleeps on water,  
Who gave pain to the asura called Janan,  
Who is the lord of the entire universe,  
Who is the killer of the darkness of this universe,  
Who is the son of Jamadagni,  
And who is the eternal light.

Chathurbhujam Chidanandam,  
Chanura malla mardhanam,  
Charachara gatham devam,  
Tham vande chakra paninam. 11

I salute him, who holds the holy wheel,  
Who has four hands,  
Who is eternally, ever lastingly happy,  
Who killed the wrestlers Chanura and Malla,  
And who is the divine power of movable and immovable.

Sriyakkaram sriyonadham,  
Sreedharam, Sreevaraprdham,  
Sreevatsa lasitham soumyam,  
Tham vande Sri Sureswaram. 12

I salute him, who is the lord of all devas,  
Who grants all forms of wealth,  
Who is the consort of goddess of wealth,  
Who carries Goddess Lakshmi on his chest,  
Who grants boons requesting wealth,  
Who shines because of Sreevatsa,  
And who is embodiment of tranquility.

Yogeeswaram yagnapathim,  
Yasodananda dayakam,  
Yamuna jala sachayam,  
Tham vande yadunayagam. 13

I salute him, who is the lord of all yadavas,  
Who is the god of all yogis,  
Who is the lord of all yagnas,  
Who is the source of happiness to Yasoda,  
And who has the same luster as the water of Yamuna.

Saligrama sila shuddham,  
Sanka chakropa shobitham,  
Surasura sada sevyam,  
Tham vande sadhu vallabham. 14

I salute him, who is the darling of all good people,  
Who is as clear as the Saligrama stone,  
Who shines holding the conch and the wheel,  
And who is always worshipped by devas and asuras.

Trivikramam tapomurthim,  
Trividhagouga nasanam,  
Tristhalam theertha rajendram,  
Tham vande thulasi priyam. 15



I salute him, who holds the thulasi as dear,  
Who took the giant form of Trivikrama,  
Who is the object of meditation,  
Who destroys the three types of sins,  
Who holds all the three worlds,  
And who is the greatest sacred water.

Anantham aadhi purusham,  
Achyuthm cha vara pradham,  
Aanandam cha sadanandam,  
Tham vande chaga nasanam. 16

I salute him, who cannot be destroyed,  
Who does not have an end,  
Who is the primeval man,  
Who is one without change,  
Who is the giver of boons,  
Who is happiness,  
And who is ever lasting bliss.

Leelaya Dhootha Bhoobaram,  
Loka sathwaika vanditham,  
Lokeswaram cha Sree kantham,  
Tham vande Lakshamana priyam. 17

I salute him, who is dear to Lakshmana,  
Who decreased the load of the world by simple play,  
Who is worshiped by good people of the world,  
Who is the Lord of the world,  
And who is the consort of Goddess of wealth.

Harischa harinaksham cha,  
Harinadham Hari Priyam,  
Halayudha sahayam cha,  
Tham vande Hanmathpathim. 18

I salute him, who is the lord of Hanuman,  
Who is lord Hari,  
Who has deer like eyes,  
Who is the Lord of Hari,  
Who is the darling of Hari,  
And who was assisted by Lord Balarama.

Phala Sruthi:

Harinama krutha mala,  
Pavithrapapanasini,  
Balirajendrachopthascha,  
Kandedharya prayathnatha. 19

Benefits of Recitation:

This garland made out of names of Hari,  
Which is holy and destroys sins,  
Which was composed by Mahabali,  
Should be worn on the neck,  
Even if it is difficult.

# Hari Namashtakam

---

[Octet on Lord Hari]

Translated by P. R. Ramachander

Sri Kesavachyutha mukunda Radangapane,  
Govinda, madhava Janardhana dhanavare,  
Narayanamarapathe, srijagannivasa,  
Jihve japethi sathatham Maduraksharani. 1

Hey tongue, always repeat the sweet letters,  
Kesava,\* Achyutha, Mukunda, He who holds the wheel,  
Govinda, Madhava, Janardhana, killer of asuras,  
Narayana, lord of devas, and he who lives all over the universe.  
\* For meaning of these names look in Vishnu Sahasranama translation.

Sri deva deva, madhusudhana, saranga pane,  
Damodhararnva nikethana, Kaida bhaare,  
Viswambharabharana bhooshitha bhumipala,  
Jihve japethi sathatham Maduraksharani. 2

Hey tongue, always repeat the sweet letters,  
Lord of lords, killer of Madhu, He holds Saranga,  
Damodhara, he who sleeps on the sea, enemy of Kaidabha,  
He who dresses with universe and the king who is well ornamented.

Sri Padma lochana, gada dhara, Padmanabha,  
Padmesha padma pada pavana, padma pane,  
Peethambara ambara ruche ruchiravathara,  
Jihve japethi sathatham Maduraksharani. 3

Hey tongue, always repeat the sweet letters,  
He who has eyes like lotus, he who holds the mace,  
He who has lotus on his belly, He who is the Lord of Lakshmi,  
He who has soft feet like the lotus, he who holds a lotus,  
He who wears yellow silk, he who wears the sky and  
He who has very interesting incarnations.

Srikantha kousthubha dhararathi harabjapane,  
Vishno, Trivikrama, maheedhara, dharma setho,  
Vaikunta vasa, vasudhadhipa, Vasudeva,  
Jihve japethi sathatham Maduraksharani. 4

Hey tongue, always repeat the sweet letters,  
Consort of Sri, holder of Kousthubha, killer of troubles,  
Holder of lotus flower, Vishnu, Trivikrama, lifter of earth,  
Bridge to Dharma, He who lives in Vaikunta,  
King of the earth, Son of Vasudeva.

Sri Narasimha Narakanthaka, kanthamurthe,  
Lakshmipathe, garudavahana, sesha sayin,  
Kesi pranasana, sukesi kireeta moule,  
Jihve japethi sathatham Maduraksharani. 5

Hey tongue, always repeat the sweet letters,  
Narasimha, killer of hell, loved God,  
Lord of Lakshmi, rider of eagle, he who sleeps on Sesha,  
Stealer of life of Kesi and Leader of those praised by women.

Sri vathsa lanchana, surarshabha shankapane,  
Kalpantha varidhi vihara hare murare,  
Yagnesa yagnamaya yagnabhugadhi deva,  
Jihve japethi sathatham Maduraksharani. 6

Hey tongue, always repeat the sweet letters,  
He who has the mark of Sri Vathsa and lord of the devas holding a conch,  
He who is the Vishnu who killed Mura and he who would play in the water at  
deluge,  
He Who is the god of Yagna\* and is full of yagna and is the primeval God  
who enjoys Yagna.  
\* Fire sacrifice.

Sri Rama ravana ripo, raghu vamsa ketho,  
Sithapathe, dasaradathmaja, Rajasimha,  
Sugreevamithra mruga vedhana chapa bane,  
Jihve japethi sathatham Maduraksharani. 7

Hey tongue, always repeat the sweet letters,  
Rama who is the enemy of Ravana, the star of the clan of Raghu,  
Lord of Sita, son of Dasaratha, lion among kings.

Sri Krishna vrushnivara yadhava radhikesa,  
Govardhanodharana kamsa vinasa soure,  
Gopala venu dhara pandu suthaika bandho,  
Jihve japethi sathatham Maduraksharani. 8

Hey tongue, always repeat the sweet letters,  
Krishna, the blessing of Vrushni clan, cowherd, lord of Radha,  
He who lifted Govardhana, He who killed Kamsa,  
Gopala, He who holds the flute and friend of the sons of Pandu.

Ithyashtakam Bhagavatha sathatham nara yo,  
Namangitham patathi nithya mananya chetha,  
Vishno param padamupaithi punarna jathu,  
Mathu payodhara rasam pibadeeha sathyam. 9

That man who reads this octet of the names,  
Of God daily with mind focused on reading,  
Would attain the ultimate place of Vishnu,  
And would truly never, ever drink mother's milk.

# Hari Narayana Keerthanam

---

Translated by P. R. Ramachander

[This prayer is written for chanting during Bhajans (mass singing of prayers). The words should be very musical and easy to follow for all which is suitable for Bhajan.]

1. Hari Narayana Govinda,  
Jaya Narayana Govinda,  
Hari Narayana, Jaya Narayana,  
Jaya Govinda, Govinda.

Hari is Narayana and Govinda,  
Victory to Narayana and Govinda,  
Hari is Narayana, Victory to Narayana,  
Victory to Govinda, Govinda.

2. Bhaktha jana Priya Govinda,  
Pankaja lochana Govinda,  
Bhaktha jana Priya, Pankaja Lochana,  
Paramananda Govinda.

Darling of devotees, Govinda,  
Lotus eyed Govinda.  
Lotus eyed darling of devotees.  
Oh Divine joy, Govinda.

3. Mathsya khalebhara, Govinda,  
Vathsakapalaka Govinda,  
Mathsya khalebhara, vathsakapalaka,  
Sri Vathsankitha Govinda.

God with body of fish, Govinda,  
Protector of calves, Govinda,  
Fish bodied one who protects calves,  
Oh God who is adorned Sri Vathsa, Govinda.

4. Dharma parasraya Govinda.  
Karma vinasana Govinda,  
Dharma parasraya, Karma vinasana,  
Koorma thano jaya Govinda.

Depended by followers of Dharma, Govinda,  
Destroyer of Karma, Govinda,  
Destroyer of Karma depended by followers of Dharma,  
Oh Tortoise bodied Govinda, victory to you.

5. Druthakiti moorthe, Govinda,  
Hrudha jagadarthe Govinda,  
Druthakiti moorthe, hruda Jagadaethe,  
Shubhajana keerthe, Govinda.

God who assumed a form of Hog, Govinda,  
God who lifted the earth, Govinda,  
The god who assumed the form of a hog and lifted the earth,  
Oh God praised by good people, Govinda.

6. Narahari Vighraha Govinda,  
Namithanugraha Govinda,  
Narahari vighraha Namithanugraha Govinda,  
Hatha ripu vighraha Govinda.

God who assumed form of man lion, Govinda,  
God who blesses worshippers, Govinda,  
God who assumed man-lion form and blessed worshippers,  
Oh God who killed his enemies, Govinda.

7. Vamana murthe Govinda,  
Pavana keerthe Govinda,  
Vamana murthe, Pavana Keerthe,  
Mohana murthe Govinda.

God who assumed form of Vamana, Govinda,  
God who purifies, Govinda,  
God who became Vamana and who purified,  
Oh God with a pretty form, Govinda.

8. Bharga mukhasraya Govinda,  
Garga nishevitha Govinda,  
Bharga mukhasraya, garga nishevitha,  
Bhargava Rama, Govinda

God who obeyed words of sage Bhargava, Govinda,  
God who followed sage Garga, Govinda,  
God who learned from Garga and obeyed Bhargava,  
Oh Lord who was born as Rama in Bhargava clan, Govinda.

9. Dasaradha nandana, Govinda,  
Dasamukha nasana Govinda,  
Dasaratha nandana, dasamukha nasana,  
Satha mukha sevitha Govinda.

Son of Dasaratha Govinda,  
Killer of Ravana, Govinda.  
The son of Dasaratha who killed Ravana,  
Oh God served by Indra, Govinda.

10. Seeravarayudha, Goviunda,  
Varijalochna Govinda,  
Seeravarayudha, Varijalochna,  
Karana Purusha Govinda.

God armed with a plough, Govinda,  
Lotus eyed God Govinda,  
Lotus eyed God armed with plough,  
Oh cause of everything, Govinda.

11. Vrushni kuleswara Govinda,  
Krishna krupalaya Govinda,  
Vrushni kuleswara Krishna krupalaya,  
Vrushnee pathee Sakha Govinda.

God belonging to clan of Vrushnis, Govinda,  
God who is Krishna, the home of mercy, Govinda,  
God who is a Vrushni, Krishna and home of mercy,  
Oh friend of king of Vrushnees, Govinda.

12. Dushkrutha nasana Govinda,  
Sath kula palaka Govinda  
Dushkrutha nasana, sathkrutha palana,  
Gadgi sareera Govinda.

Killer of bad people Govinda,  
Helper of good people Govinda,  
Killed of bad people and helper of good people,  
Oh God who has the form of Kalki, Govinda.

13. Kamla Vallabha Govinda,  
Kamala vilochana Govinda,  
Kamala vallabha, kamala vilochana Govinda,  
Kali mala nasana Govinda.



Lord of Lakshmi, Govinda,  
Lotus eyed one Govinda,  
Lotus eyed lord of Lakshmi,  
Oh God who destroys ills of Kali age, Govinda.

14. Vasudevathmaja Govinda,  
Vasava mada hara Govinda,  
Vasudevathmaja, vasava madha hara,  
Vasudhga vallabha Govinda.

Son of Vasudeva, Govinda,  
Destroyer of the pride of Indra, Govinda,  
Son of Vasudeva who destroyed the pride of Indra,  
Oh God who is the consort of Lakshmi, Govinda.

15. Chakra Gadhadhara Govinda,  
Sakra nishevitha Govinda,  
Chakra Gadha dhara, sakra nishevitha,  
Nakra madhapaha Govinda.

God holding mace and wheel, Govinda,  
God served by Indra, Govinda,  
God who was Holding mace and was served by Indra,  
Oh God who destroyed pride of Crocodile, Govinda.

16. Neerajalochana Govinda,  
Neeradha mechake Govinda,  
Neeraja lochana meeradha mechaka,  
Narada Sevitha Govinda.

Oh God with lotus like eye, Govinda,  
Oh God who is black like a cloud, Govinda,  
Lotus eyed one coloured like a black cloud,  
Oh God who served by Narada, Govinda.

17. Nanda kumaraka Govinda,  
Vrundavana chara Govinda,  
Nanda Kumaraka vrundavana chara Govinda,  
Vandhitha jana vara Govinda.

Son of Nanda, Govinda,  
Wanderer in Brindavan, Govinda,  
Son of Nanda who wanders in Brindavan,  
Oh God saluted by great people, Govinda.

18. Kalmasha nasaka, Govinda,  
Janma vinasana, Govinda,  
Kalmasha nasana, janma vinasana,  
Sanmaya, chinmaya, Govinda.

Destroyer of deficiencies, Govinda,  
Destroyer of ills of birth, Govinda,  
Destroyer of deficiencies and ills of birth,  
Oh God who is full of goodness and divinity, Govinda.

19. Nischala, nishkala Govinda,  
Nithya niramaya Govinda,  
Nischala, nishkala, nithya niramaya,  
Nirmala nirupama, Govinda.

Motionless, spotless, Govinda,  
God forever devoid of blemishes, Govinda,  
Motionless, spotless, always devoid of blemishes,  
God who is pure and incomparable, Govinda.

20. Sita vallabha, Govinda,  
Radha vallabha, Govinda,  
Sita Vallabha, Radha vallabha,  
Bhama Vallabha, Govinda.

Consort of Sita, Govinda,  
Consort of Radha, Govinda,  
Consort of Sita and Radha,  
Consort of Bhama, Govinda.

21. Lakshmi vallabha Govinda,  
Lakshmana poorvaja Govinda,  
Lakshmi Vallabha, Lakshmana poorvaja,  
Pakshi varasana, Govinda.

Consort of Lakshmi, Govinda,  
Elder brother of Lakshmana, Govinda,  
Consort of Lakshmi who is elder brother of Lakshmana,  
Oh God who sits on the Garuda, Govinda.

22. Rama Raghuthama Govinda,  
Rama Bhruguthama Govinda,  
Rama Raghuthama, Rama Bhrugutham,  
Rama Yadhuthama Govinda.

Rama who is the best in Raghu clan, Govinda,  
Rama who is the best in Bhrugu clan, Govinda,  
Rama who is best in Raghu and Bhrugu clan,  
Rama who is the best in Yadhu clan, Govinda.

23. Ugra parakrama Govinda,  
Vigraha bheeshana Govinda,  
Ugra parakrama, Vigraha Bheshana,  
Sugreeva Priya, Govinda.

Fierce and valorous, Govinda,  
Fearsome to his enemies, Govinda,  
Fierce and valorous and fearsome to his enemies,  
And friend of Sugreeva, Govinda.

24. Sri vathsangitha, Govinda,  
Govathsa Priya, Govinda,  
Sri vathsanmgitha, govathsa Priya,  
Hanumath sevitha, Govinda.

God with Sri vathsa on him, Govinda,  
God who likes sons of cows, Govinda,  
God with Sri Vathsa who likes sons of cows,  
And served by Hanuman, Govinda.

25. Kesava, Madhava, Govinda,  
Madhave, Kesava, Govinda,  
Kesava, Madhava, Madhava, Kesava,  
Kaliya mardhana Govinda.

Kesava, Madhava who is Govinda,  
Madhava, Kesava who is Govinda,  
Kesava, Madhava, Madhava, Kesava,  
Who subdued Kaliya, Govinda.

26. Athasee mechaka Govinda,  
Thulasi bhooshana Govinda,  
Athasee mechaka, Thulasi bhooshana,  
Kala mrudhu bhasana, Govinda.

Blue coloured like flax, Govinda,  
Decorated with Thulasi, Govinda,  
Blue coloured one decorated by Thulasi,  
Who talks softly and sweetly, Govinda.

27. Hara may duritham, Govinda,  
Kuru may kusulam, Govinda,  
Hara may duritham, kuru may Kusalam,  
Bhava may saranam, Govinda.

Put an end to my problems, Govinda,  
Take care of my welfare, Govinda,  
Put an end to problems and take care of me,  
And I surrender to you, Govinda.

# Hari Sarana Sapthakam

---

[Septet on Sri Hari's Protection]  
Translated by P. R. Ramachander

Dheyayam vadanthi shivamevahi kechid anye,  
Sakthim Ganesamaparethu divakaram vai,  
Roopaisthu thairapivibhasiya thasthwameva,  
Thasmath thwmeva saranam Mama Sanka pane. 1

Some say worship lord Shiva,  
Some say worship Goddess Shakthi,  
Some say worship Lord Ganesa,  
And some say worship the Sun god,  
But I know that you are the one,  
Who is shining in those different forms,  
And so you are my only protection,  
Oh Lord who holds the Conch.

No sodharo na janako janani na jaya,  
Naivathmajo na cha kulam vipulam balam vaa,  
Sandrusyathena kila kopi sahaya kale,  
Thasmath thwmeva saranam Mama Sanka pane. 2

Neither the brothers nor the father,  
Neither the mother nor the wife,  
Neither the son nor the family,  
Nor our strength which is great,  
Would be useful in times of need,  
And so you are my only protection,  
Oh Lord who holds the Conch.

No upasitha mada mapyasamaya mahaantha,  
Stheerthani chasthikadhiyani sevithani,  
Devarchanam cha vidhi vannakruthan kadhapi,  
Thasmath thwmeva saranam Mama Sanka pane. 3

Neither have I ever served,  
Great learned ones of religion,  
And nor the sacred waters of fame,  
With religious devotion,  
And nor have I worshipped Gods,  
In the prescribed mode,  
And so you are my only protection,  
Oh Lord who holds the Conch.

Durvasana mama sada parikarshayanthi,  
Chitham sareeramapi roga gana dahanthi,  
Sanjeevanam cha parahasha gaham thadaiva,  
Thasmath thwmeva saranam Mama Sanka pane. 4

Bad thoughts drag my mind,  
Always and always,  
Groups of diseases burn,  
My body always and always,  
And even my mode of life,  
Is in the control of others,  
And so you are my only protection,  
Oh Lord who holds the Conch.

Poorvam kruthani durithani mayathu yani,  
Smruthvakhilani hrudayam parikampathe me,  
Khyatha cha the pathitha pavaa thathu yasmath,  
Thasmath thwmeva saranam Mama Sanka pane. 5

The memory of sins that I committed earlier,  
Makes my heart pain and shiver,  
And you are famous as the one who pardons sins,  
And so you are my only protection,  
Oh Lord who holds the Conch.

Dukham jara janana jamvividashcha roga,  
Kakaswa sookara janir niraye cha patha,  
They vismruthe phalamidham vithatham hi loke,  
Thasmath thwmeva saranam Mama Sanka pane. 6

Forgetting you would result, they say,  
In sorrow due to age, birth and different diseases,  
And birth as crow, bitch or pig,  
And so you are my only protection,  
Oh Lord who holds the Conch.

Vedeshu darama vachaneshu thadha gatheshu,  
Ramayanepi cha purana kadambake vaa,  
Sarvathra sarva vidhinaa gathithasthwameva,  
Thasmath thwmeva saranam Mama Sanka pane. 7

In Vedas and in words of wisdom,  
In the proverbs and in Ramayana,  
And in all the great collection of epics,  
You have been pointed out as the only protection,  
Always and according to all thoughts,  
And so you are my only protection,  
Oh Lord who holds the Conch.

# Hari Stotram

---

Translated by P. R. Ramachander

Jagajjalapalam kachad kanda malam,  
Sarahandraphalam mahadaithyakalam,  
Nabho neelakayam duravaramayam,  
Supadmasahayam Bajeham Bajeham. 1

I worship and worship him,  
Who is the protector of the world,  
Who wears shining garland on his neck,  
Who has a forehead like autumn moon,  
Who is the god of death to great asuras,  
Who has the blue colour of the sky,  
Who has unstoppable powers of illusion,  
And who is the helper to Goddess Lakshmi.

Sadambhodhi vasam galathpushpahasam,  
Jagatsannivasam sathadhithyabhasam,  
Gadhachakra sastram lasad peetha vasthram,  
Hasacharu vakthram Bajeham Bajeham. 2

I worship and worship him,  
Who always lives in the sea,  
Who has a smile like a flower,  
Who lives everywhere in the world,  
Who has the sparkle of hundred suns,  
Who has mace and holy wheel as armaments,  
Who wears yellow cloths,  
And who has a sweet face adorned with smile.

Ramakantaharam sruthivratasaram,  
Jalantharviharam dharabharaharam,  
Chidanandaroopam manogna swaroopam,  
Druthaneka roopam Bajeham Bajeham. 3

I worship and worship him,  
Who is the garland in the neck of Lakshmi,  
Who is the essence of Vedas, Who lives inside water,  
Who lightens the weight of earth,  
Who has a form which is eternally pleasing,  
Who has a form which attracts the mind,  
And who has assumed several forms.



Jarajanma Heenam parananda peetham,  
Samadana leenam sadaivanaveetham,  
Jagajjanma hethum suraneeka kethum,  
Trilokaika sethum Bajeham Bajeham. 4

I worship and worship him,  
Who does not have birth or aging,  
Who is full of eternal happiness,  
Who is always interested in peace,  
Who does not have anything new,  
Who is the cause of birth of this world,  
Who is the protector of the deva army,  
And who is the bridge between the three worlds.

Kruthamnayaganam khagadhisayanam,  
Vimukthernidhanam hararadhimanam,  
Swabakthanukoolam jagadvrukshamoolam,  
Nirastharthasoolam Bajeham Bajeham. 5

I worship and worship him,  
Who is the singer of the Vedas,  
Who rides on the king of birds,  
Who is the cause of salvation,  
Who kills enemies of Lord Shiva,  
Who is very partial to his devotees,  
Who is the root of the tree of the world,  
And is the exterminator of all sorrows.

Samasthamaresam dwirephabha klesam,  
Jagat bimba lesam hrudakasa desam,  
Sada divya deham vimukthakhileham,  
Suvaikuntageham Bajeham Bajeham. 6

I worship and worship him,  
Who is the lord of all devas,  
Who has a pretty hair frequented by bees,  
Who has this earth as a part of him,  
Who has a body as clear as the sky,  
Who always has a holy mien,  
Who has no attachments to this world,  
And has Vaikunta as his home.

Suralibalishtam Trilokivarishtam,  
Gurannangarishtam swaroopaikanishtam,  
Sadyudhadheeram mahaveeraveeram,  
Bhambhoditheeram Bajeham Bajeham. 7

I worship and worship him,  
Who is the strongest among devas,  
Who is the greatest among the three worlds,  
Who is the heaviest among heavy people,  
Who is always heroic in battles,  
Who is the great hero of heroes,  
And takes you across the sea of life.

Ramavamabhagam thalanagna nagam,  
Kruthadeethayagam gatharagaragam,  
Muneendrai sugeetham surai sapareeham,  
Ganougairaathetham Bajeham Bajeham. 8

I worship and worship him,  
Who keeps Lakshmi on his left side,  
Who can be approached by Yagas,  
Who is not interested in anything,  
Who carried the Govardhana Mountain,  
Who is pure music to great sages,  
Who is served by Devas,  
And who is above all beings.

Phala Sruthi

Idham yasthu nithyam samadhaya chitham,  
Padeth ashtakam kashta haram murare,  
Savishnor vishokam druvam yathilokam,  
Jarajanmasokam punar vidathe no.

The one who reads with peace,  
This octet on Hari,  
Which is the destroyer of sorrow,  
Would definitely reach the world of Vishnu,  
Which is always without sorrow,  
And he would never undergo sorrow ever.

# Hayagreeva Kavacham

---

[Armour of Hayagreeva]

Translated by P. R. Ramachander

[Hayagreeva is a horse faced form of Lord Vishnu. There are several stories about the origin of this God. He is included in the minor incarnations of Lord Vishnu. It is known that he killed an asura called Hayagreeva who had a horse's head. People who follow Vaishnavism believe that he is the God of knowledge. This Kavacham is from Atharva Veda.]

Asya Sri Hayagreeva kavacha maha manthrasya, Hayagreeva Rishi,  
Anushtup Chanda, Sri Hayageevo Paramathma devatha.

For the great manthra called "the armour of Hayagreeva", the sage is Hayagreeva, the meter is Anushtup and God addressed is the divine God Hayagreeva.

Om sreem (Hreem) Vageeswaraya nama ithi Bheejam  
OmkleemVidhyadharaya nama ithi Sakthi  
Om Sou Vedhanidhaye nama ithi keelakam  
Om nama Hayagreevaya Shukla varnaya Vidhyamoorthaye, jnanamoorthaye,  
omkarachyuthaya brahma vidhya pradhaya swaha.

The seed is "Om sreem (Hreem) salutations to the God of words."  
The power is "Om kleem salutations to one who carries knowledge."  
The nail is "Om Sou salutations to the treasure house of Vedas."  
Om salutations to Hayagreeva who is white coloured, who is the form of knowledge, who is the form of wisdom, Who is Achyutha with Om, God who gives knowledge of Brahman Swaha.

Dhyanam

1. Kalasambudhi sangasa, kamalayatha lochanam,  
Kalanidhi kruthaa vasam. karnikanthara vasinam.

One who is in the water of sacred water pot, One who has eyes like lotus flowers,  
One who lives in the works of treasures of art, who lives in the pericarp of lotus.

2. Jnana mudraksha layam, Sankha chakra sathkaram,  
Bhoosha kirana sandhoha, virajitha digantharam.

He who is merged with the seal of wisdom, Who holds in his hands the conch and the wheel,  
Who shines in all directions due to the very many ornaments he wears.

3. Vakthrabja nirgatho dhama, vani santhana shobitham,  
Devatha sarva bhoumam tham dhyayeth abheeshtartha sidhaye.

You can see a garland around his neck and he shines along with Goddess Saraswathi and children,  
He is the greatest among Devas and so I meditate on him to fulfill all my desires.

Kavacham

4. Hayagreeva sira pathu, lalata Chandra madhyaga,  
Sasthra drushtir drusou pathu, sabdha brahmathmaka sruthi.

Let Hayagreeva protect my head, and let my forehead be protected by one who is in the middle of the moon,  
Let the one with scientific vision protect my eyes and the soul of sound of Brahma protect my hearing.

5. Granam gandhathmaka pathu vadanam yajna sambhava,  
Jihvaam vageeswara pathu, mukundo dantha samhathee

The soul of scents protect the nose and let the face be protected by the soul of Yajna,  
Let the tongue be protected by God of speech and let Mukunda protect the row of teeth.

6. Oshtam Brahmathmaka pathu, pathu Narayano adharam,  
Shivathmaka chibukam pathu kapolou kamala parbhu.

Let my upper lips be protected by soul of Brahma, and let Narayana protect my lower lip,  
Let my chin be protected by soul of Shiva and cheeks by the Lord of Goddess Lakshmi.

7. Vidhyatma peetakam pathu, kantam nadathmako mama,  
Bhujou chatur bhuj pathu karou daithyendra mardhana.

Let the soul of knowledge protect my seat, let my neck be protected by the soul of voice,  
Let my arm be protected by the one with four hands, let my hand be protected by one who killed the king of Daithyas.

8. Jnanathma hrudayam pathu, viswathma thu kucha dwayam,  
Madhyamam pathu sarvathma, pathu peethmabara katim.

Let the soul of wisdom protect my chest, let the soul of universe protect both  
my breasts,  
Let my middle be protected by the soul of everything, let my waist be  
protected by him who wears yellow silk.

9. Kukshim kukshistha viswo may,  
Bali bango valithrayam,  
Nabhim padmanabho avyadh,  
Guhyam guhartha bodha kruth.

Let me belly be protected by him who has the universe in his belly,  
Let those three rinkles be protected by him who stopped Mahabali,  
Let the belly button be protected by Padmanabha,  
Let the private parts be protected by him who makes us understand the  
secret meanings.

10. Ooru Damodhara pathu, Janhuni Madhusoodana,  
Pathu Janghe Maha Vishnu, gulphou pathu Janardhana.

Let my thighs be protected by Damodhara, let my knee be protected by killer  
of Madhu,  
Let my shanks be protected by Mahavishnu, let my ankles be protected by  
Janardhana,

11. Dhathoon Nadigatha pathu, Bharyaam Lakshmipathir mama,  
Puthraan Viswakudumbi may pathu, Bandhun Sureswara.

Let secretions of my body be protected by one who goes to the pulses.  
Let my wife be protected by consort of Lakshmi,  
Let my son be protected by him to whom world is his family,  
Let my relatives be protected y God of devas.

12. Mithram mithrathmaka pathu vahnyathma sathru samhathi,  
Praanaan vayvathmaka pathu kshethram viswambrathmaka.

Let the soul of Sun God protect my friends, let the soul of fire protect against  
the collection of enemies,  
Let the soul of wind protect my soul, let my body be protected by the soul of  
the sky.

13. Varunathma rasaa pathu, Vyomathma hrud guhantharam,  
Diva rathram Hrishikesa, pathu sarvam Jagad guru.

Let the soul of Varuna protect your juices, let the soul of the sky protect the inside of your heart,  
Let Hrishikesa protect me day and night and let the teacher of the world protect everything.

14. Vishame sankate chaiva pathu kshemam karo mama,  
Sachidananda roopaa may jnanam rakshathu sarvadaa.

When I am in trouble or sorrow, please make me pleasurable,  
Oh God of the form of divine joy, let my wisdom protect me always.

15. Prachyam rakshathu Sarvathma, Agneyaam Jnana deepika,  
Yamyam bodha pradhaapathu nairyathyaam chidghana prabha.

Let the soul of all protect the east, let south east be protected by the light of wisdom,  
Let south be protected by one who brings us to consciousness,  
Let south west be protected by the heavy divine light.

16. Vidhya nidhisthu varunyaam, vayavyaam chinmayo aavathu,  
Kaubheryaam vithadha pathu aiswaryaam cha jagad guru.

Let the west be protected by treasure of knowledge,  
Let North west be protected by the all pervading divine,  
Let North be protected by the one who gives wealth,  
And the North east be protected by the teacher of the world.

17. Oordhwam pathu Jagatswami, pathwadathath parapara,  
Raksha heenam thu yath sthanam rakshathwa Akhila Nayaka

Let the upper side be protected by God of the world.  
The direction towards our feet be protected by the most divine among divines.  
And let all those spots where there is no protection,  
Let all those spots be protected by the Lord of everything.

18. Yevam nyastha sareero asou sakshad Vageeswara bhaved,  
Ayur arogyam aiswaryam sarva sasthra pravaktharam.

This body when given up would become the real God of speech,  
And would get long life, health, wealth and expertise in all Sasthras.

19. Labhathe naathra sandeho, haya greeva prasadata,  
ltheedham keerthitham divyam kavacham deva poojitham.

Without any doubt they would get, the grace of God Hayagreeva  
If they sing this divine armour which is worshipped by devas.

lthya atharvana vede, Manthra khande, poorva samhithayam, Hayagreeva  
kavacham samaptham.

Thus ends the armour of Hayagreeva which occurs in the Poorva Samhitha  
(Early Collection) on the book of Manthras which occurs in Atharva Veda.

# Hayagreeva Sampada Stotra

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[Prayer to Earn Hayagreeva]

By Vadhi Raja

Translated by P. R. Ramachander

[Hayagreeva is a horse faced form of Lord Vishnu. There are several stories about the origin of this God. He is included in the minor incarnations of Lord Vishnu. It is known that he killed an asura called Hayagreeva who had a horse's head. People who follow Vaishnavism believe that he is the God of knowledge. This stotra is written by a great Savant belonging to the Dvaita tradition.]

1. Hayagreeva, Hayagreeva, Hayagreeva ithi Vaadinam,  
Nara muchyanthi paapaani daridrymiva yoshitha,

That Man who chants Hayagreeva, Hayagreeva, Hayagreeva,  
Would escape from sins like, one having a wife escapes from poverty

2. Hayagreeva, Hayagreeva, Hayagreeva yo Vadeth,  
Tasya nissarathe Vani jahnu kanya pravaahaath,

To the one who keeps on telling Hayagreeva, Hayagreeva, Hayagreeva,  
The speech would flow like the flow of river Ganges

3. Hayagreeva, Hayagreeva, Hayagreeva yo Dhvani,  
Vishobhathe sa vaikuntakavato udghatanakshama,

The sound of Hayagreeva, Hayagreeva, Hayagreeva,  
Would shine in Vaikunta and would get its doors opened.

Phala Sruthi

Sloka thrayam idham punyam Hayagreeva Padamkitham,  
Vadhi Raja yathi Proktham padathaam sampadhaam padham

These blessed three verses which decorate the feet of Hayagreeva,  
Were told by Vadiraja and if read would earn the position of Hayagreeva.

Ithi Sri Madhavadhi raja poojya charanaviranchitham Hayagreeva Sammodha  
Stotram Sampoornam



This the prayer of Hayagreeva which earns is offered to the feet of Saint Madhwa who is worshipped by the kings

Bharathi RamanaMukhyaprnanthargatha Sri Krishnarpanam asthu

This is offered to Lord Krishna who is inside the Saint Madhwa who entertains Goddess Saraswathi.

# Indra Krutha Krishna Stotram

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[Indra's Prayer to Lord Krishna]

Composed by Lord Indra

Translated by P. R. Ramachander

[Here is a rare, remarkable and very musical prayer detailing the pranks of Lord Krishna as a boy in Brindavan. After reading this, I am wondering why it did not become one of the very popular prayers addressed to Lord Krishna.]

Aksharam param brahma jothi roopam sanathanam,  
Gunatheetham nirakaram swecha mayam anathkam. 1

Bhaktha dhyanaya sevayai nana roopa dharam varam,  
Shukla raktha peetha shyamam yugankramanena cha. 2

Shukla theja swaropascha sathye sathya swaroopinam,  
Threthayam kunkumakaram jwalantham brhama thejasa. 3

Dwapar peetha varnancha shobitham peetha vasasa,  
Krishna varnam kalou krishnm paripoorna thamam prabhum. 4

Nava dhara dharothkrushta nava Sundara vigraham,  
Nandaika vandanam vande yasoda nandanam prabhum. 5

I salute the son of Nanda and the darling of Yasoda,  
Who never decays, who is the glittering form of Para Brahma,  
Who is beyond properties, who does not have form,  
Who takes the form as per his wish, who does not have end,  
Who assumes various forms for his devotees to meditate and serve,  
Who according to yugas is white, red, yellow and black,  
Who takes the form of truth, white in colour in Tretha yuga,  
Who is shining red and glittering like Brahma in Dwapara yuga,  
Who shines in his yellow form dressed in yellow silk in Krutha yuga,  
Who is the lord who is black and entire in the age of Kali,  
And who assumes the new pretty form similar to the new cloud.

Gopika chethana haram radha pranadhikam param,  
Vinodha murali shabdha, kurvantham kouthukena cha. 6

Roopenaa prathimenaiva rathna bhooshana bhooshitham,  
Kandarpa koti soundaryam bhibratham santhameeswaram. 7

I salute that lord of peace, who is as pretty as billions of Gods of love,  
Who steals the minds of Gopis, who is more dear than her soul to Radha,  
Who just for fun plays the peculiar sounds of the flute,  
Who has unmatched form and who adorns himself with gem studded ornaments.

Kreedantham radhayta sardham, vrundaranye cha kuthra chith,  
Kuthra chinnir janaranye radha vaksha sthala sthitham. 8

Jala kreedam prakurvantham, radhaya saha kuthrachith,  
Radhika kabari bharam kurvantham kuthra chidwane. 9

Kuthra chithadika pade datha vandal malakthakam,  
Radha charvitha thamboola, grahnadham kuthra chinmudha. 10

Pasyantham kuthra chidradhaam pasyanthim vakra chakshusha,  
Datha vanthascha radhaai kruthwa malancha kuthra chid. 11

Kuthrachid radhaya sardham gachantham rasa mandalam,  
Radha datham gale maalam druthavanthascha kuthrachith. 12

I salute that God who some times plays with Radha in the forest,  
Who lies on the chest of Radha in the forest,  
Who some times is busy playing love sports in water with Radha,  
Who some times makes up the hair of Radha in the forest,  
Who some times in the forest paints the feet of Radha,  
Who some times chews the half chewed Thamboola given by Radha,  
Who some times stares at Radha with side long glances,  
Who some times makes a garland of flowers and gives to Radha,  
Who some times goes with desire to the group dance with Radha,  
And who some times wears the garland made by Radha herself.

Sardham gopalikabischa viharanthascha kuthrachid,  
Radhaam graheethwa gachantham thaam vihaya cha kuthrachid. 13

Viprapathni dathamannam bhkthavanthascha kuthrachid,  
Bhukthavantham thala phalam balakai saha kuthrachid. 14

Vasthram goapalikanancha harantham kuthra chid mudha,  
Gavam ganam vyaharantham kuthrachid balakai saha. 15

Kaliya moordhni padabhjam datha vanthascha kuthrachid,  
Vinodha murali shabdham kurvantham kuthra chid mudha. 16

Gayantham ramya sangeetham kuthrachid balakai saha,  
Nandaikanandanam yasodanandanam prabhum. 17

I salute the son of Nanda and the darling of Yasoda,  
Who some times used to wander listlessly with Gopis,  
Who some times holds Radha and some times leaves her out and goes,  
Who some times ate the food given by the wife of a Brahmin,  
Who some times ate the fruit of Palmyra with the boys,  
Who just for fun some times steals the apparel of Gopis,  
Who along with children sings and follows the cows,  
Who some times used to place his feet on the head of Kalia the serpent,  
Who just for fun used to make pleasing sounds using his flute,  
And who some times used to sing pleasing songs along with other kids,

Indra krutham stotram nithyam bhakthya cha ya padeth,  
Iha prapya drudaam bhakthimanthe dasyam labheth druvam. 18

Janma mruthyu jara vyadhi sokebhyo muchyathe nara,  
Nahi pasyathi swapnepi yama dhootham yamalayam. 19

If this prayer which is composed by Indra is read with devotion,  
Then definitely one will get unflinching devotion and service of the lord,  
And also would get rid of sorrow caused by birth, death, old age and  
diseases,  
And also one will not even in our dream see messengers of death or the land  
of Yama.

# Indra Sthuthi

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Translated by P. R. Ramachander

[To bring down the pride of Indra, Lord Krishna advised the cowherds to discontinue the worship of Indra and instead worship Govardhana mountain. Enraged by this Lord Indra attacked Gokula by torrential rain. The Lord lifted the mountain and under it, the entire Gokula was protected. Humbled by the Lord, Indra prayed to him. This prayer occurs in Tenth Skanda, Twenty Seventh Chapter and Slokas 4-13. I have consulted the translation of this prayer by Smt. Sudha Devi Ramkumar in her book in Tamil called Sri Krishna Sthuthi Malai and the translation by Sri C. I. Goswami in his English Translation of Bhagawatham published by Gita press, Gorakhpur.]

1. Vishdha thathwam thava dhama shantham,  
Thapomayam dwastha rajastha maskam,  
Maaya mayoyam guna sampravaho,  
Na vidhyathe they agra hana anu bandha.

Your peaceful abode is the principle of purity,  
It is full of penances and devoid of Rajas and Thamas,  
And the tide of characters created by your illusion,  
Does not reach here and persists only through ignorance.

2. Kuthaa nu thadwethava yeesa thathkruthaa,  
Lobhaadhayo ye abudha linga bhaava,  
Thadaapi dandam bhagwan vibhothim,  
Darmasya gupthyai khala nigrahaaya.

In spite of even an iota of greed and other qualities,  
Which cause rebirth and are the sign of ignorant,  
Does not exist in you, you have taken the rod of punishment,  
For punishing the bad and protecting the good, Oh God.

3. Pitha guru sthwam jagathaam adheeso,  
Durathyaya kala upatha danda,  
Hithaaya swecha thanubhi sameehase.  
Manam vidhunvan jagadheesa maaninam.

Father and teacher you are, Oh Lord of the universe,  
And you hold the scepter of the impassable time,  
And take the form that pleases you,  
And punish those who falsely think that they are Gods.

4. Ye madh vidhaagnaa jagadheesa maanina,  
Thwaam veekshya kale abhayamasu than madham,  
Hithwaa aarymargam prabha janthya pasmayaa,  
Yeehaa khalaanaam api they anusasanam.

Fools like me think that we are the lords of universe,  
But seeing you, we shake of our pride too quickly,  
For, you without feeling of ego, face dangers peacefully,  
And punish the bad ones, simply by your discipline.

5. Sa thwam mamaiswarya madha pluthasya,  
Krtuthaga sasthe avidhusha prabhavam,  
Kshanthum prabho adharhasi mooda chethaso,  
Maivam punarboonmathireesa may asathi.

Due to the fact that I was immersed in the pride of wealth and power,  
And being ignorant of your greatness I troubled and sinned against you,  
And so Oh Lord pardon my not suitable foolish pride and also protect me,  
From doing such wrong things, like falling into this type of deceit.

6. Thavaa avatharoo ayam adhokshajeha,  
SWayambharanaa muru bhara janmnam,  
Chamupthinama bhavaaya deva,  
Bhavaya Yushasath charananu varthinaam.

Oh God who is above the self perception, your incarnation,  
Is meant to exterminate great valorous people,  
Who are themselves burden to this earth,  
And also capable of making others burden to the world,  
And also to protect devotees who worship your feet.

7. Namasthubhyam bhagawathe, purushaya mahathmane,  
Vaasudevaaya Krishnaaya sathwathaam pathaye nama.

Oh God, O h Purusha, Oh great one, my salutations to you,  
Oh Vasudeva, Oh Krishna, oh protector of devotees, I salute you.

8. Swachandho patha dehaaya, vishudha Jnana murthaye,  
Sarvasmai sarva bheejaaya, sarva bhoothatmane nama.

Oh God who can take any form that you like,  
Oh God who is personification of pure wisdom,  
Oh God who is everything and is the seed of all beings,  
Oh God who is the soul of all beings, My salutations.

9. Mayedham Bhagawan goshta naasaya sara vayubhi,  
Cheshtitham vihathe yagnye, maninaa theevramanyunaa.

Due to the obstruction to my worship, I tried the mischief,  
Of destruction of Vruja by torrential rain and wind,  
Since I was filled with pride and violent anger.

10. Thwayesa anugruhithosmi dwastha sthambho vrudhodhyama,  
Iswaram guru mathmaanam thwamaham saranam gatha.

My efforts were put to naught and my pride was crushed, Oh teacher of my  
soul,  
And I have received your blessings and I have surrendered to you.

# Jagannatha Sahasra Nama Stotram

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Translated by P. R. Ramachander

[There was a great King called Indra Dhyumna in Orissa, who was a great devotee of Lord Vishnu. One great scholar once told him about a very rare but extremely holy form of Lord Vishnu called Neela Madhava. The King send all his courtiers in search of this great form of Lord Vishnu. Except one minister called Vidhyapathi all of them failed. Vidhyapathi with extreme difficulty located Neela Madhava being worshipped by a gentleman called Vishvavasu belonging to a tribe called Sabara. On his information, the King Indra Dhyumna did reach the place where he found Neela Madhava but was disappointed as he was not able to see the god there. However, he was instructed by God Nila Madhava to construct a temple on the top of the Neeladri (Blue Mountain) and get a wooden statue of him consecrated there by Lord Brahma. The God instructed the King to collect the wooden piece sent by him to carve out the idol of the god. It is believed God himself came in the form of an artist to carve the statue. He instructed that he should work alone and should not be disturbed. He said he would work inside the temple and the doors should be closed. Unable to stifle his anxiety to see the God, the King one day opened the doors of the temple. The Statues of Krishna, Balabadra and Subadra were not completely finished and did not have legs and arms. The God ordered the King to worship him in that form only. This is the Lord Jagannatha of Puri and this Sahasra Namam is written about him. But I could not see the one thousand names of the Lord in the Sahasra Namam. Possibly some part of it is missing and I could locate only 577 names. The Sanskrit and Tamil text can be viewed at: [docs.google.com](https://docs.google.com) and [knramesh.blogspot.in](http://knramesh.blogspot.in).]

1. Deva dhanava gandharava Vidhyadharoragai,  
Devyamaanam sadaa charu koti surya sama prabham

The God who is always served by devas,  
Asuras, Gandharwas and Vidhyadharas is pretty,  
And shines like billions of suns.

2. Dhyayen Narayanam devam Chathur varga phala pradham,  
Jaya Krishna Jagannadha, jaya sarvadhi nayaka.

I meditate on God Narayana, which leads to four types of results,  
Victory to Krishna who is god of universe, victory to the lord of all.



3. Jaya sesha Jagat vandhya Padambuja namosthutte.

Victory to the lotus saluted by Adhi Sesa and the world.

Yudhishtira Uvacha:-

Yudhishtira said:-

4. Yasya prasaadath sarvam, yasthu Vishnu Parayana,  
Yasthu dhatha Vidathaa cha yasya sravam paro bhaveth.

By whom everything would be happy, By whom Vishnu can be studied,  
Who is the giver and creator and by whom everything becomes divine.

5. Yasya Maayamayam Jaalam trilokyam sa chara charam,  
Marthyascha mruga thrushnaayaam bramayathyapi kevalam.

Through his illusion and trick all moving and not moving things,  
And all men and animals are confused by desire.

6. Namayaham jagat preethyaa naamaani cha jagatpathe,  
Brahathya khadtham yach cha thanme kadham sampratham.

I salute him who loves the world and please tell in detail,  
The names of that lord of the world, so that I can tell them properly.

Bhishma Uvacha:-

Bhishma said:-

7. Yudhishtira Maha Baho, kadhyami srunushva may,  
Jagannadasya naamaani pavithrani shubhaani cha.

Oh greatly valorous Yudhishtira, I will tell, be pleased to hear.  
The names of Jagannadha which are holy and auspicious.

8. Maayaya yasya samsaro vyaprutha sa charachara,  
Yasya prasadacha Brahmaanam sruthwaa Paathi cha sarvadhya.

He who has spread by illusion among all moving and not moving things,  
And through his grace Lord Brahma is able to create for always.

9. Brahmaadshi dasa dik paalan Maaya vimohithaan khalu,  
Yasya cheshtaa avarohascha Brahmanda Khanda gochara.

Brahma and other guardians of ten directions are bewitched by him,  
And due to his movement and progress the universe appears in pieces.

10. Dhayaa vaa mamathaa yasya sarva bhoothershu sarvaga,  
Sathya Dharma vibhooshasya Jagan nathasya sarvatha.

Through the pity and affection of Jagananatha,  
All the beings spread all over are ornamented with truth and dharma.

11. Kadhataami sahasrani naamaani thava cha Anagha

I will now tell his one thousand names which are invaluable.

Jape Viniyoga  
The chanting is being done.

Om Asya mathruka manthrasya, Sri Veda Vyasa rishi, Anushtup chanda, Sri  
Jagannadho devatha, BHagawatha Sri Jagannadhasya preethyartham,  
Sahasranama paatane viniyoga.

To the mother chant, the sage is Veda Vyasa, the meter is Anushtup, the God  
addressed is Jagananadha and the thousand names are being read as per  
the wishes of God Jagananadha.

Dhyanam  
Meditation

Neeladrai Sankha madhye, satha dala Kamale rathna simhasanastham,  
Sarvalankara yuktham nava Ghana ruchiram samyutham chagrajena,  
Badraya vaama parswe, Radha charana yutham, brahma rudrendra  
vandhyam,  
Vedaanaam saaram, eesam swajana parivrutham Brahma daro smarami.

On the blue mountain, in the middle of the conch sitting on a gem studded  
throne in the middle of a lotus flower with hundred petals,  
Completely decorated in a new charming profound way along with his elder  
brother,  
With Subadra on his left side and I meditate on the god carrying Brahma  
surrounded by his own people.

1. Chathurbhujo - One with four hands.
2. Jagannadho - Lord of the universe.
3. Kantha Shobitha Kousthubha - One whose neck shines with Kousthubha.
4. Padmanabho - One who has lotus on his belly.
5. Lokanadho - Lord of the earth.
6. Vedagarbha - One who has Veda within him.
7. Chandra Suryo Viloohana - One who sees through Sun and the moon.
8. Jagannadho - Lord of universe.

9. Lokanadho - Lord of the earth.
10. Neeladreesa - God of the blue mountain.
11. Para - Divine one.
12. Hari - Lord Vishnu.
13. Dhenabandhu - The relation of the suffering ones.
14. Dhaya Sindhu - The sea of mercy.
15. Krupalu - The merciful God.
16. Jana Rakshaka - The one who protects people.
17. Kambhupani - One who holds the conch.
18. Chakrapani - One who holds the discuss.
19. Padmanabha - One who has a lotus on his belly.
20. Narothama - The best among men.
21. Jagathaam Palaka - One who protects the world.
22. Vyapi - One who is spread.
23. Sarva Vyapi - One who is spread everywhere.
24. Sureswara - God of the devas.
25. Lokaraja - King of the people.
26. Devaraja - King of devas.
27. Sakro Bhoopascha Bhoopathi - King of Indra and other Kings.
28. Neeladri Pathi Nadha - The lord of the King of blue mountain.
29. Anantha - The endless one.
30. Purushothama - The Best among Purushas.
31. Tharkshyo Adhyaya - One whose talk is golden.
32. Kalpa Tharu - The wish giving tree.
33. Vimala Preethi Vardhana - One who increases our love to purity.
34. Balabadhara - Balarama.
35. Vasudeva - Son of Vasudeva.
36. Madhava - Lord of Knowledge.
37. Madhu Sudana - Killer of Madhu.
38. Daityari - Killer of asuras.
39. Pudarikaksha - One who has lotus like eyes.
40. Vanamali - One who wears a forest garland.
41. Balipriya - One who likes Mahabali.
42. Brahma - Brahma the creator.
43. Vishnu - Vishnu the care taker.
44. Vrushni Vamso - One belonging to the clan of Vrushnis.
45. Murari - The killer of Mura.
46. Krishna - Lord Krishna.
47. Kesava - He in whom Brahma, Vishnu and Shiva reside.
48. Srirama - Lord Rama.
49. Sachidananda - The divine joy.
50. Govinda - He who is the chief of the cows.

51. Parameswara - He who is the divine God.
52. Vishnu - He who is peace.
53. Jishnu - He who wins.
54. Mahavishnu - The great Lord Vishnu.
55. Prabhavishnu - He who is in every being.
56. Maheswara - God of gods.
57. Loka Kartha - The one who created the world.
58. Jagannadha - The Lord of the universe.
59. Mahikartha - The Lord of the earth.
60. Mahayasa - One with great fame.
  
61. Maharshi - The great sage.
62. Kapilacharya - The Great Guru Kapila.
63. Lokachari - One who travels all over the world.
64. Sura - The deva.
65. Hari - He who destroys birth and death.
66. Aathma - He who is the soul.
67. Jeevapala - He who looks after living beings.
68. Sura - Hero.
69. Samsara Palaka - He who looks after the world.
70. Yeka - He who is one.
  
71. Aneka - He who is many.
72. Mama Priya - He who is dear to me.
73. Brahma Vaadi - He who argues for Brahma.
74. Maheswara - The greatest god.
75. Dwibuja - He who has two hands.
76. Chathurbahu - He who has four hands.
77. Sathabahu - He who has hundred hands.
78. Sahasraka - He who has thousand forms.
79. Padma Pathra Visalaksha - He who has broad eyes like lotus leaf.
80. Padma Garbha - He who had Lotus within him.
  
81. Para - He who is different.
82. Hari - He who is green.
83. Padma Hastha - He who has hand as soft as lotus.
84. Devapala - He who looks after devas.
85. Daithyari - He who is the enemy of Asuras.
86. Daithya Nasana - He who is the destroyer of asuras.
87. Chathurmurthi - He who has four forms.
88. Chathurbahu - He who has four hands.
89. Chathuranana Sevitha - He who is served by Lord Brahma.
90. Padma Hastha - He who holds lotus in his hands.

91. Chakra Pani - He who holds the discus in his hands.
92. Sankha Hastha - He who holds Conch in his hands.
93. Gadhadhara - He holds the mace.
94. Maha Vaikunta Vasi - He who lives in great Vaikunta.
95. Lakshmi Preethikara Sadaa - He who is always loved by Lakshmi.
96. Viswanatha Preethidha - He who is dear to Lord Shiva.
97. Sarva Deva Priyankara - He who is the darling of all devas.
98. Viswa Vyapi - He who is spread all over universe.
99. Dharu Roopa - He who has the form made of wood.
100. Chandra Surya Vilochana - He who has sun and moon as eyes..
101. Guptha Gangopalabdhhi - He who obtained Guptha Ganga.
102. Thulasi Preetivardhana - He who increases the love towards Thulasi.
103. Jagadheesa - God of the world.
104. Srinivasa - He who lives with Goddess Lakshmi.
105. Sripathi - The Consort of Lakshmi.
106. Srigadagraja - He whose elder brother is Balarama.
107. Saraswathi Mooladhara - He who is the Mooladhara of Saraswathi.
108. Srivathsa - He who is adorned by Sri Vathsa.
109. Sridhayanidhi - He who is the treasure of mercy.
110. Prajapathi - Lord of the people.
111. Bhrugupathi - Lord of Shukra.
112. Bhargavo - Sage Shukra.
113. Neelasundara - The pretty God who is blue.
114. Yogamaya Gunaa Roopo - He who has the properties of Yoga Maya.
115. Jagadhoneswara - He who is the god of gardens of the world.
116. Hari - He who is Lord Vishnu.
117. Adhithya - He who is Sun God.
118. Pralayodhari - He who saves us from deluge.
119. Sasmsara Palaka - He who protects the worldly life.
120. Krupavishta - He who is filled with mercy.
121. Padma Paani - He who has lotus like hands.
122. Amoorthi - He who does not have a form.
123. Jagadasraya - He on whom the world depends.
124. Padmanabha - He on whose belly grows a lotus flower.
125. Nirakara - He who is shapeless.
126. Nirlipta - He who is un-smeared.
127. Purushothama - He who is a great Purusha.
128. Krupakara - One who is merciful.
129. Jagadvyapi - One who spreads everywhere in the world.
130. Srikara - One who does auspicious things.

131. Sankha Shobitha - One who shines with a conch.
132. Samudhra Koti Gambheera - One who is as majestic as billions of seas.
133. Devathaa Prathidha Sadaa - One who is always liked by devas.
134. Surapathi - Lord of devas.
135. Bhoothapathi - Lord of earth.
136. Brahmachari - One who is not married.
137. Purandhara - One who is Fire/Indra.
138. Aakasa - One who is the sky.
139. Vayu Moorthi - One who is the form of wind.
140. Brahma Moorthi - One who is the form of Brahma.
141. Jale Sthitha - One who lives on water.
142. Brahma - One who is Brahma.
143. Druthipala - One who protects from misconception.
144. Parama - One who is divine.
145. Amrutha Dayaka - One who gave nectar.
146. Paramananda Sampoorana - One who is filled with divine joy.
147. Punyadeva - One who is God of blessed deeds.
148. Parayana - One who is whole.
149. Dhani - He who is wealthy.
150. Dhana Dhatha - He who gives wealth.
151. Dhana Garbha - He who produces wealth.
152. Maheswara - The greatest god.
153. Pasapani - He who has the rope in his hand.
154. Sarva Jeeva - He who is all life.
155. Sarva Samsara Rakshaka - He who protects all the world.
156. Deva Kartha - He who created (activated) the devas.
157. Brahma Kartha - He who created (activated) Brahma.
158. Vasishta - He who is sage Vasishta.
159. Brahma Palaka - He who looks after Brahma.
160. Jagathpathi - Lord of the earth.
161. Suracharya - One who is the Guru of the devas.
162. Jagatvyapi - He who has spread all over the world.
163. Jithendraya - He who controls his senses.
164. Mahamoorthi - The Great form.
165. Viswamoorthi - The universal form.
166. Mahabudhi - The great intelligence.
167. Parakrama - He who is valorous.
168. Sarva Bheejartha Chari - He who travels within all seed.
169. Drushtaa - He who sees.
170. Vedapathi - Lord of the Vedas.

171. Sarva Jeevasya Jeeva - The soul of all beings.
172. Gopathi - The Lord of earth.
173. Marutham Pathi - The Lord of the Maruths.
174. Mano Budhi - The intelligence of the mind.
175. Ahankara Kama Krodhadhi Nasana - Destroyer of pride, passion and anger.
176. Kamadeva - Lord of love.
177. Kamapala - Protector of love.
178. Kamanga - He in whom love is a part.
179. Kama Vallabha - Lord of love God.
180. Sathru Nasi - Destroyer of enemies.
181. Krupa Sindhu - Ocean of mercy.
182. Krupalu - The merciful one.
183. Parameswara - The greatest God.
184. Devatratha - The protector of devas.
185. Devamatha - The mother of devas.
186. Bratha - The brother.
187. Bandhu - The relation.
188. Pithaa - The father.
189. Sakhaa - The friend.
190. Balabhadra - Balarama.
191. Thanuroopa - He who has slender form.
192. Viswakarma - The doer of the world.
193. Balo Bala - Stronger than strong.
194. Aneka Moorthi - One who has several forms.
195. Sathatham Sathya Vaadi - One who always is truthful.
196. Sathaam Gathi - The Ultimate destination of good people.
197. Loka Brahma - The Creator of the world.
198. Brahat Brahma - The great creator.
199. Sthoola Brahma - The tall creator.
200. Sureswara - The God of devas.
201. Jagad Vyapi - He has spread all over the world.
202. Sadachari - He who follows good rituals.
203. Sarva Bhoothascha Bhoopathi - King of all bhoothas.
204. Durga Pala - The protector of Durga.
205. Kshethra Nadha - Lord of the temple.
206. Ratheesa - The God of Rathi.
207. Rathi Nayaka - The Lord of Rathi.
208. Bali - The sacrifice.
209. Viswa - The universe.
210. Balachari - He who observes rituals strongly.

211. Baladha - He who is strong.
212. Bali Vamana - He who is Mahabali as well as Vamana.
213. Darahasa - He who laughs at Indra (or From the navel).
214. Saradchandra - Autumn moon.
215. Parama - The greatest.
216. Parapalaka - Protector of divinity.
217. Aakaradhi Makarantha - He who starts from "Aa" and ends in "ma".
218. Madhyokara - He who has a middle form.
219. Swaroopa Druk - He who shows his form.
220. Sthuthi Sthayi - He who is constantly praised.
221. Somapa - He who conducts soma sacrifice.
222. Swahakara - He who makes the sound "Swaha".
223. Swadhakara - He who offers Swadha, the food of manes.
224. Mathsya - Incarnation of fish.
225. Koorma - Incarnation of turtle.
226. Varaha - Incarnation of boar.
227. Nrusimha - Incarnation of man lion.
228. Vamana - Incarnation of Vamana.
229. Parsurama - Incarnation of Parasurama.
230. Mahaveerya - The great hero.
231. Rama - Incarnation of Rama.
232. Dasarathmaja - The son of Dasaratha.
233. Devaki Nandna - The son of Devaki.
234. Sreshta - The superior one.
235. Nruhari - The man lion.
236. Narapalaka - The protector of man.
237. Vanamali - He who wears forest garland.
238. Dehadhaari - He who sports a body.
239. Padma Maala Vibhooshana - He who decorates himself with lotus garland.
240. Mallikaa Maala Dhari - He who wears jasmine Garland.
241. Jathi Juthi Priya Sadaa - He who always loves an energetic division.
242. Brahatrhpathaa - Big father.
243. Mahaapithaa - Great father.
244. Brahmana - Brahmin.
245. Brahmana Priya - He who likes a Brahmin.
246. Kalpa Raja - King of Eons.
247. Khaga Pathi - Lord of the bird.
248. Devesa - God of devas.
249. Deva Vallabha - Darling of devas.
250. Paramathma - Divine soul.



251. Balorajna - He who gives strong order.  
252. Mangalya - He who is auspicious.  
253. Sarva Mangala - He who makes everything auspicious.  
254. Sarva Bala - He who has all type of strengths.  
255. Dehadhari - He who has takes human form.  
256. Ragnaa - King.  
257. Bala Dhayaka - He who gives results.  
258. Naana Pakshi Pathangaanaam Pavana Paripalaka - The holy protector of birds and butterflies.  
259. Vrundavana Vihari - He who lives in Vrundavan.  
260. Nithya Sthala Viharaka - He who roams daily in places.
261. Kshethrapala - He who is the guardian of Holy things.  
262. Manava - Man.  
263. Bhuvana - Earth.  
264. Bhava Palaka - Protector of domestic life.  
265. Sathwam - Pious quality.  
266. Rajas - Regal quality.  
267. Thamas - Base quality.  
268. Ahankara - Pride.  
269. Para - Divine.  
270. Akasanga - The part of the sky.
271. Ravi - Sun God.  
272. Soma - Moon god.  
273. Dharani - Earth.  
274. Dharanidhara - Carrier of earth.  
275. Nischintha - He who is not worried.  
276. Yogeendra - The King of yogis.  
277. Krupalu - Merciful one.  
278. Deha Dharaka - He who assumes a body.  
279. Sahasra Seersha - He who has thousand heads.  
280. Sri Vishnu - Lord Vishnu.
281. Nithya - He who is forever.  
282. Jishnu - He who is always victorious.  
283. Niralaya - He who does not have a home.  
284. Kartha - Doer.  
285. Hartha - Destroyer.  
286. Daathaa - Giver.  
287. Sathyaa Deekhaadhi Palaka - He observes truth and penance.  
288. Kamalaksha - Lotus eyed one.  
289. Swayambhootha - He who is himself.  
290. Krishna Varna - He who is black.

291. Vana Priya - He who likes forest.
292. Kalpadruma - He who is the wish giving tree.
293. Padaapaari - He who is attached to plants.
294. Kalpakaari - Competent artist.
295. Swayam Hari - He who is Hari.
296. Devaanmaam Cha Guru - He who is the guru of devas.
297. Sarva Deva Roopa Namaskruthaa - He who is saluted by devas of all forms.
298. Nigamagamachari - He who walks in the way of conclusion of Vedas.
299. Krishna Gamyaa - He who goes to Lord Krishna.
300. Swayam Yasa - He who is himself famous.
301. Narayano Naraanaam - He who is Narayana to human beings.
302. Lokaanaam Prabhur Uthama - The great lord of people.
303. Jeevaanaam Parmathma - The divine soul to all beings.
304. Jagat Vandhya - He who is saluted by the world.
305. Paro Yama - He who is greater than Yama.
306. Bhootha Vasi - He who lives in all beings.
307. Paroksha - He who is mysterious.
308. Sarva Vaasi - He who lives in everything.
309. Charasraya - He who is depended by moving beings..
310. Bhageerathi Mano Budhir - The River Ganges of mind and intellect.
311. Bhava Mrutyu Paristhitha - He who makes the death and birth process stop.
312. Samsara Pranayi - He who loves life.
313. Preetha - He who likes.
314. Samsara Rakshaka Sadaa - Who always protects domestic life.
315. Nana Varna Dharaa - He who takes shape in different castes.
316. Deva - God.
317. Nana Pushpa Vibhooshana - He who decorates himself by various flowers.
318. Nanda Dwaja - He who uses the flag of Nanda.
319. Brahma Roopa - He who has the form of Brahma.
320. Giri Vasi - He who lives on a mountain.
321. Ganadhipa - He who is the chief of al Ganas.
322. Maayadhara - He who takes recourse to illusion.
323. Varnadhari - He who carries forward Varna (caste divisions).
324. Yogeesa - He who is the God of yoga.
325. Sridhara - He who carries Goddess Lakshmi.
326. Hari - Hari.
327. Mahajyothi - The great flame.
328. Mahaveerya - The great hero.
329. Balavamsa - He who is from clan of Strong people.
330. Balodhbhava - He who was born strong.

331. Bhoothakrud - He who creates beings.  
332. Bhavana - He who is the dwelling.  
333. Deva - God.  
334. Brahmachari - Bachelor.  
335. Suradhipa - King of devas.  
336. Saraswathi - Saraswathi.  
337. Suracharya - The teacher of devas.  
338. Suradeva - The deva of devas.  
339. Sureswara - The God of devas.  
340. Ashta Moorthi Dhara - He who has eight forms.
341. Rudra - He who is angry.  
342. Ichaa Moorthi - He who takes shape according to his desire.  
343. Parakrama - He who is valorous.  
344. Maha Naga Pathi - Lord of the great snake.  
345. Punya Karma Thapaschara - He who does good deeds and penance.  
346. Dheenapa - He who is the King of down trodden.  
347. Dheenapala - He who protects the down trodden.  
348. Divya Simha - He who is the divine lion.  
349. Divaakara - He who makes day break.  
350. Anabhoktha - He who is the breath of a consumer.
351. Sabhoktha - He who is a co consumer.  
352. Havirbhoktha - He who is the consumer of sacrificial offering.  
353. Paro Para - Divine among divines.  
354. Manthrada - He who teaches the Manthras.  
355. Jnana Datha - He who gives wisdom.  
356. Sarva Dhatha - He who gives everything.  
357. Paro Hari - Divine Hari.  
358. Paradhi - He who is the hunter.  
359. Paradharma Cha Sarva Dharma Namaskrutha - He who is saluted by other sects and all sects.  
360. Kshamadasa - He who has the habit of patience..
361. Dhayadasa - He who has the habit of pity.  
362. Sathyadha - He who teaches the truth.  
363. Sathya Palaka - He who protects the truth..  
364. Kamsari - The enemy of Kamsa.  
365. Kesinasi - The destroyer of Kesi.  
366. Nasana - He who destroys.  
367. Dushta Nasana - He who destroys bad people.  
368. Pandava Preethidha - He who is dear to Pandavas.  
369. Parama - He who is greatest.  
370. Para Palaka - The divine guard.

371. Jagad Datha - The giver to the world.
  372. Jagad Kartha - The one who made the world.
  373. Gopa Govathsa Palaka - He who protected Gopas and calves.
  374. Santhana - He who is eternal.
  375. Mahabrahma - The great Brahma.
  376. Phaladha Karmacharina - He who does Karma without expecting results.
  377. Parama - Divine.
  378. Paramananda - Divine joy.
  379. Para Dhi - He who searches for others.
  380. Parameswara - Divine god.
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381. Sarana Sarva Lokaanaam - He who gives protection to the entire world.
  382. Sarva Sastra Parigraha - He who is an expert in all Sastras.
  383. Dharma Kruthi - Good act.
  384. Maha Dharma - The Great Dharma.
  385. Dharmathma - He who has Dharma as soul.
  386. Dharma Bandhava - He who is friend to those who follow Dharma.
  387. Mana Karthaa - The Lord of the mind.
  388. Mahabudhi - Greatly wise one.
  389. Maha Mahima Dhayaka - He who gives great greatness.
  390. Bhoorbhuva Suva - He who is the Bhoo, Bhuva and Suva Worlds.
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391. Maha Moorthi - The great form.
  392. Bheema - The gross.
  393. Bheema Parakrama - Greatly valorous.
  394. Pathya - He who is wholesome.
  395. Bhoothathmaka - He who is the soul of all beings.
  396. Deva - God.
  397. Pathya Moorthi - Wholesome form.
  398. Parath Para - The divine among divines.
  399. Visvaakaro - He who has the universe as body.
  400. Visvagarbha - He who creates the universe.
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401. Sura - Deva.
  402. Sureswara - God of devas.
  403. Bhuvanasa - God of earth.
  404. Sarva Vyapi - He who spread in everything.
  405. Bhavesa - God of birth death cycle.
  406. Bhava Palaka - The administrator of birth death cycle.
  407. Darasaneeya - He who is smart.
  408. Chathurveda - The four Vedas.
  409. Shubanga - He has good organs.
  410. Loka Darsana - He who looks after the world.

411. Shyamala - He who is black.  
412. Santha Murthi - He who has a peaceful form.  
413. Susantha - He who is nicely peaceful.  
414. Chathurothama - He who is the best among intelligent.  
415. Sama Preethi - He who likes Sama Veda.  
416. Rik Preethi - He who likes Rik Veda.  
417. Yajusho Atharvana Priya - He who likes Yajur and Atharvana Veda.  
418. Shyama Chandra - He who is like a black moon.  
419. Chathur Murthi - He who has four forms.  
420. Chathur Bahu - He who has four hands.
421. Chathur Gathi - He who has four places to go.  
422. Maha Jyothi - He who is the great flame.  
423. Maha Murthi - He who has a great form.  
424. Maha Dhama - He who is the great dwelling.  
425. Maheswara - He who is the great god.  
426. Agasthi Vara Dathaa - He who gave boons to Agasthya.  
427. Sarva Deva Pithamaha - He who is grandfather of all devas.  
428. Prahaladaya Preethi Kara - He who used to like Prahladha.  
429. Dhruvapi Mana Tharaka - He for whom Dhruva is the star of the mind.  
430. Manditha Suthanur Dathaa - He who gives pretty adorned lady.
431. Sadhu Bhakthi Pradayaka - He who gives devotion to good people.  
432. Omkara - He who is "Om".  
433. Param Brahma - He who is the divine Brahman.  
434. Niralamba - He who is independent.  
435. Hari - Hari.  
436. Sadgathi - Good aim.  
437. Parama - Greatest.  
438. Hamsa - The Hamsa state.  
439. Jeevathma - The divine soul.  
440. Jana Nayaka - Leader of men.
441. Mana - Mind.  
442. Chintha - Thought.  
443. Chintha Haari - Destroyer of worry.  
444. Manogna - He who is beyond mind.  
445. Paradhika - He who is beyond divinity.  
446. Brahmano - Brahmin.  
447. Brahma Jaatheenam Indriyanam Gathi - The aim of Brahmins and the senses.  
448. Prabhu - Lord.  
449. Tripada - He who has three legs.  
450. Oordhwa Sambhootha - He who is seen as tall.

451. Virat - He who is Supreme.
452. Sureswara - He who is God of devas.
453. Parath Para - The greatest divine.
454. Para - Divine.
455. Padha Padmastha - He who has lotus like feet.
456. Kamalasana - He who sits on lotus.
457. Nana Sandheha Vishaya Thathwa Jnapi Nirvrutha - He who clears different type of doubts through philosophy.
458. Sarvagna - He who knows everything.
459. Jagad Bandhu - Friend of the world.
460. Manoja Jnatha Karaka - He who makes the mind understand.
  
461. Mukha Sambhootha - He who is seen as a face.
462. Vipra - Brahmin.
463. Bahu Sambhootha - He who is seen as hands.
464. Raja - King.
465. Vara - He who is blessed.
466. Vyasya - Merchant.
467. Padodhbhutha - He who has wonderful feet.
468. Sudra - The service providers.
469. Nithyopa - Daily support.
470. Nithyaka - He who is forever.
  
471. Jnani - He who has realised.
472. Maani - He who is proud.
473. Varnadha - He who is colourful.
474. Sarvadha - He who is everything.
475. Sarva Bhooshitha - He who is decorated by everything.
476. Anadhi Varna Asandehaa - He whose glory is not doubted from very beginning.
477. Nana Karma Paristhitha - He who is in various type of activities.
478. Sradaadhi Dharma Asandeha - He whose sincerity in Dharma is beyond doubt.
479. Brahma Deha - He whose body is Brahman.
480. Smithanana - He who has a smiling face.
  
481. Sambarari - Enemy of Sambara.
482. Vedapathi - Lord of Vedas.
483. Sukrutha - He who does good deeds.
484. Sathwa Vardhana - He who makes good increase.
485. Sakala - He who is everything.
486. Sarva Bhoothaa - He who is all beings.
487. Sarva Dathaa - He who gives everything.
488. Jaganmaya - He who is everywhere in the world.
489. Sarva Bhootha Hithoushi - He who goes favourable works to all beings.

490. Sarva Prani Hithe Ratha - He who is pleased to perform Profitable work for all beings.
491. Sarvadhya Deha Dhaari - He who always carries a body.
492. Batakaa Batuka Sadaa - He who is the help to the less intelligent always.
493. Sarva Karma Vidathaa - The law giver to all actions.
494. Dhyanaadha Karunathmaka - He who is merciful to those who think of him.
495. Punya Sampathi Dathaa - He who gives blessed acts and wealth.
496. Kartha - Doer.
497. Hartha - Punisher.
498. Sadaa Neeladrivasi - He who always lives on Blue Mountain.
499. Nathasya Purandara - Indra to devas.
500. Nara - Sage Nara.
501. Narayana - Sage Narayana.
502. Deva - God.
503. Nirmala - Pure one.
504. Nirupadrava - One who never troubles.
505. Brahma - Lord Brahma.
506. Shambhu - Lord Shiva.
507. Surasreshta - The great deva.
508. Khambu Pani - He who holds a conch.
509. Balorjuna - The power of Arjuna.
510. Jagat Dhata - The giver to the world.
511. Chirayus - He who is long lived.
512. Govinda - He who lifted the earth or chief of cows.
513. Gopa Vallabha - The lord of Gopas.
514. Deva Deva - The God of Gods.
515. Maha Brahma - The great creator.
516. Maha Raja - The great King.
517. Maha Gathi - The great destination.
518. Anantha - The endless one.
519. Bhootha Nadha - The Lord of all beings.
520. Anantha - The Adhi Sesha.
521. Bhootha Sambhava - He who has happened in the past.
522. Samudhra Parvathaanaam Cha Gandharvaanam Thadasraya - He on whom ocean, mountains and Gandharvas depend.
523. Sri Krishna - Lord Krishna.
524. Devaki Puthra - The son of Devaki.
525. Muarai - The enemy of Mura.
526. Venu Hasthaka - He who holds the flute in his hand.

527. Jagat Sthayi - He who makes the world stable.  
528. Jagad Vyapi - He who has spread throughout the world.  
529. Sarva Samsara Bhoothidhaa - The power behind the entire world.  
530. Rathna Garbha - He who creates gems.
531. Rathna Hastha - He who has a gem like hand.  
532. Rathnakara Suthaa Pathi - The lord of the daughter of Rathnakara.  
533. Kandharpa - God of love.  
534. Rakshaa Kaari - He who protects.  
535. Kamadeva - God of love.  
536. Pithamaha - Grand father.  
537. Koti Bhaskara Samjyothi - He who has the luster of billion suns.  
538. Koti Chandra Susheethala - He who is as cool as billions of moon.  
539. Koti Kandharpa Lavanya - He who is as pretty as billions of god of love.  
540. Kama Murthi - The idol of love.
541. Brahath Thapa - He who does great penance.  
542. Mathura Pura Vaasi - He who lived in town of Mathura.  
543. Dwariko - He who lived in Dwaraka.  
544. Dwaraka Pathi - The Lord of Dwaraka.  
545. Vasantha Rithu Nadha - The lord of spring season.  
546. Madhava - He who is the lord of knowledge.  
547. Preethidha Sadaa - He who always is cherishable.  
548. Shyama Bandhu - The black friend.  
549. Ghana Shyama - He who is as black as thick cloud.  
550. Ghanaghana Samudhyuthi - He who lifted a thick mountain.
551. Anantha Kalpa Vaasi - He who lives in endless ions.  
552. Kalpa Saakshi - The witness to the ion.  
553. Kalpa Kruth - He who creates the ion.  
554. Sathya Nadha - Lord of truth.  
555. Sathya Chari - Observer of Truth.  
556. Sathya Vaadi - The one argues for truth.  
557. Sadaa Sthithaa - One who exists always.  
558. Chathur Murthi - He who has four forms.  
559. Chathur Bahu - He who has four hands.  
560. Chathur Yuga Pathi - Lord of four Yugas.
561. Bhava - Lord Shiva or he who is excellent.  
562. Rama - Lord Rama.  
563. Krishna - Lord Krishna.  
564. Yugantha - The end of the time.  
565. Bala Bhadra - Bala Rama.  
566. Balo Bali - He who caused hurt to Mahabali.  
567. Lakshi Narayna - Lord Narayana with goddess Lakshmi.



568. Deva - God.  
569. Salagrama Sila - Salagrama stone.  
570. Prabhu Pranopana Samanascha Udhana Vyana Thadaiva Cha - The lord of winds like Prana, Apana, Samana, Udhana and Vyana..  
571. Panchathma - The five souls.  
572. Pancha Thathwa - The five principles.  
573. Saranagatha Palaka - He who protects those who surrender to him.  
574. Yath Kinchith Darsathe Loke Thath Sarvam Jagadheeswara - The God of the entire earth and all those who are seen in it..  
575. Jagadheesa - Lord of earth.  
576. Mahad Brahma - The Great Brahma.  
577. Jagannathaya They Nama - Salutations to you Jagannatha.

### Phala Sruthi

#### Benefits of Recitation

1. Yevam nama sahasrena sthavo yam padayathe yadhi,  
Patam paatayathe yasthu srunuyadhad api manava.

If a human being reads this prayer of one thousand names,  
Or study it or hear it.

2. Sahasraanaam sathenaiva yagnena paripoojathe,  
Yath punyam sarva theertheshu vedeshu cha viseshatha.

The benefit accrued is greater than doing hundreds of thousands,  
Of sacrifices and also greater than all sacred waters and reading of Vedas.

3. Thath punyam koti gunitham achiraal labhyathe nara,  
Jagannadhasya naamaani punyaani saphalaani cha.

And the man would get billion times the effect of that  
And the blessed names of Jagananadha also would yield good results.

4. Vidhyarthi labhathe viudhyaam, yogarthi yogam aapnuyath,  
Kanyarthi labhathe kanyaam, jayarthi labhathe jayam.

The one who desires knowledge would get knowledge, he who wants yoga  
will make yoga his own,  
He who desires for a maid will get a maid and he who desires for victory will  
get victory.

5. Kamarthi labhathe Kamam, puthrarthi labhathe sutham,  
Kshatriyaanaam prayogena sankrame jayadha sadaa.

He who needs fulfillment of desires would get them fulfilled; he who desires  
sons would get a son,  
And a Kshatriya who uses it will always win in a war.

6. Vaisyaanaam sarva dharmasyaach, Sudranaam sukham yedathe,  
Sadhunaam padatho nithyam jnanadha phaladha thadhaa.

A merchant would get all Dharmas and a Sudra would get pleasant life,  
And a sage reading it daily would get divine wisdom because of it.

7. Na apavadham na dukham cha kadhaa cha labhathe nara,  
Sarva soukhyam phalam praapya Chiram jeevi bhaveth nara.

A man will not get a bad name or suffer sorrows at any time,  
And he getting all pleasures would live for a very long time.

8. Srunu rajan mahabaho mahimaanaam jagat pathe,  
Yasya smarana mathrena sarva paapai pramuchyathe.

Oh valorous King, please hear Just by thinking,  
Of the greatness of the Lord of the earth, all sins would be destroyed.

9. Jagananadham loka nadham padathe ya sadaa suchi,  
Kalikalothbhavam papam thath kshanaath thasya nasyathi.

He who is pure, if he reads about Jagannadha, the god of earth,  
Would immediately loose the sin of being born in the Kali age.

Iti Sri Brahme maha purane BHeshma Yudhishtira samvaade,  
Sri Jagannadhga sahasra namam stotram sampoornam.

Thus ends the prayer of one thousand names of Jagannadha which occurs  
in,  
The discussion between Yudhishtira and Bheeshma which occurs in the great  
Brahma Purana.

# Kaivalya Ashtakam

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[Octet in Search of Supreme]

Translated by P.R. Ramachander

[I do not know as to who is the author of this great outpouring of devotion to Lord Vishnu. It strums the chords of our heart and brings out the soulful music.]

Madhura madhurebhyopi,  
Mangalebhyopi Mangalam,  
Pavanam pavanebhoyobi,  
Harair nama Kevalam. 1

Only the name of Hari,  
Is sweeter than sweet,  
Is better than the best,  
And purer than the pure.

Aabrahamasthambha paryantham,  
Sarva maaya mayam Jagath,  
Sathyam sathyam puna sathyam,  
Harair nama Kevalam. 2

Only the name of Hari,  
Is truth and again the truth,  
From the beginning to eternity,  
In this world which is full of illusion.

Sa guru sa pitha chapi,  
Sa matha bandhavopi sa,  
Shikshaye cheth sada smathu,  
Harair nama Kevalam. 3

If some one teaches always that,  
Only the name of Hari is to be thought of,  
He is the teacher, He is the father,  
He is the mother and he is the relative.

Niswase na hi viswasa,  
Kadha rudho bhavishyathi,  
Keerthaneeyamatho balyayaddhare,  
Harair nama Kevalam. 4

There is no certainty of the breath,  
As to when it will stop forever,  
And so we have to sing from childhood,  
Only the name of Hari.

Hari sada vasethathra,  
Yathra bhagwatha jana,  
Gayanthi bhakthi bhavena,  
Harair nama Kevalam. 5

Hari lives in that place,  
Where learned devotees,  
Sing with great devotion,  
Only the name of Hari.

Aho dukham maha dukham,  
Dukhath duka tharam yatha,  
Kachartha vismrutham rathnam,  
Harair nama Kevalam. 6

Alas, sorrow great sorrow.  
Greater sorrow than sorrow,  
Is for him who forgets the jewel,  
That is, only the name of Hari,  
For the sake of a glass piece of pleasure

Dheeyathaam dheyathaam karno,  
Neeyathaam neeyathaam vacha,  
Geeyatham geeyathaam nithyam,  
Harair nama Kevalam. 7

Give and give again your ears,  
Tell and tell again with your words,  
Sing, sing again daily and forever that,  
There is only the name of Hari.

Throneekruthya jagat sarva,  
Rajathe sakalopari,  
Chidananda mayam,  
Harair nama Kevalam. 8

Making the entire old like a twig,  
Shines and rules over every other thing,  
Is only the name of Hari,  
Which is full of eternal joy.

# Kamasika Ashtakam

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By Srimad Vedantha Desika

Translated by P. R. Ramachander

[This great prayer is addressed to Lord Narasimha, who chose to sit in a yogic pose in the Thiruvelukkai Azhagiya singar temple, which is in the southern bank of the Veghavathi river by Srimad Vedantha Desika, decidedly the greatest Sanskrit poet among the Vaishnavites of Tamil Nadu. I have consulted the great commentary to this prayer available at [desikastotras.blogspot.com](http://desikastotras.blogspot.com).]

1. Srutheenaam utharam bhagam Vega vathyascha dakshinam,  
Kamad adivasan jeeyath Kaschid Adbhutha Kesari

The wonderful lion who is found in the later part of the Vedas,  
Is living in the southern part of the river Veghavathi as per his wish.

2. Thapane indhwagni nayana Thapaan apachinothu na,  
Thapaneeyas rahasyanaam sara Kama shikhaa hari.

The Kamashikha Nrusimha who is the essence of Thapaneeya Upanishad,  
With his three eyes which are moon, sun and the fire may remove our sufferings.\*

\* The three types of sufferings are physical, mental and those caused by other agencies.

3. Akantam aadhi purusham, kanteeravam upari kutitha aaraathim,  
Vegopa kanda sangath vimuktha Vaikunta bahumathim upase.

I worship The God who has the primeval body up to the neck,  
And who has a roaring lion head above the neck and,  
Who has settled in the banks of Vegavathi leaving his Vaikuta abode

4. Bandhum akhilasya jantho, bandhura paryanga bandha ramaneeyam,  
Vishama vilochana meede, Vegavathi pulina kelee Narasimham.

Being the friend of all beings, he sits prettily in the paryanka bandha\* pose,  
With his odd number of eyes and plays in the sands of Veghavathi river.

\* Yoga-patta across his waist and right knee.

5. Swa sthaaneshu marud ganaan niyamayan swadheena sarvendriya,  
Paryanga sthira dharanaa prakatitha prathyang mukha vasthini,

Prayeeena prani pethushaam prapura sow yogam nijam shikshyan,  
Kama nadhanuthath asesha jagathaam Kama shikha Kesari.

He who appoints the Maruths and other devas from his own place,  
Who has complete control over his senses,  
Who is sitting in the paryanka bandha pose teaches real understanding of  
oneself,  
Who seems to teach the real yoga to those who worship him,  
And who fulfills the wishes of all the world as the lion of Kamashikha.

6. Vikaswara nakha swaru kshatha Hiranya vaksha sthalee,  
Niragala vinirgalath rudhira Sindhu sandhyayithaa,  
Avanthu madha nasika manuja Pancha vakthrasya maam,  
Aham prathamikaa mitha prakatithaa havaa bhagava.

With his open nails he tore open the chest of Hiranya Kasipu,  
And the blood flowed non stop like a river, which made his nails,  
Which were similar to thunder bolt red,  
And I worship the Man lion form of Kamashika,  
Whose hands compete with each other to protect his devotees,  
And declare war on those who try to harm them.

7. Sataa patala bheeshane, sarbha saa attahaso adbhate,  
Sphurath kruthi parisphutath bruguti kepi vakthre kruthe,  
Krupaa kapata kesarin dhaunuja dimba datha sthanaa,  
Saroja dhrusaa adrusaa vyathi bhishajya they vyajyathe.

With fearsome thick mane, loud reverberating attractive laughter,  
With brows showing immense anger but with his lotus eye,  
Full of dripping mercy, towards the child of that asura,  
He appeared like an imposter lion with the true form of a mother.

8. Thwayi rakshathi rakshakai kimanyai,  
Thwayi sarakshathi rakshakai kimanyai,  
Ithi nischitha dhi srayami nithyam,  
Nruhare Vegavathi thadasrayam thwaam.

"If you protect, where is the need for another protector?  
If you do not protect, which other protector is capable of protecting,"  
With this firm resolve I surrender to you,  
Oh Lord Narasimha, who is in the banks of river Vegavathi.

9. Itham sthutha sakruth iha ashta biresha pathyai,  
Sri Venkatesa rachithai sthiridasendra vandhyaa,

Dhurthaantha ghora dhuritha dwiradendra bhedhi,  
Kamasikaa nara harir vidhanothu kaamaan.

If a good one prays with this prayer of eight stanzas,  
Composed by Venkatesa on him who is worshipped by Indra,  
Then the Man lion Vishnu who stands according to his will,  
Would kill the sins which stand like a fierce and fast elephant.

Ithi Kamaasikashtakam sampooranam  
Thus ends the octet of prayers addressed to Kamasikaa

Kavi tharka simhaya kalyani guna shaline,  
Srimathe Venkatesaya Vedantha gurave nama

My salutations to Sri Venkatesa, the teacher of Vedas,  
Who is a lion in the debates and among poets,  
And is blessed with all auspicious characters.

# Krishna Ashtakam [1]

---

[The Octet in Praise of Lord Krishna]

Translated by P. R. Ramachander

[Some people ascribe this to Adi Shankara; but this is not listed as his work in his list of complete works.]

Bhaje vrajaika mandanam, samastha papa khandanam,  
Swabhaktha chitha ranjanam, sadaiva nanda nandanam,  
Supincha gucha masthakam, sunada venu hathakam,  
Ananga raga sagaram, Namami Krishna sagaram. 1

I pray Him, who is the ornament to the land of Vraja,  
Who cuts off entire sins,  
Who pleases the mind of his devotees,  
And who is the godly son of Nanda Gopa.  
Salutations to the sea like Lord Krishna,  
Who decorates his head with peacock feathers,  
Who has the sweet sounding flute in his hand,  
And who is the music of the ocean of love.

Manoja garva mochanam vishala lola lochanam,  
Vidhootha gopa sochanam namami padma lochanam,  
Kararavindha bhoodaram smithavaloka sundaram,  
Mahendra mana daranam, Namami Krishna varanam. 2

Salutations to Him who has lotus like eyes,  
Who wins over the pride of the god of love,  
Who has broad and ever shifting eyes,  
And who consoled the gopas of the worry over the emissary.  
Salutations to the elephant like Lord Krishna,  
Who lifted the mountain by his lotus soft hands,  
Who has a pretty gaze and smile,  
And who killed the pride of the great Indra.

Kadhambha soonu kundalam sucharu ganda mandalam,  
Vrajanganaika vallabham namami Krishna durlabham.  
Yasodhata samodhaya sagopaya sananandaya,  
Yutham sukhaika dayakam namami gopa nayakam. 3

Salutations to the Lord Krishna,  
Who is not easy to get,  
Who wears the ear rings of Kadambha flowers,



Who has very pretty smooth cheeks,  
And who is the lord of the women of Vrija.  
Salutations to the chief of Gopas,  
Who grants supreme bliss,  
To Yasodha, gopas and Nanda,  
And who is the giver of pleasures.

Sadhaiva pada pankajam madheeya manase nijam,  
Dadanamuthamalakam, namami Nanda balakam,  
Samastha dosha soshanam, samastha loka poshanam,  
Samastha gopa manasam, Namami nanda lalasam. 4

Salutations to the Nanda lad,  
Whose lotus like feet is drowned,  
Ever truly in my mind and who has curls of hair falling on his face.  
Salutations to Him who enthralls Nanda,  
Who diminishes bad effects of all sins,  
Who takes care of the entire world and who is in the mind of every cow herd.

Bhoovo bharavatharakam bhavabdi karma dharakam,  
Yasomathee kisorakam, namami chitha chorakam.  
Drugantha kantha banginam, sada sadala sanginam,  
Dine dine navam navam namami nanda sambhavam. 5

I bow to him who is the stealer of hearts,  
Who incarnated to reduce the weight of the world,  
Who helps us cross the miserable ocean of life,  
And who is young baby of mother Yasoda. I bow to the son of King Nanda,  
Who has a pair of pretty shining eyes,  
Who is followed by bees wherever he goes,  
And who is new and newer to his devotees, today and everyday.

Gunakaram sukhakaram krupakaram krupaparam,  
Suradwihannikarthanam, namami gopa nandanam.  
Naveenagopa naagaram naveena keli lampatam,  
Namami megha sundram thathith prabhalasathpatam. 6

I salute the kid of all gopas, who is the treasure house,  
Of good qualities, pleasure and mercy,  
Who is above the needs of mercy and who removed all the problems of devas.  
I salute the handsome one who is the colour of the cloud,  
Who wears yellow coloured silk resembling lightning,  
Who appears as a new Gopa every time he is seen,  
And who is interested in new antics every time.

Samastha gopa nandanam, hrudambujaika modhanam,  
Namami kunja madhyagam, prasanna bhanu shobhanam.  
Nikamakamadhayakam drugantha charu sayakam,  
Rasalavenu gayakam, namami kunja nayakam. 7

I salute Krishna, the lad amidst the vrija land,  
Who is pleased and shines like the good sun,  
Who is the son of all gopas and who is the pleasure of all their hearts.  
I salute Krishna, who is the leader of lads of vrija,  
Who plays soulful music using his flute,  
Who grants pleasures even though he does not want them,  
And whose glances are like defenseless arrows.

Vidagdha gopikaa mano manogna thalpasayinam,  
Namami kunja kanane pravrudha vahni payinam.  
Kisorakanthi ranchitham, druganjanam sushobitham,  
Gajendra moksa karinam, Namami sri viharinam. 8

I salute Him who swallowed the fire,  
In the gardens and forests of Vraja land,  
Who was sleeping in the dreams of the very able gopis.  
I salute Him who is with the goddess of wealth,  
Who was the cause of salvation of Gajendra,  
Who is surrounded by divine glow of youth,  
And who shines in all directions.

Yadha thadha yadha thadha thadiva krushna sathkadha,  
Maya sadaiva geeyathaam thadha krupa vidheeyathaam.  
Pramanikashtakadwayam japathyadheethya ya pumaan,  
Bhaveth sa nanda nandane bhava bhava subhakthiman. 9

Where I live, wherever I exist,  
Let me be immersed in your stories,  
For always without break,  
So that I am blessed with your grace.  
That great man who sings this double octet.  
Would be born with devotion to Krishna,  
In all his births.

# Krishna Ashtakam [2]

---

Translated by P. R. Ramachander

Vasudeva sutham devam,  
Kamsa Chanoora Mardhanam,  
Devaki Paramanandam,  
Krishnam Vande Jagat Gurum. 1

Salutations to the teacher of the world, Krishna,  
Who is the God who is the son of Vasudeva,  
Who killed Kamsa and Chanoora,  
And who gave immense joy to Devaki.

Athasee pushpa sangasam,  
Hara noopura Shobitham,  
Rathna kankana keyuram,  
Krishnam Vande Jagat Gurum. 2

Salutations to the teacher of the world, Krishna,  
Who decorates himself with flowers of Athasee.  
Who shines in garlands and anklets that he wears.  
And who has a bangle made of jewels in his right hand.

Kutilalaka samyuktham,  
Poorna chandra nibhananam,  
Vilasath kundala dharam,  
Krishnam Vande Jagat Gurum. 3

Salutations to the teacher of the world, Krishna,  
Who is blessed with black curly hair,  
Who is very similar to the full moon,  
And who shines in his ear drops.

Mandhara gandha samyuktham,  
Charuhasam chathurbhujam,  
Barhi pinjava choodangam,  
Krishnam Vande Jagat Gurum. 4

Salutations to the teacher of the world, Krishna.  
Who has the sweet scent of mandara flowers,  
Who has pretty smile and four arms,  
And who decorates his hair with peacock feathers.

Uthfulla padma pathraksham,  
Neela jeemutha sannibham,  
Yadavaanaam siro rathnam,  
Krishnam Vande Jagat Gurum. 5

Salutations to the teacher of the world, Krishna,  
Who has eyes resembling the fully open lotus flowers,  
Who has the blue colour of rich clouds,  
And who is the chief gem of the clan of Yadavas.

Rukmani keli samyuktham,  
Peethambara shobitham,  
Avaptha thulasi gandham,  
Krishnam Vande Jagat Gurum. 6

Salutations to the teacher of the world, Krishna,  
Who is engaged in playing with Rukmani,  
Who shines in yellow silks,  
And who is attracted by scent of ocimum.

Gopikaanaam kucha dwandwam,  
Kunkumankitha vakshasam,  
Sriniketham maheshwasam,  
Krishnam Vande Jagat Gurum. 7

Salutations to the teacher of the world, Krishna.  
Who is embraced by the two busts of Gopis,  
Whose chest has the marks of saffron,  
Who lives with Lakshmi and has a big bow.

Sree vathsam mahoraskam,  
Vanamala virajitham,  
Sanka chakra dharam devam,  
Krishnam Vande Jagat Gurum. 8

Salutations to the teacher of the world, Krishna,  
Who has the mole Sri Vathsa on his chest and greatly enjoys,  
Who is decorated by garlands of forest flowers,  
And who holds the conch and the holy wheel.

Krishnashtakamidham punyam,  
Prathar uthaya ya padeth,  
Koti Janma krutham papam,  
Smaranath thasya nasyathi.

If one reads this as soon as he awakes in the morning,  
This divine octet of Lord Krishna without fail,  
Sins committed in billions of lives,  
Would be destroyed, if one thinks about him.

# Krishna Ashtakam [3]

---

By Adi Shankara

Translated by P. R. Ramachander

Sriyaslishto Vishnu sthira chara gurur veda vishayo,  
Dhiyaam sakshee shudho harira sura hanthabja nayana,  
Gadhee Shankhee Chakreevimala vana mali sthira ruchi,  
Saranyo lokeso mama bhavathu krushnokshi vishaya. 1

Let my eye be able to see that Krishna, who is the protector and Lord of the world,  
Who is embraced by Lakshmi, Who is Vishnu, who is the teacher to all,  
Who is the subject of the Vedas, who is the witness to wisdom,  
Who is pure, Who is Hari, who is killer of Asuras, who has lotus like eyes,  
Who carries mace, conch and the wheel, who has stable taste and wears forest garlands.

Yatha sarvam jatham viyadhanila mukhyam jagadhidham,  
Sthithou nissesham yovathi nija sukhamsema madhuhaa,  
Laye sarvam swasmin harathi kalayaa yasthu savibhu,  
Saranyo lokeso mama bhavathu krushnokshi vishaya. 2

Let my eye be able to see that Krishna, who is the protector and Lord of the world,  
Who was the source of birth of Ether, air, fire, earth and water,  
Who is the killer of Madhu who looks after the world by his pleasure,  
And Who is the one who merges everything in himself at deluge by his power.

Asoonayamyadhou yani Niyama mukhyai sookaranai,  
Nirudhyedham chitham hrudi vilaya maneeya sakalam,  
Yameedyam pasyanthi pravaramathayo mayi namasou,  
Saranyo lokeso mama bhavathu krushnokshi vishaya. 3

Let my eye be able to see that Krishna, who is the protector and Lord of the world,  
Who is the one seen by the wise sages, who follow the prescribed rituals,  
Control their souls completely, turn off their minds from ordinary things,  
And completely stabilize all the activities of their mind.

Prithvyam thishtan yo yamayathi maheem Vedanadharam,  
Yamithyadhou Vedo vadathi jagathameesamamalam,  
Niyantharam dhyeyam muni sura nrunaam moksha damasou,  
Saranyo lokeso mama bhavathu krushnokshi vishaya. 4

Let my eye be able to see that Krishna, who is the protector and Lord of the world,  
Who controls the world, being very much a part of it, who carries our pain,  
Who is the lord of the world as told in the Vedas, Who is pure and the law giver,  
And who is the subject of meditation of devas, sages and men and giver of salvation.

Mahendradhi devo jayathi dithi janyasya balatho,  
Na kasya swathanthryam kwachidhapi kruthow yath kruthi mruthe,  
Kavithwa derggavam pariharathi yosou vijayina,  
Saranyo lokeso mama bhavathu krushnokshi vishaya. 5

Let my eye be able to see that Krishna, who is the protector and Lord of the world,  
Who is the won by whose strength Indra and other devas win battle against asuras,  
Who is the one without whose encouragement no one has independence of action,  
And who is the one who cures the pride of the ability to write poems of the poets.

Vinaa yasya dhyaanam vrajathi pasuthaam sookhara mukhaam,  
Vinaa yasya jnanam jani mruthi bhayam yathi janathaa,  
Vinaa yasya smruthya krumi satha janim yathi sa vibhu,  
Saranyo lokeso mama bhavathu krushnokshi vishaya. 6

Let my eye be able to see that Krishna, who is the protector and Lord of the world,  
Without whose meditation people happen to be born as animals like pig,  
Who causes people to get fear of birth or death by not knowing him,  
And who causes people to be born as insects due to one not remembering him.

Narraa thangothanga sarani sarano branthi harano,  
Ghana shyamo vaamo Vruja sisu vayasyo, Arjuna sakha,  
Swayambur bhoothaanam janaka uchithachara sukhadha,  
Saranyo lokeso mama bhavathu krushnokshi vishaya. 7

Let my eye be able to see that Krishna, who is the protector and Lord of the world,  
Who destroys sorrow of humans, who helps those who surrender, who cures confusion,

Who is dark black, who is a pretty child of Vruja with friends there,  
who is friend of Arjuna,  
Who was created by himself, who creates all beings and gives proper reward  
and punishment.

Yadha dharma glanirbhavathi jagathaam kshobha karana,  
Thadhaa loka swami prakatitha vapu sethu drugaja,  
Sathaam dathaa swacho nisamsa guna geetho vrujapathi,  
Saranyo lokeso mama bhavathu krushnokshi vishaya. 8

Let my eye be able to see that Krishna, who is the protector and Lord of the  
world,  
For whenever the world becomes tumultuous, when dharma suffers in  
execution,  
Then the Lord of Gokula who follows Dharma, who does not have birth,  
Who looks after good people and who is independently praised by Vedas,  
Appears as the Lord of the world to reform it.

Ithi harir akhilaathma aaradhitha sankarena,  
Sruthi visadha gunosou mathru mokashartha madhya,  
Yathi vara nicate Sri yuktha Aavirbhabhoova,  
Swagunavrutha udhaara sankha chakrabhja hastha. 9

Lord Vishnu with all properties as revealed by the Vedas,  
Who is primeval and the soul of all beings of the world,  
Prayed like this by Sankara for the salvation of his mother,  
Appeared before that great sage along with Goddess Lakshmi,  
With a merciful mien holding Wheel mace and the lotus.

Ithi Shankaracharya virachitham Krishnashtakam samaptham.



# Krishna Dwadasa Nama Stotram

---

[Prayer of Twelve Names of Lord Krishna]

Translated by P. R. Ramachander

Srunu thwam munaya sarve Gopalasya Mahathmana,  
Ananthasya prameyasya nama dwadasakam sthavam. 1

Please hear oh sages the twelve holy names of  
The great Gopala mentioned by Adhi Sesha.

Arjunaya pura Githam Gopalena Mahathmana,  
Dwarakayam prarthayathe Yasodascha sannidhou. 2

Arjuna sang these names of great Gopala,  
In the city of Dwaraka in front of Yasodha.

Nyasam

Asya Sri Krishna dwadasa nama stotra maha manthrasya, Phalguna rishi,  
Anushtup chanda, Sri Krishna Paramathma Devatha, Om bheejam,  
Swahethi Shakthi Sri Gopala Krishna preethyarthe Jape Viniyoga.

For the great chant of twelve names of Sri Krishna, Arjuna is the Rishi,  
Meter is Anushtup, God addressed is Sri Krishna Paramathma,  
The strength is Swaha and this is being chanted for pleasing,  
Sri Gopala Krishna.

Dhyanam

Janubhyam abhidavantham, Bahubhyam adhi Sundaram,  
Sakundalalakam Balam, Gopalam Chinthayeth usha.

In the morning I think of the God Gopala,  
Who is very striking with his Thighs,  
Who is very pretty with his hands,  
And is a boy wearing ear studs.

Manthram

Pradamam thu Harim vidhyath Dwitheeyam Kesavam Thadha,  
Tritheeyam Padmanabham cha Chathurtham Vamanam Thadha. 1

The first name is Hari the knowledge, second one is Kesava,  
Third one is he who has a lotus on his belly,  
And the fourth one is Vamana, the little boy.

Panchamam Veda Garbham cha Sashtamam Madhu soodhanam,  
Sapthamam Vasudevam cha Varaham cha ashtamam thadha. 2

The fifth is he who has Vedas in his stomach,  
Sixth one is he who killed the Asura called Madhu,  
The seventh one is the son of Vasudeva,  
And the eighth one is Varaha the boar.

Navamam Pundareekaksham, dasamam cha Janardhanam,  
Krishnam ekadasa proktham Dwadasam Sreedharam thadha. 3

The ninth is the God with lotus like eyes,  
The tenth is God to whom people pray  
The eleventh is Krishna, the God who is black,  
And twelfth is the God who carries Lakshmi.

Evam dwadasa namani Mayaa prokthani Phalguna,  
Kala thratam Padeth yasthu thasya punya phalam srunu. 4

Arjuna told that those who chant these twelve names,  
At dawn, noon and dusk, the following good results will occur.

Chandrayana Sahasrasya, kanya dana samasya cha,  
Aswamedha sahasrasya, phalam apnodhi manava 5

They will get the result of performing,  
One thousand Chandrayanas,\*  
Or get the effect of giving a girl in marriage,  
Or get the effect of performing one thousand Aswamedhas.

\* Fast of a particular type observed over a period of one month.

# Krishna Karnamrutham

---

[Nectar to Ears of Lord Krishna]

By Sage Leela Shuka

Translated by P. R. Ramachander

## Introduction

This great work was composed by Sage Leela Shuka according to the last sloka of the first chapter. Elsewhere he mentions that he is a shaivite but attached to Lord Krishna. It is generally agreed by historians that Leela Shuka was his pseudonym and he was known as Vilwamangalathu Swamiyar. He is known as Bilwamangala Thakura in the north India. Though his Samadhi is supposed to be in Mathura, the local legend there agrees that he is from South India. Majority of the literary commentators feel that he was from Kerala. Some of the reasons for this are: 1. In several slokas the poet mentions the child Lord Krishna as wearing the golden chain with Tiger's nail. This was and is done in Kerala only. 2. The famous stotra starting Kararavindam... is the first sloka of Balamukundashtakam which is written by Vilwamangalathu Swamiyar of Kerala.

This work was spotted by Chaithanya Maha Prabhu of Bengal on his visit to Andhra Pradesh. There is a story that people were sent to Trivandrum to get a full book as only the first chapter was available in Andhra Pradesh.

Vilwamangalathu Swamiyar is believed to be a great scholar who was a great devotee of Guruvayurappan, the Lord of Guruvayur. It seems the child Krishna used to come whenever he was called by the Swamiyar. He is also believed to be responsible for spotting and building of very many temples of Kerala. Some of his works are: 1. Sree Krishna Karnaamritham. 2. Sreechinham 3. Purushakaaram 4. Abhinava-Kausthubha-Maala 5. Dakshinaamoorthy-Sthavam 6. Kaalavadha Kaavyam 7. Durga Sthuthi 8. Balakrishna Sthothram 9. Bala Gopala Sthuthi 10. Sree Krishna Varadaashtakam 11. Vrindaavana Sthothram 12. Bhaavanaamukuram 13. Raamachandra Ashtakam 14. Ganapathy Sthothram 15. Anubhava Ashtakam 16. Maha Kala Ashtakam 17. Kaarkotaka Ashtakam 18. Krishna Leela-Vinodam 19. Sankara-Hridayamgamaa 20. Subanda-Saamraajyam 21. Thinganda-Saamraajyam and 22. Krama Deepika.

It is also believed that Lord Krishna used to shake his head as a sign of approval for the slokas of this great work (Sri Krishna Karnamrutham) that He approved. The Swamiyar used to reject all those sloka that did not get approval of the God. On the days when he did not approve any of the Slokas, it seems the Swamiyar used to starve.

Many people think that this great work has only one chapter because in the last sloka of the first chapter, the author mentions that it was a work of Leela Shuka. Normally such references are only made in the last sloka of the last chapter. But the book has three chapters containing respectively 110, 109 and 108 slokas.

The author sings mainly about two stages of the life of Krishna - the childhood and youth. Only in rare cases there is reference to Krishna of later stages of his life.

Two translations of the first chapter of this great work are available in the web. They are: 1. Translation by Dr. Saroja Ramanujam at [www.ahobilavalli.org/kk.pdf](http://www.ahobilavalli.org/kk.pdf). This translation is well illustrated by several mind blowing pictures of Lord Krishna. 2. Translation by Madhumati dasi at [www.kundeshwari.com/kk.html](http://www.kundeshwari.com/kk.html). This work contains word by word meaning of each sloka.

I am hoping and praying that they will continue and complete the translation. Being a Keralite, I have followed the Malayalam commentaries for my translation effort. I have also consulted the Tamil translation by Sri Anna, published by Ramakrishna Math, Chennai. The slokas are of bewitching beauty. They are poems of great quality which has come from the heart of a very great devotee. Of course reference to love and parts of the body of women are mentioned in various places in the book. But I feel that it is only an out pouring of devotion by the poet. At a very young age my revered father who is no more, had some problem with his leg and when he was bed ridden, it seems he used to get solace by reading and re-reading this great work. Later in life, as far as I can remember, whenever he was sick, he used to chant slokas from this great work and get solace. So whenever I read this work, I remember vividly of him. I dedicate my translation to my father Sri. P. R. Rama Iyer who was known as Thekke Madam Kunju Raman of Chelakkara.

### **Sri Krishna Karnamrutham [Nectar to Ears of Lord Krishna] Prathama Aaswasa [First Chapter]**

Chinthamanir jayathi Soma girir gurur may,  
Siksha guruscha Bhagawan Shikhi pincha mouli,  
Yath pada kalpa tharu pallava sekhareshu,  
Leela swayamvara rasam labhathe jaya sri. 1-1

Victory to my Guru Somagiri, who is like a gem of thought,  
Victory to my Lord, who wears a peacock feather,  
For he who wears his feet, which are like the leaves of wish giving tree,  
Would certainly be, sought, after by the goddess Vijayalakshmi.

Asthi swastharuni karagra vigalal, Kalpa praseonaplutham,  
Vasthu prasthutha venu nadha lahari, Nirvana nirvyakulam,  
Srastha srastha nirudhanee vivilasad, Gopee sahasravrutham,  
Hastha nyastha nathapa varga makhilom, Daram kisorakruthi. 1-2

There exists in the epics, a form of a child,  
Which is drowned, in the kalpaka flowers,  
Falling from the tender hands of deva maidens,  
Which is drowned, in the everlasting  
And still joy of the thousands of,  
Gopis whose dress is slipping often,  
And which is always ready to give,  
Gifts of salvation, to those who salute it.

Chathuryaika nidhana seema chapala - Panga cchata mandharam,  
Lavanyamruthaveechi lalitha drusam, Lakshmi kadaksha drutham,  
Kalindhee pulinangana pranayinam, Kama vatharanguram,  
Balam neela mami vayam madhurima, Swa rajya maaradh numa. 1-3

I worship that sweet child with blue colour,  
Who is the boundary of cleverness,  
Who is source of very temporal glances,  
Who has pretty eyes nurtured by the waves,  
Of the nectar like sea of prettiness,  
Who is honoured by the side long glances of Lakshmi,  
Who is interested in playing by the sandy shores of river Yamuna,  
And who begot a son who was the God of love.

Barhothamsa vilasi kunthalabharam, Madhurya mgnaananam,  
Pronmeelanna youvanam pravilasa Dwenu pranadhamrutham,  
Aapeena sthana kudmalabhirabhitho, Gopibhir aaradhitham,  
Jyothischedasi naschakasmī jagathaa, Mekabhi ramadhbutham. 1-4

My mind is illuminated by the pretty wonderful light form,  
Whose shining hair is decorated by peacock feathers,  
Who has a face which is ebbing with sweetness,  
Who shines with the new youthfulness,  
Who plays the flute that produces the nectar like music,  
And who is surrounded and worshipped by Gopis,  
Having slightly thick chest.

Madhura thara smithamrutha vimgdha mukhambhuruham,  
Madha shikhi pincha lanchitha manogna kacha prachayam,  
Vishaya vishamisha grasana gradhnu nichethasi may,  
Vipula vilochanam kimapi dhama chakasthu chiram. 1-5

Let my mind be lit by that which has broad eyes and is beyond words and sight,  
Which has lotus like face, shining with the very sweet nectar like smile,  
Which is decorated, by the feather of a peacock, with the great zest,  
Which has the very prettily made up bundle of hair,  
And which wants to eat the piece of meat of pleasures of the world,

Mukulay manana nayanambhujam vibho,  
Murali ninadha makaranda nirbharam,  
Mukuraya mana mrudhu ganda mandalam,  
Mukha pankajam manasi may vijrumbhathaam. 1-6

Let the lotus like face of my Lord Krishna,  
Which has two eyes, similar to the lotus buds,  
Which is full of the honey from, the pollen of the music from his flute,  
And which has clear cheeks shining like glass,  
Shine completely in my mind.

Kamaneeya kisora mugdha moorthe,  
Kala venu kwanithaa druthan anandho,  
Mama vachi vijrumbathaam murare,  
Mmaudhurimna kanikaapi kaapi kaapi. 1-7

Oh God, with the attractive pretty form of a child,  
Oh god, whose face wears the very sweet sound of flute,  
Please make at least a small part of your innate sweetness,  
Descend and shine in my words.

Madha shikhandi shikhanda vibhooshanam,  
Madana mandha mugdha mukhambujam,  
Vraja vadhoo nayananchala vanchitham,  
Vijayatham mama vang maya jevitham. 1-8

Victory to my life involved in composing a prayer,  
About him, who wears the feather of the exuberant peacock,  
About him whose lotus like face attracts even the love god,  
And about him who is deceived by the eyes of damsels of Vruja\*.  
\* The land around Mathura is referred as Vruja desa

Pallavaruna pani pankaja sangi venu rava kulam.  
Phulla patala patalee pari vadhi pada saroruham,  
Ulla sanmadhuraa dhara dhyuthi manjari sarasaananam,  
Vallavee kucha kumbha kunkuma pangilam prabhumasraye. 1-9

I surrender to the lord, who is coloured by the Kumkuma\* of the pot like chest  
of Gopis,  
Who shines by the flute held in the hands which are of the red colour of the  
new leaves,  
Who has lotus like feet which jeer the redness of the fully opened lotus flower,  
And who has an attractive face due to the shine of his very sweet lips.

\* Powder of red colour used to make a dot called Thilaka by Indian ladies.

Apanga rekhabhi rapangaraabhi,  
Rananga leelaa rasa ranjithabhi,  
Anukshanam vallava sundareebhi,  
Rabhyarchya maanam vibhumasrayama. 1-10

I surrender to the Lord, who is always worshipped by,  
The ever present glances and sights of Gopis,  
Who have forgotten themselves,  
By the remembrance, of their passion filled love play.

Hrudhaye mama hrudhya vibhramaanaam,  
Hrudayam harsha visaala lola nethram,  
Tharunam vruja bala sundareenaam,  
Tharalam kinchana dhama sannidathaam. 1-11

In my heart he created a stir,  
By the sight of his ever shifting eyes,  
With his heart full of happiness and joy,  
And the young pretty damsels of Vruja,  
Saw his body and drowned themselves in the sea of joy.

Nikhila bhuvana Lakshmi nithya leelaspadhabhyam,  
Kamala vipeena veedhi garva sarvam kashaabhyam,  
Pranamadha abhaya dhana proudigadodhathabhyaam,  
Kimapi vahathu chetha Krishna padambhujaabhyaam. 1-12

I carry always the lotus like feet of Lord Krishna,  
Which are always ready to provide protection to those who surrender,  
Which put down the pride of a group of lotus flowers,  
And which is the spot where Goddess Lakshmi plays in this world.

Pranaya parinathaabhyam prabhavalambanabhyaam,  
Prathi pada lalithabhyam prathyaham noothanabhyaam,  
Prathi muhoo radhikabhyam prasnu vallochanabhyam,  
Prabhavathu hrudhaye na prana nadha kisora. 1-13

Let my mind be filled with the eyes of lord who is a child,  
Which are mature with love, which are the cause of all wealth,  
Which are the reason for the increasing prettiness throughout the day,  
Which is new every day, which is anxious to fulfill more desires,  
And which is interested in fulfilling all the desires.

Madhura varidhi madandha tharanga bhangee,  
Srungara sankalitha sheetha kisora vesham,  
Aamandhahasa lalithanan chandra bimba,  
Maananda samplava manuplavatham mano may. 1-14

The form of Krishna as a child is tinged with passion,  
And is as pretty as the blind and exuberant waves of the sea of sweetness,  
And let my mind always follow the feet of that Lord Krishna,  
Which are the land from which joy is grown,  
And which shine by the light of the smile of his moon like face,

Avyaja manjula mukhambuja mugdha bhavai,  
Raswadhyamana nija venu vinodha nadham,  
Aakreedthamaruna pada sareruhabhya,  
Mardhre madheeya hrudhaye bhuvardhra moja. 1-15

The very pretty lotus like face of the Lord assumes,  
A perplexed look when he himself starts appreciating,  
The soulful and strange music, that flows from his flute.  
And let that Lord Krishna dance with his lotus like feet,  
In my mind drowned in the essence of devotion,.

Mani noopura vaachaalam,  
Vande thacharanam Vibho,  
Lalithaani yadheeyaani,  
Lakshmaani Vruja veedhishu. 1-16

Oh Lord I salute your capable feet,  
Which are ornamented by gem studded anklets,  
And which shine when they walk in a simple fashion,  
Creating foot prints in the streets of Vruja.

Mama chethasi sphurathu vallavee vibho,  
Mani noopura pranayi manju sinjitham,  
Kamala vane chara kalinda kanyakaa,  
Kala hamsa kanda kala koojithadrutham. 1-17

Oh Lord of Gopis, my mind, is quivering,  
By the pretty tinkling sound of your gem studded anklets,



And imagined, seeing a lotus forest in the river Yamuna,  
And saw pretty swans swimming and singing sweetly there.

Tharunaruna karuna maya vipulayatha nayanam,  
Kamala kucha kalasee bhara pulakee krutha hrudhayam,  
Muralee rava tharali krutha muni manasa nalinam,  
Mama khelathi mama chethasi madhuradhara mamrutham. 1-18

Let my mind be the playing arena of the sweet lips,  
The young reddish broad eyes, filled with mercy,  
The chest filled with emotions on hugging the chest of Rukhmani,  
And the music of his flute, which makes the minds of sages weak.

Aamugdha mardhana nayanambhuj chumbhya mana,  
Harsha kula vruja vadhoomadhuraan anantho,  
Aarabdha venu ravamadhi kisora murthe,  
Ravirbhavthi mama chethasi kepi bhaavaa. 1-19

Oh lord with childish looks and music of the flute  
When you half close your lotus like eyes and with passion kiss,  
With sweetness and joy the noble bride of the Vruja clan,  
In my heart also similar emotions come towards you.

Kalakwanitha kankanam, kara nirudha peethambaram,  
Krama prasrutha kunthalm, galitha barha boosham vibho,  
Puna prasruthachaapala pranayinee bhujaa yanthritham,  
Mama sphurathu maanase madana keli sayyosthidham. 1-20

The jingling sound of the bangles, the yellow silk which keeps slipping,  
The hair not arranged properly, the peacock feathers which have fallen down,  
Oh lord,  
And the tight embrace in her hands again by your sweet heart,  
Keep on coming to my mind, when I think of the love play of yours, Oh Lord.

Sthoka sthika nirudhya mana mrudhula prasyandhee manda smitham,  
Promol bhedha nirgala prasrumara pravyaktha romolgamam,  
Srothru srothra manohara vruja vadhoo leelamidho jalpitham,  
Midhyaa swaapa mupasmahe Bhagwatha kreeda nimeela drusa. 1-21

Hearing the prattle of the pretty Vruja maidens about their love play with you,  
When you were feigning to be asleep, you were struggling to stop the slow smile,  
With a wish to hear more of those stories, but you were not able to stop,  
Showing the standing erect of the hairs on your body and I pray you in that form.

Vichithra patharngura saali baalaa,  
Sthanantharam mouni manontharam vaa,  
Apaasya vrunda vana padapasya,  
Mupasya manyam na vilokayamaa. 1-22

Except near the chest of the pretty Gopis,  
Who had peculiar type of lines in their hands,  
And the heart of great sages meditating him,  
And below the trees of the pleasant Brindavan,  
Where else can we see the great Lord?

Sardham samrudhai ramruthaya maanai,  
ARaadhmaya manairr murali ninadhai,  
Murdhabhishiktham madhurakrutheenam,  
Balam kadhaa nama vilokayishye. 1-23

When will I able to see the boy who plays,  
The sweet compositions which emanates from his face,  
Which are complete and are nectar like,  
Which are fit to be worshipped,  
And which are played by him on his flute.

Sisiree kuruthe kadhaa nun a,  
Ssikhi pincha abharana sisur druso,  
Yugalam vigalan Madhu drava,  
Smitha mudhra mrudhunaa mukhendunaa. 1-24

When will he cool our minds,  
By showing his head wearing peacock feathers,  
Suitable to be worn by a child like him,  
And by showering the honey from,  
His moon like face on us?

Karunya karbhoora kadaksha nireekshanena,  
Tharunya samvalitha saisava vaibhavena,  
Apushnatha bhuvana madbutha vibhramena,  
Sri Krishna chandra, sisiree kuru lochanam may. 1-25

Oh moon like Krishna, please cool my eyes,  
By your merciful looks which shine in different colours,  
By the feast of youth that flows from your young age,  
And by your playfulness in you that rules the world.

Kadhaa vaa kalindee kuvalaya dala Shyamala thara,  
Kadaksha lakshyanthe kimapi karunaa veechi nichitha,

Kadhaa vaa kandharpa prathi bhata jada chandra shishiraa,  
Kamapyantha sthosham dhadhathi muralee keli ninadha. 1-26

When will I be able to drown in the series of glances,  
That are drenched in mercy, which are as blue as the kuvalaya\* flowers of  
Yamuna?

When I will be cooled by the crescent adorning the head of Shiva?  
And when I will be lucky to get my mind cooled by the music of your flute?

\* A blue flower

Adhi rama lokitha mardhra jalpitham,  
Gathancha gambheera vilasa mandharam,  
Amandha malingitha makulonmadha,  
Smitham cha they Nadha, vadanthe gopika. 1- 27

The Gopis tell, his glances are shifting and merciful,  
His gait is majestic, pretty and attractive,  
His talk drowns listeners in sea of joy,  
And his smile is capable of bewitching all the three worlds.

Astho kasmithsa bharamaya thaya thaksham,  
Nissesha sthanumrudhitham vrujanga nabhi,  
Nissema masthabhakitha neela kanthi dharam,  
Drusyasam tribhuvana sundaram mahasthe. 1-28

I would like to see the prettiest one in all the three worlds,  
Whose face with a smile is beyond all description,  
Whose chest has the stamp of the chest of Gopis,  
And whose body with the blue brilliance spreads in all places.

Mayi prasadam madhurai kadakshai,  
Rvamsee ninanadhanucharair vidhehi,  
Thwayi prasanne kimihaparairna,  
Sthvayai prasanne kimiha parair na. 1-29

Bless me with a side long glance of yours,  
Which is mixed with sweet music from your flute,  
For if you are pleased with me,  
I do not need any other one,  
And if you are not pleased with me.  
What is the use of others getting pleased with me.

Nibadha mugdha anjaliresha yache,  
Neerandra dainyonnetha mugdha kadam,

Dhayam budhe, deva, bhavath kadaksha,  
Dakshinya lesena sakrun nishincha. 1-30

Oh sea of mercy, I beg you with folded hands,  
With an unbearable low feeling and with shaking throat,  
Please make my mind light and happy,  
With your side long glances along with mercy.

Pincha vathgamsa rachanochitha kesa pase,  
Peenasthanee nayana pankaja poojaneeye,  
Chandraravindha vijayodhyatha vakthra bimbe,  
Chapalyamethi nayanana thave saisave na. 1-31

Our eyes are thirsting to see your childhood form,  
Where your hair was made up by using peacock feathers,  
When you were worshipped by lotus like eyes of Gopis,  
And when your face used to defeat moon as well lotus by its looks.

Thwachaissavam tribhuvanadhbutha mithya vaimi,  
Yachapalancha mama vage vivadha gamyam,  
Thath kim karomi viranan murali vilasa-  
Mugdam mukhambuja mudeekshithu meekshanabhyaam. 1-32

Your childhood form is the most wonderful in the world,  
And that is why my infirm mind wishes to see it,  
And what should I do now to see that form shining with a flute,  
And having a very dear lotus like face and what austerities should I follow?

Paryachithamrutha rasaaanipadathra bangi,  
Valgooni valgeetha visala vilocha naani,  
Balyadhikaani madha vallava bhavithani,  
Bhaave lutanthi sadrusaam thava jalpithaani. 1-33

Blessed with the taste of nectar and the beauty of meaning are your words,  
With your broad eyes changing according to the context,  
Especially showing lovely emotions, when you talk with love  
To the Gopi maidens mostly consisting of sweet nothings.

Puna prasannena mukhendu thejasa,  
Purovatheernasya krupa mahambudhe,  
Thadheva leela murali ravamrutham,  
Samadhi vighnaya kada nu may Bhaveth? 1-34

When I will be lucky enough to you personally come before me,  
With a sweet face resembling the full moon of autumn,

And play your flute and break my Samadhi,  
Oh great sea, which is full of mercy.

Bhavena mugdha chapalena vilokanena,  
Manmanaee kimapi chapala mudwahantham,  
Lolena lochana rasayaa meekshanena,  
Leela kisora mupagrahithu muthsuka sma. 1-35

I am terribly interested in seeing your playfully childish form.  
Which clearly shows the changing emotions of childhood,  
Which increases the wave like emotions of my mind,  
And your juicy glance with ever playful eyes.

Adheera bimbadhara vibhramena,  
Harshardhra venu swara sampada cha,  
Anena kenaapi manoharena,  
Haa hantha, haa hantha, mano dhunothi. 1-36

The attraction of your pretty face before me,  
With the flowing joyful tunes from the flute,  
And several other things which are very pretty,  
Makes my mind very weak, why is it, why is it.

Yavanna may nikhila marma drudabhigatha,  
Nissandhi bandhana mudhethi bhavopa thapa,  
Thavadwipo, bhavathu thavaka vakthra chandra,  
Chandrathpa dwigunitham mama chitha dhaaraa. 1-37

Oh Lord, till I get out of the ties of this life,  
And reach the permanent place near yours,  
Let my activities of mind be doubly involved,  
With your moon like face and become one with you.

Yavanna may nara dasa Dasami drusopi,  
Randhra dhudhethi thimira krutha sarva bhava,  
Lavnya keli sadanam thava thaava deva,  
Lakshmyaa samulkwanitha venu Mukhendu bimbam. 1-38

Even while I am at the end of my life and am in my death bed,  
When All the activities of my body have become weak,  
Oh God, let your pretty playful face along with,  
The soulful music from your flute reside in my mind.

Aalola lochana vilokana keli dhaara,  
Nirajithaagra sarane karunambu rase,

Aardhraani venu ninadhahi prathi nadha poorai,  
Rakarnayami mani noopura sinchithaani. 1-39

Oh merciful one when your wandering eyes,  
Examines all and the places in front of you,  
Due to the shine from you, it appears as if it is gem studded,  
And the music which you play in your flute, turns in to an echo,  
And it appears as if it is welcoming you.

Hey deva, Hey dayitha, Hey Jagadeka bandho,  
Hey Krishna, Hey Chapala, Hey karunaika sindho,  
Hey Nadha, Hey Ramana, Hey Nayanabhi rama,  
Haa haa kadhanu bhavithasi padam druso may? 1-40

Hey God, Hey omnipresent one, Hey the only friend of the world,  
Hey Krishna, Hey God who changes his mood, Hey sea of mercy,  
Hey Lord, Hey God who attracts, Hey God who enthralls the eye,  
When will I be able to see your feet?

Amoonya dhanyaani, dhinantharaani,  
Hare, twadhaloka namantharena,  
Anadha bandho, karunaika sindho,  
Ha hantha, Ha hantha kadam nayami? 1-41

Hey friend of Orphans, Hey sea of mercy,  
The days that I spend without being able to see you,  
Oh Lord are extremely difficult to spend,  
So God, so God, What will I do further?

Klmaha srunuma kasya brooma kadham kruthamaasaya,  
Kadhayatha kadhaamanyam dhanyamaho hrudayesaya,  
Madhura madhura smerakare mano nayanotsave,  
Krupana krupanaa Krushna thrushnaa chiram bhatha lambathe. 1-42

For a very long time the love for Krishna,  
Who is sweet, has a sweet smile and a festival for the eyes,  
Has been dominating my mind and so how can I ever hear,  
Advice about worshipping Gods, other than the king of my heart?

Aabhyaam vilochanaabhyaa,  
Mambhuja dala lalitha lochanam baalam,  
Dwabhyamapi parirabhdham,  
Dhoore mama hantha, daiva samagri. 1-43

Though I have the desire to see with my eyes,  
The child with, pretty lotus like eyes permanently,  
The blessings of God for fulfilling that wish,  
Alas is far, far away from my hands.

Aasrantha smithamarunarunadharoshtam,  
Harshadhra guna manogna venu geetham,  
Vibhramyad vipula vilochanardha mugdham,  
Veekshishye thava vadanambhujam kadhaanu? 1-44

When will I be able to see your lotus like face,  
Which is always smiling and has reddish lips,  
Which when playing music with flute is happy,  
Which is always moving and which is very pretty,  
And with the two pretty eyes resembling blue lotus.

Leelayathabhyam rasa sheethalabhyaam,  
Neelarunabhyaam nayanambhujabhyam,  
Aalokayed adbhutha vibhramabhyaam,  
Kale kadhaa karunika kisoraa. 1-45

When will the merciful God, look at me with his eyes,  
Which are playful, which are cooling in effect,  
Which are bluish red, which resemble a lotus flower,  
And which is ornamented, due to wonderful playfulness.

Bahula chikura bharam, badha pinchavathamsam,  
Chapala chapala nethram, charu bimbadaroshtam,  
Madhu mrudula hasam, mandharodhara seelam,  
Mrugayathi nayanam may mugdha vesham murare. 1-46

Oh God who plays the lute, I keep on hunting for your face,  
Which is having, a big crop of hair,  
Which is decorated, by peacock feathers,  
Which has eyes, that keep on shifting,  
Which has red pretty lips, similar to Bimba\* fruits,  
Which has a soft smile, which is similar to honey,  
And which at first look itself appears as generous.

\* A fruit which has got deep red flesh

Bahula jala cchayaa choram vilasa bharaalasam,  
Madha shikha leelothamsam manogna mukham bujam,  
Kimapi kamala paangadhagram, prapana jagajjitham,  
Madhurima paripakodhrekam vayam mrugayamahsa. 1-47

I am hunting for the lord, who is the well matured sweetness,  
Whose shine wins over the water laden black clouds,  
Who is extremely playful, who decorates his hair with peacock feathers,  
Who has a mind stealing lotus like face, who steals the glances of Goddess  
Lakshmi,  
And who takes care of all his devotees of this universe.

Paramrusyam dhoore parishadhi muneenaam vruja vadhoo,  
Drusaam drusyam saswath thribhuvana manohaari vadhanam,  
Anamrusyam vaachamanidhamudhayanapi kadhaa,  
Dhareedrusyedevam dhara dhalitha neelolpala nibham. 1-48

Though only distantly referred to by great sages,  
He is seen by the young ladies of Vruja country,  
With ever glowing face that bewitches the three worlds,  
And with a body which looks like a slightly open blue lotus,  
And when will this poor man be able to see him like that.

Leelambujanana madheeramudheekshamanam,  
Narmaani venu vivareshu nivesayantham,  
Lolaya mana nayanamm nayanabhi ramam,  
Devam kadha nu dhayitham vyathi lokayishye. 1-49

In this present time, when will I be able to see the God,  
Who has a pretty lotus like face, who often sees all the four sides,  
Who keeps on playing in his flute, different Ragas\* as he pleases,  
Who has ever shifting looks and who has extremely bewitching eyes.

\* Tunes

Lagnam muhoor manasi lampata sampradhaya,  
Rekhava lekhini rasagna manogna vesham,  
Lajjanmrudhu smitha Madhu snapithaa dharamsu,  
Rakendu lalitha mukhendu mukunda balyam. 1-50

The pretty full moon like face of Mukunda\* admired by the moon himself,  
During his youth, clings to the mind of mine, who am an expert libertine,  
And an expert in line drawings and his very shy face with a gentle smile  
Which spreads to his lips is acting like honey on me.

\* Another name of Lord Krishna

Ahimakara kara nikara mrudhu mrudhitha Lakshmi,  
Sarasa thara sarasiruha sarasa drusi deve,  
Vruja yuvathi rathi kalaha vijaya nija leela,  
Madha mudhitha vadana sasi madhurimani leeye. 1-51



Let me get dissolved with him, who has moon like glowing face,  
As a result of his victory in a lover's tiff with a Vruja maiden,  
And the one with a very happy eyes similar to the lotus flower,  
Which have just opened due to the emerging heat of sun light.

Kara kamala dalitha lalitha thara vamsee,  
Kala ninadh gala mrutha Ghana sarasi deve,  
Sahaja rasa bhara bharithadha rahasitha vechi,  
Sathatha vahadha dhara mani madhurimani leeye. 1-52

Let me get merged in the sweetness of Krishna,  
Who completes the surroundings by the musical notes,  
Starting from his flute controlled by his lotus like hands,  
And who has jewel like lips which always wear,  
A wave of smile due to his ever joyous nature,

Kusuma sara sara samara a kupitha madha gopee,  
Kucha kalasa gusruna rasa lasa durasi deve,  
Madha lalitha mrudu hasitha mushitha sasi shobha,  
Muhooradhika mukha kamala madhurimani leeye. 1-53

Let me get merged in the sweetness of Krishna,  
Who has a chest coated with the juice of sandalwood,  
From the chest of Gopis who were angry in the love fight,  
Started by the arrows of flower of the God of love,  
And who has a lotus like face which is pretty,  
And adorned with a smile and beats the full moon's shine.

Aanamra masitha broovorupachithaa maksheena pakshmangure,  
Shwaa lolaa manuraginorna nayorardhram mrudhou jalpithe,  
Aathamra madharamruthe mada kalaamaamlanavam sirave,  
Shwasathe mama lochanam vruja siso moorthim jagan mohinim. 1-54

Oh Child of Vruja clan, may my eyes permanently see pretty form of yours,  
Whose eye brows are pretty and curved like the bow of the God of love,  
Whose eye brow hairs are thick, whose eyes which bear the devotion of  
devotes,  
And the passion of the Gopi maidens, who keeps shifting glances always,  
Whose indistinct prattle is ebbing with the essence of kindness,  
Whose lips which ooze out nectar are deep red in colour,  
Whose music coming out from the flute is heard permanently,  
And his body which is black like a dark cloud is bewitching the world.

Thath kaisoram, thacha vakthraaravindam,  
Thath karunyam, theu cha leela kadaksha,

Thath soundaryam saa cha mandasmitha sree,  
Sathyam sathyam durlabham daivatheshu. 1-55

His childishness, his lotus like face,  
His kindness, his playful looks,  
His handsomeness, his pretty smile,  
Truly and truly are not seen with any other God.

Viswopa plava samanai ka badha dheeksham,  
Viswasa sthabhakitha chethasaam janaanaam,  
Pasyama prathi nava kanthi kundhalardhram,  
Pasyama padhi padhi saisavam murare. 1-56

I am able to see your child like form Oh Murari,\*  
Who has taken a resolution to destroy all people who are bad,  
And to protect all those, who believe in him without any other thought,  
And who is pretty and has shining and fabulous hair.

\* Killer of Mura, a name of Krishna.

Moulischandraka bhooshanaa marakatha sthambhabhi ramam vapor,  
Vakthram chithra vimugdha hasa madhuraam, bale vilole drusou,  
Vacha saisava sheethalaa madha gaja slaghyaa vilasa sthithir,  
Mandham mandha maye ka yesha madhuraa vedhimitho gaahathe. 1-57

Who is that person who walks in the streets of Mathura,  
Who is walking slowly and prettily like an elephant in rut,  
Whose hair is decorated by peacock feathers,  
Who resembles a pure pillar made of emerald,  
Who is a pretty child like a picture with his smile,  
Who keeps on changing according to circumstances,  
And whose words of prattle are very pleasant.

Padhou paadha vinirjitha bhuja vanou padmalayalankruthou,  
Paanee venu vinodhana pranayinou paryaptha shilpa sriyou,  
Baahu dohada bhaajanam mrukha drusam, madhurya dhara giro,  
Vakthram vag vibhavaathi langithamaho, balam kimethan maha. 1-58

Is this halo of light, that of a young boy,  
Whose portion of feet which is decorated by goddess Lakshmi,  
Beats hollow a crowd of lotus flowers,  
Whose hands interested in playing the flute,  
Appear as if they are showing dancing poses,  
Whose hands show passion to the doe eyed damsels,  
Whose words appear to be a rain of sweetness,  
And whose face is beyond capacity of words to describe.

Barham nama vibhooshanam bahumatham veshaya seshairalam,  
Vakthram dwi thrivisesha kanthi lahari vinyasa dhanyadharam,  
Sheelai ralpa dhiya magamya vibhavai srungara bango mayam,  
Chithram chhitramaho vichithramaho chithram vichithram maha. 1-59

As he likes to decorate himself with peacock feathers,  
All other ornaments appear not necessary to him,  
And his face is decorated by different types of thilakas,\*  
And also due to pretty lips it is a flood of light,  
These indeed are surprising and his pretty bewitching form,  
Is making, even the dull headed ones in to devotees.

\* Decorative dot put in the forehead.

Agre samagrayathi kaamapi keli Lakshmi,  
Manyasu dhishvapi vilochanameva sakshi,  
Ha hantha hastha pada dhooramaho kimetha,  
Daseeth Kisoramayamamba jagathrayam may. 1-60

What a wonder that the indescribable pretty play of Lord Krishna,  
Is set in front of me and also on all my sides and my eye is the witness for  
this,  
And oh mother, to me all the three worlds are full of that child,  
But alas I am not able to touch him or embrace him with my hands.

Chikuram bahulam viralam bramaram,  
Mrudhulam vachanam vipulam nayanam,  
Adharam madhurar vadanam lalitham,  
Chapalam charitham cha kadhanu bhava. 1-61

When would I be able to experience Lord Krishna s,  
Thick set hairs, very broad forehead,  
Very soft spoken words, very broad eyes,  
Sweet enriched lips, pretty face and listless walk.

Paripalaya na krupalayethyasakrujjalpitha maathmabhandawa,  
Murali mrudula swananthare vibhurakarnayithaa kadhaa nu na. 1-62

When I beseech the friend of my soul several times Please look after me,  
How will it ever reach his ears, as he is always sweetly singing his flute?

Kadha nu kasyaam nu vipaddhasayaam,  
Kaisora Gandhi karunambudhir na,  
Vilochanaabhayaam vipulayathaabhayaam,  
Vyalokayishyan vishayee karothe? 1- 63

In times of which danger, would,  
The sea of mercy with the childish splendour,  
See with his very broad and long eyes  
Survey our problems and solve them?

Madhura madhura bimbe, manjulam manda hase,  
Sisiramamrutha vakye, seethalam drushi pathe,  
Vipulamaruna nethre, visrutham venu nadhe,  
Marakatha mani neelam Balam aalokayaama. 1-64

I will surely see the boy with the blue colour of emerald,  
Who has very sweet red lips, who has very pretty smile,  
Who has cool nectar like words, the look of whose eyes is cool,  
Whose eyes are broad and red, and whose music with flute is famous.

Maadhuryadhapi madhure,  
Manmadha thathasya kimapi kaisoram,  
Chapalyadhapi chapalam,  
Chetho mama harathi hantha kim karma? 1-65

Sweeter than the sweetest,  
More unstable than the most unstable,  
Is the youth of Krishna, the father of love God,  
And it has completely stolen my mind. What will I Do?

Vaksha sthale cha vipulam nayanonthpale cha,  
Mandasmithe cha mrudulam madha jalpithe cha,  
Bimbadhare cha madhura muralee rave cha,  
Balam vilasa nidhi maakalaye kadha nu? 1-66

When I would be lucky to see the child,  
Who is the treasure of playfulness,  
Who has a broad chest as well as eyes,  
Who is soft in his talk and in his teasing of others,  
And who is sweet in his lips as well as in the music from his flute.?

Maara swayam nu madhura dhyuthi mandalam nu,  
Madhuryameva nu mano nayanamrutham nu,  
Vaneemra janu mama jeevitha vallabho nu,  
Baloyismabhyudhyathe mama lochanaya. 1-67

This boy who appears in front of my eyes,  
Is he the god of love, is he the sweet moon's face,  
Is he sweetness personified, is he the nectar before my eyes and mind,  
Is he an ornament for words, is he the help for my life?

Aardhravalokitha dhayaparinadha nethra,  
Mavishkrutha smitha sudhaa madhuradharoshtam,  
Aadhyam pumamsa mavathamsitha barhi barha,  
Maalokayanthi kruthina krutha punya punja. 1-68

Only those who have accumulated good deeds can see,  
Him who has a melting look and who has eyes full of mercy,  
Him who has sweet lips from which his smile breaks out,  
Him who is primeval and he who wears the peacock feather.

Baloya malola vilochanena,  
Vakthrena chithrikrutha dingmukhena,  
Veshena goshachitha bhooshananena,  
Mugdhena dugdhenayananothsavam na. 1-69

My eyes are celebrating a festival,  
Due to this boy's ever shifting eyes,  
Due to his face which is picture perfect,  
And due to his dress which is suitable for cow herds.

Andholithagra bhujamakula nethra leelaa,  
Mardhra smithar dhrava vadanambhuja chandra bimbam,  
Sinjena bhooshana satham sikhi pincha moulim,  
Seetham vilochana rasayana mabhuyupaithi. 1-70

Coming towards me is a principle, who is nectar to the eye,  
Who keeps on shaking his hands, who rotates his eye,  
Whose face with its melting smile resembles the moon,  
Who wears ornaments making sound and wears peacock feathers on his head.

Pasupala pala parishad vibhooshanam,  
Sisuresha sheethala viloloa lochana,  
Mrudula smithardra vadanendu sampada,  
Madhayan madheeya hrudayam vigahathe. 1-71

My heart is churned by that God,  
Who is the ornament to the group of cowherds,  
Who has cool and always moving eyes,  
And whose face is adorned by a pretty smile.

Thaditha mupanatham thamala neelam,  
Tharala vilochana tharabhi ramam,  
Mudhitha mudhitha vakthra chandra bimbam,  
Makharitha venu vilasi jeevitham may. 1-72

In front of my eyes always stands Lord Krishna,  
Who is as blue as a dark thamala\* tree,  
Who is very pretty with his ever shifting eyes,  
Who has a face similar to the very happy moon,  
And who is the soul for the music from his flute.

\* Tree with a very dark bark

Chapalya seema chapalanubhavaika seema,  
Chathurya seema chathuranana shilpa seema,  
Sourabhya seema sakaladhbutha keli seema,  
Soubhagya seema thadhidham vruja bhagya seema. 1-73

He is the upper limit to changing behaviour,  
An upper limit to the pleasure of Goddess Lakshmi,  
An upper limit to sharp capabilities,  
An upper limit to creation of Lord Brahma,  
An upper limit to the good scent,  
An upper limit to the wonderful play,  
An upper limit to good luck,  
And an upper limit to the luck of Vruja bhoomi.

Madhuryena dwiguna sisuram vakthrachandram vahanthi,  
Vamsee veedhi vigaladha amrutha srothasaa sechayanthi,  
Madvaneenaam viharanapadam matha soubhagya bhaajaam,  
Math punyaanaam parinathiraho nethroyo sannidathe. 1-74

He who has a face which is twice colder and prettier than the moon,  
He who through the music of his flute waters the streets with nectar,  
And he who is the subject of my words is the personification of my luck,  
And the good deeds done by me earlier and is standing before me.

Thejasesthu namo dhenu paline, loka paline,  
Radhapayodarothsanga sayine, sesha sayine. 1-75

Salutations to the cowherd who looks after this world,  
Salutations to he who sleeps on the chest of Radha as well as Adhishesha,

Dhenupala dhayothaasthana sthali,  
Dhanya kunkuma nadha kanthaye,  
Venu Geetha gathi moola vedhase,  
Thejase thadidhamom namo nama. 1-76

I salute and salute Lord Krishna who shines due to chest being coated,  
With the saffron paste from the chest of the cowherd maidens during love  
play,  
And who is the primeval force playing the divine flute.

Mrudhukwana noopura mandharena, balena padambuja pallavena,  
Anuswanan manjula venu Geetha maayaathi may jeevithamatha keli. 1-77

Coming towards me is the boy who is like my soul,  
Who dances slowly with anklets tied to his lotus like feet,  
Which is in tune with the very musical notes from his flute.

Soyam vilasa murali ninaadhaamruthena,  
Sinjinnu danchithamidham mama karna yugmam,  
Aayathi may nayana bandhur ananya bandhu,  
Rananda kandalitha keli kadaksha lakshya. 1-78

Lord Krishna who can be seen by joyous side long glances  
And who is the only relative of those who do not have anybody,  
Is coming here with the nectar of pretty music,  
From his flute which I am trying to listen,

Dooradwilokayathi varana khela gami,  
Dhara kadaksha barithena vilochanena,  
Aardhupaithihrudayangama venu nadha,  
Veni dhugena dasanavarana deva. 1-79

I am being watched by his eyes full of enthusiasm,  
From the distance by that God,  
Who walks playfully like an elephant,  
And then with bewitching music from his flute,  
Along with sweet lips, he is coming near me.

Tribhuvana sarasabhyam divya leela kalabhyam,  
Drusi drusi sisirabhyaam deeptha bhoosha padabhyam,  
Asarana saranabhyam madhbuthabhuyam padabhyam,  
Ayamaya manukoojadwenu raayathi Deva. 1-80

Walking with his wonderful feet accompanied,  
By the music that he sings in the flute is Lord Krishna,  
Who makes people of all the three worlds happy,  
Who engages himself in several different sports,  
Who makes people happy and cool by his sight,  
Who shines with several ornaments that he wears,  
And who is the protector of those who do not have any one.

Soyam muneendra jana manasa thapa haari,  
Soyam madha vruja vadhoovasanapahari,  
Soyam trutheeya bhuvaneswara dara hari,  
Soyam madheeya hrudhyambhuruha hari. 1-81

He is the one who removes pains of the mind of sages,  
He is the one who stole the dress of the proud Vruja maidens,  
He is the one who stole the pride of Indra, the king of devas,  
And he is the one who entered my mind and stole it.

Sarvagnathwe cha maugdhaye cha saarva bhoumamidham mama,  
Nirvisan nayanam thejo nirvana padamasnuthe. 1-82

After searching and finding this light who is the emperor,  
Of the who knows everything and of the who does not know anything,  
My eyes are enjoying the sweetness of salvation.

Krishnana methath punaruktha shobha,  
Mushne tharamsorudhayam mukhendho,  
Trushnamburasim dwigunee karothe,  
Krishna hwayam kinchanajeevitham may. 1-83

My indescribable life of life  
Is called Krishna with its moon like face,  
Is spreading coolness like the real moon,  
And is doubling the moon light on all sides  
And makes my sea of desire overflow doubly.

Thadhe thadhathara vilochana sri,  
Sambhavitha sesha vinamra vargam,  
Muhur murarermadhuradharoshtam,  
Mukhambhujam chumbathi manasam may. 1-84

My mind kisses again and again the lotus like face,  
With its pretty divine red eyes,  
And with a very sweet lips  
And makes all the devotees happy.

Karou saradhdanchithambhuja vilasa shiksha guru,  
Padhou vibhudha padapa pradhama pallovlangu,  
Drusou dalitha durmadha tribhuvanopamana sriyau,  
Vilokaya vilochanamruthamaho mahachisavam 1-85

Please enjoy the great childish look, which is the nectar to the eye,  
Of hands that teach the beauty of the lotus flower in the autumn,  
Of his feet that beats the light of the tender leaves of wish giving tree of deva  
loka,  
And of his eyes that beats all comparable things in the world with its beauty.



Aachinwanamahanya hani saakaraanvihara kraama,  
Narundhanamarundathi hrudayam apyardhrasmithasya sriya,  
Aathanwana manaya janma nayana slaghya managhyam dasa,  
Mamandham vruja sundari sthana thati samrajyamujrumbathe. 1-86

Before my eyes grows fast the Krishna principle,  
Which is engaged in newer and newer plays every day,  
Which due to his pretty face wearing cooling smile, melts even the heart of  
Arundathi,  
And the prettiness of which is being appreciated by the love God himself,  
And which forever lives in the chest of pretty ladies of Vruja clan.

Samuchwaseetha youvanm tharala saisavalankrutham,  
Madhchasooritha lochanam madana mandahasa mrutham,  
Prathikshana vilokanam pranaya peetha vamsee mukham,  
Jaga thraya vimohanm, jayathu mamakam jeevitham. 1-87

Victory to Lord Krishna who is my life,  
For when the buds of youth comes out from him,  
The ornaments and decorations of childhood slips away,  
And he has that which shine with feelings of passion,  
And he has the nectar of smile of love which makes others swoon,  
His looks change every moment and are new always,  
He has a mouth which drinks the music of love from his flute,  
And he attracts and bewitches all the three worlds.

Chithram, thadethath charanaravindam,  
Chithram thdethan nayanaravindam,  
Chithram thadethath vadanaravindam,  
Chithram thadethath pnaramba chithram. 1-88

Wonderful are the lotus feet of Krishna appearing before me,  
Wonderful are the lotus like eyes of Krishna appearing before me,  
Wonderful are the lotus like face of Krishna appearing before me,  
And Oh mother everything about Lord Krishna is wonderful.

Akhila bhuvanaika bhooshana,  
Madhi bhooshitha jaladhiduhithru kucha kumbham,  
Vruja yuvathi hara vallee,  
Marathaka nayakamaha manim vande. 1-89

I salute lord Krishna who is the emerald gem,  
In the middle of the garland of the Vruja maidens,  
And who is the ornament for the chest of Goddess Lakshmi  
And also an ornament for the entire universe.

Kanthaa kucha Grahana vighraha badha Lakshmi,  
Khandanga raga rasa ranjitha manjula sree,  
Ganda sthalee mukura mandala khela mana,  
Gharmanguram kimapi kelathi Krishna theja. 1-90

One ball of light called Krishna is playing before me,  
And when he holds the hair of Rukhmani and trying to kiss her neck,  
She hugs him tightly and a part of the red sandal paste,  
In her body attaches to the blue body of his,  
And in his mirror like cheeks the sweat drops are playing.

Madhuram madhuram vapurasya vibhor,  
Madhuram madhram vadanam madhuram,  
Madhu gandhe mrudu smithametha daho,  
Madhuram madhuram madhuram Madhram. 1-91

The body of this lord is sweeter than sweetest,  
His face with its slow smile and with the scent of honey,  
Is sweet to me and is sweeter than sweetest,  
Sweet, sweet, sweet and sweet.

Srungara rasa sarvaswam shiki pincha bhooshanam,  
Angeekruthanaraa kaaraa masraye bhuvanasrayam. 1-92

I surrender to him whom the worlds surrender,  
Who is the entire essence of love,  
Who decorates himself with peacock feathers,  
And who is born as a human being due to his will.

Naadhyapi pasyathikadachana darsanena,  
Chithena chopanishadaa sudrusaam sahasram,  
Sa thwam chiramnayanoyaranyo padavyaam,  
Swamin kayaa nu krupaya mama sannihathse. 1-93

Oh Lord, why is it that you, who is not visible,  
To the great scholars of Sasthras and Upanishads,  
And are great due to their great minds, but appear in front of my ordinary  
eyes,  
And are staying a long time there without any reason or cause.

Keyam kanthi Kesava Thwan mukhendo,  
Koayam veshakopi vachama bhoomi,  
Seyam seyam swadhuthaa manjula sree,  
Bhooyo bhooyo bhooyasasthwam namami. 1-94

Oh Kesava, how shall I describe the light in your moon like face,  
How shall I describe to others your present form,  
That light and that body are sweet and pretty,  
And again, again and again I salute them.

Vadanendu vinirjjitha sasee,  
Dasadha deva, padam prapadhyathe,  
Adhikaam sriyamasnuthe thraraam,  
Thava karunya vijjumbitham kiyath. 1-95

How can I describe your great mercy,  
Because the moon being defeated by your face,  
Lost all its pride and appeared in your ten nails of your feet,  
And is getting much more brilliance than he ever had.

Ththwan mukham kadhami vabhja samana kukshyam,  
Vang maadhuri bahula parva kala samrudham,  
Thath kim bhaven mam param bhuvanaika kantham,  
Yasya thwad aanana samaa sushamaa sada syath. 1-96

Your face which is complete with several crescents of sweet words,  
Can never be compared to the moon rising from the sea or to the lotus?  
How can I ever describe its prettiness and if I need something to compare it,  
I should combine all the pretty things in the world and try.

Susrooshase yadi vacha srunu maamakeenaam,  
Poorvair Poorva kavibhirna kadakshitham yath,  
Neerajana karma madhurambhavananondho,  
Nirvyaja mahathi chiraya sasi pradheepa. 1-97

If you want to hear great words which were not told,  
And if you want to hear them from me, please hear.  
The moon can become a light and take up the job,  
Of doing neerajanam\* to your face, without any expectation for a long time.  
\* Worship with lighted lamp

Akhanda nirvana rasa pravahair,  
Veekhandeethaa sesha rasantharaani,  
Niyanthritho dwardha sudharnavaani,  
Jayanthi sheethaani thava smithani. 1-98

Your smile which is the broad flow of the extract of salvation,  
Blows away the sweetness of every other thing known to us,  
And is the place where the sea of the nectar stays,  
And are cooling my eyes and are victorious.

Kamam santhu sahasrasa kathi paye swarasyadhoureyakaa,  
Kamam vaa kamneeyathaa parinathi swa rajya badha vruthaa,  
Thairnaiva vivadhamahē na cha vayam deva, priyam bhroomahe,  
Yath sathyamramaneeyathaa parinathisthwayeva paaram gathaa. 1-99

Oh God, let there be few or thousands of very lucky people,  
Let there be very many people competing to be most pretty,  
Let the God of love, Indra and others compete for this,  
But I do not consider them as someone worth competing,  
For telling the real truth, in prettiness or in being lucky,  
Being in their acme, it is only in you and you only.

Mandhara moolre madanabhi ramm,  
Bimbadhara pooritha venu nadham,  
Gogopa gopi jna madhya samstham,  
Gopam Bhajegokula poorna chandram. 1-100

I pray, that cowherd who is the full moon of Gokula,  
Who is more attractive than love God  
Sitting below wish giving tree,  
And playing the flute sweetly,  
And is in between cows, Gopis and Gopas

Galad vreelaa laa madana vanithaa, gopa vanithaa,  
Maduspeetham geetham kimapi madhuraaschaapaladhuraa,  
Samrujumbha gumbhaa madhurimagiraam maadrusa giraam,  
Thwayi sthane jathe dhadhathi chapalam janma saphalam. 1-101

My listless life has become one of great success,  
Because of your birth, which made the passionate Gopis,  
Crowding around you without shyness for a love play,  
While the music they sung is dripping sweet like honey,  
And your playfulness was even sweet for great yogis,  
And words of mine have become sweet like those of a poet.

Bhuvanam bhavanam vilasinee sree,  
Sthanayou thamara sasasna smarancha,  
Paricharaparam paraa surendraa,  
Sthadhapi thwacharitham vibho vichithram. 1-102

Your history is very strange Oh God,  
For your home is this world, your lover Lakshmi Devi,  
Your sons are Lord Brahma and the God of love Manmatha,  
And your servants are devas along with their king.

Deva sthree lokee soubhagya, Kasthuree thilakangura,  
Jiyad vrujanga nananga, Keli lalitha Vibhrama. 1-103

Let Victory be that of Krishna, who with his musk thilaka,  
Is the great ornament for all the three worlds,  
And he is the one who is interested in love play with Vruja maidens.

Premadancha may, Kamadancha may,  
Vedanancha may Vaibhavanancha may,  
Jeevanancha may, jeevithancha may,  
Daivathancha may deva, naa aparam. 1-104

There is no god for me except lord Krishna,  
Who gives me love, who gives me passion,  
Who gives me wisdom, who gives me wealth,  
Who gives me soul and also very long life.

Madhryena vijrubathaam,  
Vacho na sthava vaibhave,  
Chapalyen vivardhantham,  
Chintha nasthava saisave. 1-105

Let my words become sweet,  
Because I am listing out your greatness,  
And let my mind become pure,  
Because I am thinking of your plays of childhood.

Yaani thwat charithamruthani rasanaa lehyaani dhanyathmanaam,  
Ye vaa saisava chapala vruthikuraa radhaparadhonmukha,  
Yaa vaa bhavitha venu geethi gathayo leelaa mukhomburuhe,  
Dharaa vahikaya vahanthu hrudhaye thaanyeva may. 1-106

Let the nectar like stories of yours,  
That are tasty like juicy food for the blessed,  
Your not so suitable plays that you did with Radha,  
And the sweetest tunes from your flute,  
That came from the mischievous face of yours,  
Again and again flow in my mind without stop.

Bhakthiryadhi sthirathaa bhagwan yadi sya-  
Daivena na phalitha divya kisora veshe,  
Mukthiswayam mukulitharanjalireva chaasmaan,  
Darmartha kama gatha yassamaya pratheekshaa. 1-107

Oh God if I have firm devotion to your child hood form,  
Salvation would come and reach me with folded hands,  
But dharma, wealth and desires would reach me only,  
At prescribed times and so let my devotion to you be stable.

Jaya jaya jaya deva deva,  
Tribhuvana mangala divya nama dheya,  
Jaya jaya jaya Bala Krishna deva,  
Sravana mano nayanamruthaavatharaa. 1-108

Victory, victory victory to God,  
Whose name brings all the good to the three worlds,  
Victory, victory, victory to the God child Krishna,  
Whose incarnation is sweet to hear and see and to the mind.

Thubhyam nirbhara harsha varsha vivasavesa sphutavirbhava-  
Chapalyena vibhooshitheshu sukrutham bhaveshu nirbhasathe,  
Srimath gokula mandanaya mahathe vaachaam vidhoora sphura,  
Nmadhurya karasarnavaya mahase kasmai chidasmai nama. 1-109

My salutations you, who has come in front of me.  
Who is being decorated by torrential rain of happiness,  
And shining by the intense desire,  
Who is decorated by ebbing childish pranks,  
Who appears clearly in the mind of the holy souls,  
Who is an ornament for the gokula blessed with wealth,  
Who is great and is far beyond the reach of words,  
Who is like a sea for happiness and is shining,  
And who cannot be adequately described by any one.

Eesana deva charanaabharanenanivee,  
Damodhara stirayasastha bakol gamena,  
Leela sukhena rachitham Deva, Krishna,  
Karnamrutham vahathu kalpa sathantharepi. 1-110

Oh God Krishna, Leelasukha who considers,  
The feet of Lord Shiva as his ornament,  
And who is desirous of writing a famous prayer,  
Addressed to Krishna, who was tied by Yasodha,  
Has composed this nectar to the ears of Krishna,  
Which he hopes would be sweet to him after billions of years also.

Ithi Sri Krishna karnamrutha Prahama aaswasa samaptha.  
Thus ends the first chapter of the Nectar to the ears of Krishna.

## **Sri Krishna Karnamrutham [Nectar to Ears of Lord Krishna] Dwitheeya Aaswasa [Second Chapter]**

Abhinava navaneetha snighamaapeetha dughdam,  
Dadhi kana pari dighdham mugdhamangam murare,  
Disathu bhuvana kruchra cchedhi thapincha gucha,  
Cchavee nava sikhi pincha lanchitham vanchitham vaa. 2-1

Let our wishes be fulfilled by the pretty form of Lord Krishna,  
Whose body shines as he eats new butter and drinks new milk,  
Who is pretty being coated with curds all over his body,  
Who removes all the great sufferings of the people of three worlds,  
Who is of the blue colour of the new tender leaves of mango,  
And is decorated prettily by the use of peacock feathers.

Yaam drushtwa Yamunaam pipasura nisam vyoocho gavaam gaahathe,  
Vidhyuthwanithi neela kanda nivahho yam drushtumulkandathe,  
Utham saya thamala pallavamithi chindhathi yam gopik,  
Kaanthi kaliya sasanasya vapusha ssaa pavanee pathu na. 2-2

Let us be protected by the splendour of the body Of Krishna,  
Which makes crowds of cows to go there to drink water thinking it is Yamuna,  
Which makes crowds of peacocks open their feathers and dance thinking it is  
dark cloud,  
Which makes Gopis go near to pinch it for wearing it in their ears thinking it is  
new leaves of a tree,  
And which is the powerful splendour of Krishna, who punished Kaliya serpent.

Deva payath payasi vimale yaamune majjatheenaam,  
Yaachanthi naamanu naya padair vanchithanyam shukaani,  
Lajja lolai ralasa vilasai runmishathpancha baanair,  
Gopa sthreenaamnayana kusumairarchitha Kesavo na. 2-3

Let us be protected by Lord Kesava worshipped by the eyes of Gopis,  
Whose dresses were stolen when they were taking bath in the clear Yamuna,  
And those Gopis begged to get those dresses back by sweet words,  
And slowly loosing their boredom and shyness they sent arrows of love by  
their eyes.

Mathar natha paramanuchitham yath khalaanaam purastha-  
Dasthasangam jatara pitari porthae varthithasi,  
Thath kshanthavyam sahaja sarale, vathsale, vani kuryaam,  
Prayachitham guna gana nayaa gopa veshasya vishno. 2-4

Oh mother who is naturally sweet, Oh dear one,  
This bad fellow committed a grave mistake,  
By spending some time in your belly and as a,  
Redemption I speak the names and goodness of the cowherd.

Angulyagrai aruna kiranair muktha samruddharandhram,  
Vaaram vaaram vadanamaruthaa venu nadha paranna,  
Vythyashangrim vikacha kamala cchayaa visthara nethram,  
Vande vrundavana sucharitham, nanda gopala soonum. 2-5

I salute the son of Nanda, who made Vrundavana Holy,  
Who by his reddish finger tips again and again fills up by air,  
In to the flute which has holes which need to be opened and shut again and  
again,  
Who sits cross legged and who has eyes which are like fully open lotus  
flower.

Mandam mandam madhura ninadair venumapoorayantham,  
Vrundam vrundavana bhuvigavaam charayantham charantham,  
Chando bhage satha makha mukha dwamsinaam dhanavaanaam,  
Hantharam tham kadaya rasane, Gopa kanya bhujangam. 2-6

Please tell us about the sweet heart of the Gopi lasses,  
Who slowly and slowly fills the flute with sweet music,  
Who slowly drives the cattle herd inside Brindavan.,  
Who is the subject mater of Upanishads which is a part of Vedas,  
And who kills the asura enemies of Indra and other devas.

Veni mole virachitha Ghana shyama pinchava choodo,  
Vidhyulekha valayitha tiva snigdha peethambarena,  
Maamaalingan marathaka mani sthambha Gambeera bahu,  
Swapnedrushtastharuna Thulasi bhooshano neela megha. 2-7

I saw in my dream that the God with his Thulsi Garland,  
And with colour of the blue cloud,  
Embraced me tightly using his emerald pillar like hands,  
And he had decorated his dense hair with a peacock feather,  
And wore a yellow silk round him and appeared as if lightning is surrounded  
him.

Krishne hruthwaa vasana nichayam koola kunjaadhi roode,  
Mugdha kachinmuhurr anayai kinwathi vyaharanthi,  
Sabroo bangam sada rahasitham sathrapam saanuraagam,  
Cchayaa soure kara thala gathanyamba ranya chakarsha. 2-8



When Krishna took away the bundle of cloths,  
And climbed on a tree in the banks of the river,  
One young girl with nice words asked him again and again,  
With a smile and with bent eye brows and shyness and love  
Why are you doing like this, and started pulling her dress,  
From the hands of Krishna's shadow in the river.

Api janushi parasminnatha punyo bhaveyam,  
Thata bhuvi yamunaayaasthaa druso vamsa nala,  
Anubhavathi ya yesha srinadhaabhira sthano,  
Radharamani sameepanyaasadhanyamavasthaam. 2-9

This flute has experienced the blessed fortunate state,  
Of being kept near the lips of the Gopa boy,  
And to experience this state in my next life,  
Would I be born as a bamboo plant in the shores of Yamuna?

Ayi parichinu chetha pratharambhoja nethram,  
Kabara kalitha chanchath pincha dhaamabhi ramam,  
Vallabhidupala neelam, vallavi bhaga dheyam  
Nikhila nigama valli moola kandan mukundam. 2-10

Oh mind keep on meditating without stop on Mukunda,  
Who has eyes like the lotus flower during sun rise,  
Who shines due to the peacock feathers in his hair,  
Who is as blue as sapphire and is the luck of Gopis,  
And who is the root of the collection of Vedas.

Ayi murali, mukunda smera vaktharavinda,  
Swasana madhura samgne, thwaam pranamyadhyaya yache,  
Adhara mani sameepam prapthavathyam bhavathwam,  
Kadhaya rahasi karnemadrusaam nanda soono. 2-11

Oh flute, who knows the sweet taste of the air,  
Coming, from the smiling lotus like face of Mukunda,  
I salute you now and request you who has gone near,  
The gem like red lips of the great Lord,  
Tell in the ears of the son of Nanda about my state.

Sajala jaladha neelam, vallavee keli lolam,  
Sritha sura tharu moolam, vidhydhullasi chelam,  
Nath asura muni jalam, sanmano bimba leelam,  
Sura ripu kula kalam, Naumi Gopala balam. 2-12

I salute that child Gopala, who is saluted by seers and devas,  
Who is blue like a water rich cloud and likes to play with Gopis,  
Who sits below a wish giving tree and looks like a streak of lightning,  
Who is death to enemies of devas and plays in mind of good people.

Adhara bimba vidambitha vidhrumam,  
Madhura venu ninadha vinodhitham,  
Kamala komala kamra mukhambhujam,  
Kamapi Gopa kumara mupasmahe. 2-13

I meditate on the incomparable cowherd boy,  
Whose reddish lips defeats even the red coral,  
Who entertains us with sweet music from his flute,  
And who has very pretty face like that of a lotus.

Adhara vinivesya vamsa naalam,  
Vivaraanyasya saleelamangulibhi,  
Muhoorantharayan muhoorvivrunvan,  
Madhuram gayathi Madavo vanathe. 2-14

In the middle of forest Madhava is singing,  
Keeping the flute near to his lips,  
And keeping his fingers near its holes,  
And playfully opening and closing those holes.

Vadane navaneetha gandha vaaham,  
Vachana thaskara chathuri dhureenam,  
Nayane kuhanasrumaasrayedha,  
Scharane Komala thandavam kumaram. 2-15

Please depend on the young boy,  
With smell of new butter in his face,  
With smartness of a thief in his words,  
With false flowing tears in his eyes,  
And with pretty dancing steps in his feet.

Amuna kila gopa gopanatham,  
Yamunarodhasi nanda nandanena,  
Dhamuna vana sambhava pape na,  
Kimu naasou saranarthinaam saranya. 2-16

Who can tell that son of Nanda does not save,  
People who take refuge in him,  
For to save the cows and cowherds,  
In the shores of Yamuna, did he,  
Not swallow the fire that erupted?

Jagad aadharaneeya jara bhavam,  
Jalajaapathya va vichara gamyam,  
Thanuthaam thanuthaam shive tharaanaam,  
Sura nadhopala sundaram maho na. 2-17

Let actions other than those good be destroyed,  
By the illicit lover appreciated by the world,  
By the one who can be attained by thoughts of Brahma,  
And one whose splendour is greater than sapphire.

Saa kapi sarva jagathamabhi rama seema,  
Kaamaya no bhavathu gopa kisora murthi,  
Ya shekare sruthi giraam hrudhi yoga bhaajaam,  
Padambhuje cha sulabhaa Vruja sundareenaam. 2-18

Let the Gopa child who can easily be seen  
In Upanishads, the acme of Vedas,  
And in the heart of those who learn yoga  
And in the lotus like feet of Gopi maidens,  
And who is inexplicable to the mind  
And is the limit of prettiness of the world,  
Fulfill all our desires for ever.

Athyantha bala mathaseee kusuma prakasam,  
Digvasasam kanaka bhooshana bhooshithangam,  
Vithrasta kesamarunaa dharaya thaksham,  
Krishnam namami manasa Vasudeva sioonum. 2-19

With my mind I salute Krishna, the son of Vasudeva,  
As a very small child, as one who is black as the Athasi\* flowers,  
As the one who wears no cloths as a child, who wears ornaments of gold,  
And as the one who has untied hair and one with reddish lips.

\* A dark flower [name not known].

Hasthagri nikwanitha kankana kinkineekam,  
Madhye nithambhamavalambitha hema soothram,  
Mukthaa kalapa muklikrutha kaka paksham,  
Vandamahe vraja charam Vasueva bhagyam. 2-20

I salute the son of Vasudeva who wanders in Vruja,  
Who has jingle making bangles in hand and feet,  
Who has a golden thread tied around his hips,  
And whose hair is tied by a golden bead chain.

Vrundavane drumathaleshu gavaam ganeshu,  
Vedavasana samayeshu cha drusyathe yath,  
Thad venu vadhana param shikhi pincha choodam,  
Brahma smarami kamalekshanamabra neelam. 2-21

I meditate on the divine concept, who has lotus like eyes,  
Who is sky blue in colour, who can be easily located,  
Below trees of Brindavan, in the midst of herds of cows,  
And in the Upanishads the end of Vedas, who always plays flute,  
And who ornaments his braids of hair with peacock feathers.

Vyathyastha pada mavathamsi tha barhi barham,  
Sachee kruthanana nivesitha Venurandhram,  
Theja param parama karunikam purasthath,  
Prana prayana samayemama sannidathaam. 2-22

When my soul is leaving the body, let the God be there,  
Who keeps his feet differently, who decorates his hair with peacock feathers,  
Who keeps the holes of the flute in his slightly bent face,  
Who is greatly merciful and who is of the form of light.

Ghosha pragosha samanaya madho gunena,  
Madhye babandha janani nava neetha choram,  
Thath bandhanam trijagathamudharasrayena,  
Maakrosa karanamaho, nitharaam bhabhoova. 2-23

In Gokula, to satisfy the loud complaints against Krishna,  
His mother tied him at the belly with the rope used to tie cows.  
But that tying, troubled all the three worlds in his belly,  
And became reason for very loud complaints from everywhere.

Saiva vayam na khalu thathra vicharaneeyam,  
Panchaksharee japa paraa nitharaam thadapi,  
Chetho madheeya mathasi kusumava bhasam,  
Smerananam smarathi Gopa vadhoo kisoram. 2-24

We are the followers of Shiva, without any doubt,  
And are interested in chanting the five letter, Namashivaya,  
But in spite of that my mind is always thinking of,  
The son of Yasodha, who is of the colour of Athasi flowers.

Radhaa punathu jgad Achyutha datha chitha,  
Mandhaanamakulayathee dadhi riktha pathre,  
Thasya sthana sthabhaka chanchala lola drushtir,  
Devopi dohanadhiya vrushabham nirundhan. 2-25

Giving away her mind to Krishna, Radha was,  
Churning for butter in a vessel without any curd,  
And seeing intently her flower bunch like chest,  
The God tied a bull for milking and let both of them make us pure.

Godhooli dhoosarithakomala kunthalagram,  
Govardhanodharana keli krutha prayasam,  
Gopi janasya kucha kunkumamudhrithangam,  
Govinda mindu vadanam saranam Vrujama. 2-26

I completely surrender to the moon faced Govinda,  
Whose hair is coated with dust raised by the hooves of cows,  
Who is looking tired as he has lifted the Govardhana Mountain,  
And whose body has the marks of the Kokum from the chest of Gopis.

Yadhromandhra paripoorthi vidhava dakshaa,  
Varaha janmani bhabhoovuramee samudhra,  
Tham nama nadhamaravinda drusam Yasodha,  
Panidwayanthara jalai snapayaam bhabhoova. 2-27

The sea waters were not even able fill the hair follicles,  
Of him when he incarnated as the boar,  
But now Yasoda is easily able to give him bath,  
With two hand full of water to him with the lotus eye.

Varamima mupadesa madhri yadhwam,  
Nigama vaneshu nithantha chara khinna,  
Vichinutha bhavaneshu vallaveenaa,  
Mukhanishadartha mulookhale nibhadham. 2-28

Oh, learned ones who have become tired,  
Due to traveling in the forest of Vedas,  
Please hear my advice and search,  
For the meaning of Upanishads,  
As some one tied to a mortar in Gopi's homes.

Devaki thanaya poojana pootha,  
Poothanaari charanodhaka doutha,  
Yadyaham smrutha dhananjaya sootha,  
Kim karishyathi sa may Yama dhootha. 2-29

When I become pure by worship of the son of Devaki,  
When I am sinless due to the holy water from the Feet of the killer of  
Poothana,  
And manage to keep in my mind the Charioteer of Arjuna,  
What can the messenger of God of death do to me.

Bhasathaam bhava bhayaika bheshajam,  
Manase mama muhur muhur muhu,  
Gopa vesha mupasedusha swayam,  
Yapi kapi ramaneeeyatha vibho. 2-30

Having taken the role of cowherd himself,  
The Lord is a wonder which cannot be explained,  
And is the only medicine for the sufferings of this world,  
And so let him again, again and again shine in my mind.

Karnalambitha Kadamba manjaree,  
Kesar aruna kapola mandalam,  
Nirmalam nigama vaga gocharam,  
Neelimaana mavalokayamahe. 2-31

We are able to see the blue coloured Krishna,  
Whose cheeks are tinged red due to the,  
Kadamba flower bunches hanging in his ear,  
Who is pure and who is beyond the reach of words.

Sachi sanjalitha lochanothpalam,  
Sami kudmalitha komalaadharam,  
Vegavathgitha karangulee mukham,  
Venu nadha rasikam bhajamahe. 2-32

I worship Krishna who enjoys music from flute,  
Who moves his blue lotus like eyes sideways,  
Who has the bud like lips divided in to two,  
And who moves his fingers with the speed of the notes.

Syandhane garuda manditha dwaje,  
Kundine satha nayanadhiropitha,  
Kena china vathamala pallava,  
Syamalena purushena neeyathe. 2-33

I am seeing in front of my eyes that,  
Rukhmani the princess of Kundinapura,  
Is being taken in a chariot with an eagle flag,  
By a man with the black colour of young leaves of Mango.

Ma yatha paandha padhi bheemaradhyaam,  
Digambara kopi thamala neela,  
Vinyastha hasthopi nithabha bimbe,  
Doortha samakarshathichitha vitham. 2-34

Oh wayfarers, please do not go by this path,  
For by the side of Bheemaradhi river stands a bad man,  
Who is nude, who is blue like new leaf of mango tree,  
Who is locking his hands behind his back,  
And who is capable of stealing your mind and wealth.

Anganam anganam anthare Madhavo,  
Madhavam Madhavam cha antharenangana,  
Ithama kalpithe mandale madhyaka,  
Sanjakou Venunaa Devaki nandana. 2-35

Madhava in between a lady and another lady,  
A lady between one Madhava and another Madhava,  
And in between the round created like this,  
The son of Devaki played flute extremely well.

Keki kekadhruthaneka pangeruhaa,  
Leena hamsavali hruthyatha hrudhyatha,  
Kamsa vamsatavee daha dhaavaanalaa,  
Sanjakou Venunaa Devaki nandana. 2-36

The son of Devaki who was the fire,  
That burns the forest of Kamsa's clan,  
Played his flute extremely well,  
Which made the peacocks to make sounds,  
And increased the happiness of the group of swans,

Kwapi veenaabhi raaraa veena kambitha,  
Kwapi veenabhiraa kinkini narthitha,  
Kwapi veenabhiramantharam gapitha,  
Sanjakou Venunaa Devaki nandana. 2-37

In one place he is made to shake by those playing the music of Veena,  
In one place he is egged to dance with his anklets to the music of Veena,  
In one place he is made to sing along with the music of veena,  
And the son of Devaki played flute extremely well.

Charu chandravali lochanai schumbhitho,  
Gopa go vrunda gopalika vallabha,  
Vallavee vrunda vrundaraka kamuka,  
Sanjakou Venunaa Devaki nandana. 2-38

Being kissed in the eye by pretty damsels with the face of moon,  
And being the Lord of Gopas, herds of cows and Gopi maidens,  
And being the lover and a sweet God for the groups of Vallava maidens,  
The son of Devaki played flute extremely well.

Mouli maalaa Milan matha brungee latha,  
Bheetha bheetha priyaa vibhramalingitha,  
Srastha gopee kuchaa boga sammelitha,  
Sanjakou Venunaa Devaki nandana. 2-39

Due to the exuberant bees flying,  
Around the flowers that he wears on his head,  
His sweethearts were scared and embraced him with nervousness,  
And when their upper cloth slipped he made the embrace passionate,  
The son of Devaki played flute extremely well.

Charu chamekaraa bhasa bhamaa vibhur,  
Vaijyanthi latha vaasi thorasthala,  
Nanda vrundavane vasithaa madhyagaa,  
Sanjakou Venunaa Devaki nandana. 2-40

Being the husband of the very pretty golden Rukhmani,  
And his chest being scented as he wears a garland called Vaijyanthi,  
And living in between Gopis in the gardens of Nanda  
The son of Devaki played flute extremely well.

Balikaa thalikaa thala leelaalayaa,  
Sanga sandarsitha brullaltha vibhrama,  
Gopikaa Geetha dathavadhana swayam,  
Sanjakou Venunaa Devaki nandana. 2-41

Being the one who keeps on moving his eye brows,  
As per the beat of clapping and play by the young girls,  
Being the one who plays flute along with songs by Gopis,  
The son of Devaki played flute extremely well.

Parijatham samudhruthya radhavayo,  
Roopaya masa bhasaa gunairrangane,  
Sheetha sheethe vate yaamunieeya thate,  
Sanjakou Venunaa Devaki nandana. 2-42

In the courtyard of Rukmani,  
Who is similar in beauty and age to Radha,  
Sitting below a banyan tree in the banks of Yamuna,  
The son of Devaki played flute extremely well.

Agre deerga tharoya marjuna tharu sthasygratho varthini,  
Saagosham samupaithi thath parisare dese kalindathmajam,  
Thasya stheerathamala kanana thale chakram gavam charayan,  
Gopa kreedathi darsayishyathi sakhe pandhanamavyahatham. 2-43



Oh friend, there is a tall Arjuna tree near by,  
And the path in front leads to the cowherd's place,  
And near by flows the great river Yamuna and near it,  
In the forest with green trees, one cowherd,  
Is minding the cows and also playing and,  
He will show you the stable path to salvation.

Go dhuli saritha komala gopa vesham,  
Gopala bala kusathai ranugamyamaanam,  
Sayanthane prathi gruham pasu bandhanartham,  
Gachantha machyutha sishum pranathosmi nithyam. 2-44

I daily salute Achutha in the form of a child,  
Who is covered with dusts raised by hooves of cows,  
Who is being followed by hundreds of cowherd children,  
And who goes to every house in the evening, to tie the cows.

Nidhim lavanyaanaam nikhila jagad ascharya nilayam,  
Nijaa vasam bhaasaam niravadhika nisreya sarasam,  
Sudha dhara saram sukrutha pari pakam mruga drugam,  
Prapadhye maangalyam pradhama mayi daivam krutha dhiyaam. 2-45

I surrender to that primeval God who blesses with all that is good,  
Who is the treasure house of beauty, who is the home of all the wonders of  
the world,  
Who is the natural habitat of glow, who is the limitless giver of salvation,  
Who is the essence of the rain of nectar and who is the result of good deeds  
of Gopis.

Aathamrapani kamala pranaya prathodha,  
Malola hara mani kundala hema suthram,  
Aavisramambu kanamambuneela mavyaa,  
Dhadhyam dhanajaya radhabharanam maho na. 2-46

Let him who is having a whip in his hands as red as the hibiscus flower,  
Who is wearing moving ornaments like chain, gem studded ear rings and  
waist belt  
And whose face is all over coated with drops of sweat,  
And who is as blue as a water rich cloud and  
Who is an ornament to the chariot of Arjuna protect us.

Nakha niyamitha kundun pandavasayandhanaswa,  
Nanu dhina mabhishincha nnanjalisthai payobhi,  
Avathu vithatha gathra sthothra nisyutha moulir,  
Darsana vidhrutha rasmir Devaki punya rasi. 2-47

Let the result of the good deeds of Devaki protect us,  
Who stands with bare body and with a turban,  
And with the whip held tightly with his teeth,  
Who scratches the back of the horses, taking them to the river,  
And who gives bath to the horses by taking water in his hands.

Vruja yuvathi sahaye youvanollasikaye,  
Sakala shubha vilase kunda mandhara hase,  
Nivasathu mama chitham thath padayatha vrutham,  
Muni sarasija bhanou, Nanda gopala soonou. 2-48

Let my mind constantly dwell on the feet of Krishna,  
Who is a help to the ladies of Vruja, who has a body blessed with youth,  
Who has all the good living in him, who has a smile with his jasmine bud like  
teeth,  
Who is the sun to the lotus mind of sages and son of king Nanda Gopa.

Aranyaanee mardhra smitha madhura bimbhadhara sudhaa,  
Saranyaa sankrathai sappadhi madhyam Venoo ninaadhai,  
Dharanya sanandoth pulaka mupa goodangri kamala,  
Saranyanaamadhyassa jayathu sareeri madhurima. 2-49

Victory to him who has a sweet body,  
Who melts the forest of Brindavan with his love drenched smile,  
And also the music from the flute played by his red lips which is drenched  
with nectar,  
Who is being tightly embraced with joy and with hairs standing upright by  
goddess earth,  
And whose feet are the greatest source of protection of devotees.

Vidhagdha gopala vilasineenaam,  
Sambhoga chihngangitha sarva gathram,  
Pavithra maamnaayagiraama gamyam,  
Brahma prapadhye, nava neetha choram. 2-50

I surrender to the pure and divine god who steals butter,  
Who as a result of love play with expert Gopa maidens,  
Is full of signs of passion all over his body.  
And who is beyond the reaches of the words of Vedas.

Anthargrahe krishnamavekshya choram,  
Badhwaa kavatam jananim gathaikaa,  
Ulookhale dhama nibhadha menam,  
Thathraapi drushtwasmithaa bhabhoova. 2-51

Once a Gopi saw the thief Krishna in her house,  
And locked him inside and went to complain to Yasodha,  
And to her surprise she saw the same Krishna,  
Tied to the mortar by a rope by his mother.

Rathna sthale januchara kumara,  
Sankrantha mathmeeya mukharavindam,  
Aadhathu kamasthadhala bhagedhaa,  
Dwilokya dhathree vadanam rurodha. 2-52

Once the child Krishna crawling on his knees,  
Saw his image reflected in the gem studded floor,  
And started trying to catch the pretty face reflected there,  
And started crying looking at his mother's face.

Aanandhena yasodhayaa samadhitham gopanganaabhischiram,  
Sasangam vala vidhwisha sakusumai sidhai prithvuakulam,  
Sershyam gopa kumarakai sakuthukampourair janai sasmitham,  
Yo drushtassa punathu no muraripu proth kshiptha govardhana. 2-53

Let us be made holy by the Krishna lifting Govardhana with a smile,  
Who is being seen with joy by Yasodha, with long passion by gopa maidens,  
Who is being seen with suspicion by Indra and with flowers by the sages,  
Who is being seen with sorrow by mother earth and with jealousy by gopa boys,  
And is seen by citizens with mercy and with joy by all the others.

Upasathathmavidha puraanaa,  
Param parasthaannihitham guhaayaam,  
Vayam yasodhaa sisu bala leelaa,  
Kadhaa sudhaa sindhushu lelayaama. 2-54

Let the learned ones who are experts in epics search within,  
The cave of their mind, the god who is a divine concept,  
But we would prefer to drown in the sea of nectar like stories,  
Of the childish pranks of the son of Yasodha.

Vikrethu kaamaa kila gopa kanya,  
Murario padarpitha chitha vruthi,  
Dhadhyadhikam moha vasaadhavochath,  
Govinda, Dhamodhara, Madhavethi. 2-55

A gopa damsel who went to sell milk and products,  
With her mind completely immersed in Krishna,  
Loosing her normal sense, instead of Shouting Milk, curd  
Shouted: Govinda, Dhamodhara and Madhava.

Ulookhalam vaa yaminaam mano vaa,  
Gopanganaanaam kucha kudmalam vaa,  
Murari namna kalabhasya noona,  
Malana maseedh thrayameva bhoomou. 2-56

There are only three places where,  
Krishna the elephant can be tied,  
And they are the mortar, the mind of sages,  
And the pretty chest of the gopa maidens.

Kararavindena padara vindam,  
Makharavinde vinivesayantham,  
Vatasya pathrasya pute sayaanaam,  
Balam Mukundam manasaa smarami. 2-57

With my mind I think of that child Mukunda,  
Who with his lotus like hand catches his lotus like feet,  
And brings it near his lotus like face and steals our heart,  
And sleeps peacefully on a banyan leaf.

Shambho, swagatha massyathaamitha, itho vaamena padmasana,  
Krounchare, kusalam, sukham sura pathe, vithesa no drusyase,  
Itham swapna gathasya kaidabha jitha sruthwa yasodhaa giraa,  
Kim kim, balaka jalpaseethi rachitham dhoo dhoo krutham pathu na. 2-58

When the child started muttering in his sleep,  
Welcome to you Lord Shiva, come and sit near me,  
Oh Brahma you can sit on my left side, how are you Subrahmanya riding on peacock,  
Are you all right Indra, You are not seen these days Kubhera  
Yasoda told, Baby what is this meaningless prattle,  
And did rituals to protect the baby and let those protect all of us.

Matha, kim yadhu natha, dehi chashakam, kim thena, pathu paya,  
Sthannasthyadhya, kadasthi vaa, nisi, nisaa kaa, vandhakarayo,  
Aameelakshi yugam nisanyupagatha deheethi mathur muhur,  
Vakshojambhara karshanodhyatha kara, krishnassa pushnathu na. 2-59

Mother, What lord of Yadus, give me cup, What is the need, to drink milk,  
No it is not now, when is the time, at night, when is night, when it is dark.  
And when he heard this, he closed his eyes and told that night has come,  
And started pulling her upper dress and let that Krishna protect us.

Kalindee pulinodhareshu musali yavath gatha khelithum,  
Thavath karbhooritham paa, piba hare vardhishyathe they shikhaa,

Itham bala thaya prathaarana param sruthwa yasodhaa giraa,  
Payanna swashikhaam sprusan pramudhitha ksheeredhapeethe hari. 2-60

When Yasoda told Sri Krishna in a deceiving manner,  
Hey Krishna, please drink the milk kept in the golden cup,  
When Balarama is playing in the sand dunes of Yamuna,  
So that your hair will grow, like a child that he is,  
Drinking half the cup of milk, Krishna touched his hair to see whether it has  
grown,  
And became happy and let this happiness save us.

Kailaso nava netha ithi kshithirayam prak jagdha mrulloshtathi,  
Ksheerodhopi nipeetha ndughdathi lasad smere prahulle mukhe,  
Mathaa jeerna dhiya drudam chakithaya nashtasmi drushti kayaa,  
Dhoo dhoo vathsaka jeeva, jeeva chiram ithyukthom no hari. 2-61

When the mouth of Krishna opens when he is shining with a smile,  
Yasoda saw Kailasa mountain and thought it is undigested butter,  
She saw the earth and thought that it was the mud eaten by Krishna,  
And seeing the ocean of milk, she thought it is undigested milk,  
And these thoughts made her think that her child was having indigestion,  
And she was very scared and told, I have lost everything,  
An evil eye has fallen on my child due to some bad woman,  
And let it be driven out far away and let my child live,  
And let him have a long life and let that Krishna who heard this protect us.

Kinchid kunchitha lochanasya pibatha paryaya peetham sthanam,  
Sadhya prasnutha dugdha bindumaparam hasthena sammarjatha,  
Mathraikanguli lalithasya chibuke smerananasyadhare,  
Soure ksheera kananwitha nipathitha dandha dythi pathu na. 2-62

Let us be protected by the shine of the milk drenched white teeth of Krishna  
Who drinks his mother's milk alternatively from her right and left chest,  
And who keeps fondling with a hand the chest that he is not drinking from,  
And whose smiling face is fondled on his chin by a finger of his mother.

Uthunga sthana mandalo parilasad pralamba muktha mane,  
Ranthar bimbitha mindra neela nikara chayanu kari dhyuthi,  
Lajja vyaja mupethya namra vadhanaa spashtam murarer vapu,  
Pasyanthi mudhithaa mudhesthu bhavathaam Laksmi vivohathsave. 2-63

Rugmani during her marriage was seeing the image of Krishna,  
Who was shining like a blue sapphire stone,  
On the pearls of her chain lying over her very high chest,  
Feigning that she was shy and again and again became happy,  
And let her happiness be the cause of your happiness.

Krishnenamba, gathena ranthu madhana, mrud bakshitham swechaya,  
Thadhyam Krishna, ka yevamaha, musali mithyambha pasyananam,  
Vyadeheethi vidharithe sisu mukhe drusthwa samastham jagan,  
Matha yasya jagama vismaya padam payath san a Kesava. 2-64

Mother, when Krishna went to play, he himself ate lot of mud,  
Krishna, is it true, Mother Balarama is lying, and if you want you can see.  
And that mother saw all the worlds in the open mouth of her child,  
And let that Krishna who surprised his mother thus protect us.

Swathi sapathni kila tharakaanaam,  
Muktha phalaanam jananeethi roshath,  
Saa Rohini nilamasootha rathnam,  
Kruthaspadam Gopa vadhoo kucheshu. 2-65

Rohini gave birth to the sapphire,  
Which is in between the chest of Gopis,  
Due to her anger that one of her co wives,  
Among stars, Swathi gave birth to a pearl.

[Here Rohini indicates mother of Balarama who considered herself as mother of Krishna also. She is also referred to as the star Rohini. It is believed that rain drop entering the pearl clam during Swathi star becomes a pearl.]

Nruthyantha mathyantha vilokaneeyam,  
Krishnam mani stamba gatham Mrugakshi,  
Nireekshya sakshadiva Krishna magre,  
Dwidhaa vithena navaneethamekam. 2-66

The doe eyed lady seeing the image of,  
Krishna who was dancing and playing,  
On the pillar made of pearls and gems,  
Thought it too was another Krishna and divided,  
The butter in her hand in to two halves.

Vathsa jagruhi vibhathamagatham,  
Jeeva Krishna, saradham satham satham,  
Ithyudheerya suchiram Yasodhayaa,  
Drusya manam Bhajamahe. 2-67

We salute Lord Krishna whose face,  
Is intently stared with love by Yasodha,  
Saying, Krishna, please wake up,  
Morning has come, may you live hundred years.  
Oshtam jigran sisuriti dhiya chumbitho vallaveebhi,

Kandam gruhna aruntha padam gadam alingithanga,  
Dhoshnaa lajja pada mabhimrusan anga maropithango,  
Dhoortha swami garathu duritham dhooratho Balakrishna. 2-68

Let all our problems be solved by the child Krishna who is a rogue,  
Who when kissed by Gopis as he was a child tasted their lips,  
Who when embraced as a child, caressed their necks till they are red,  
And who when they make him sit on their lap made them,  
Squirm with shyness by touching again and again their private parts.

Yethe Lakshmana, Janaki virahinam, maam khedhayandhyam budha,  
Marmaanive cha ghatayanthyalamamee kroorakadambhanila,  
Itham vyahrutha Poorva janma charitho yo Radhaya Veekshitha,  
Sershyaasamkithaya sa nasskhayathu swapnayamano hari. 2-69

Let us be given happiness by Krishna, who was watched by Radha,  
With great jealousy and suspicion when he muttered during his sleep,  
About his previous birth, Hey Lakshmana, being not with Sita,  
These clouds trouble me and this slow cruel breeze,  
Coming after touching the Kadamba trees are breaking my secret places.

Oshtam, munchahare, bhibhemi bhavatha panair hathaa poothanaa,  
Kanda slesha mamum jaheehi dalithaa valinganorjjunou,  
Maa dehi chsuritham Hiranya kasipur neeho navai panchatha,  
Mitham varitha Rathri keeli ravathallakshyapa hasodhari. 2-70

Let Hari, who with words of humor teased during love making by Rukhmani,  
Saying, do not drink from my lips, for you killed Poothana by drinking thus,  
Do not hug my neck because by such a hug you powdered two big trees,  
And do not caress with your nails, because Hiranya kasipu was killed by  
them, protect us.

Ramo nama bhabhuva hoom, thadabala seethethi hoom thou pithur,  
Vachaa Pancha vatee vane viharatha sthamahad ravana,  
Nidhrartham janani kadhamithi hare hoonkarena srunwatha,  
Soumithre, kwa dhanurdhanudhanurithi vyagraa gira panthu naa. 2-71

There was a man called Rama, yes,  
Name of his wife was Sita, yes,  
According to the words of the father they  
Lived in a forest called Panchavati, yes,  
At that time Ravana carried away Sita,  
For getting sleep when mother was telling this and he was nodding saying  
yes,  
Let the furious words uttered by Lord Krishna then,  
Hey Lakshmana, where is my bow, bow, bow, protect us.

Balopi shailodharanagra pani,  
Neelopi neerandra thama pradheepa,  
Dheeropi radha nayanavabadho,  
Jaropi samsara hara kadasthwam? 2-72

How is it that though he was a boy he lifted a mountain,  
Though he is blue in colour, he shows light in darkness,  
Though he is brave he is tied by the eyes of Radha,  
Though a secret lover, he saves us from domestic life?

Baalaya neela vapushe nava minkineeka,  
Jaalabhi rama jaganaaya digambaraya,  
Sardhoola divya nakha bhooshana bhooshithaya,  
Nandathmajaya navaneetha mushe namasthe. 2-73

My salutations to son of Nanda gopa,  
Who steals fresh butter, who is a child,  
Who is blue, who wears new jingling chain on his hips  
Who does not wear any cloths and who also wears ornament with tiger's nail.

Panou payasa bhakthamahitha rasam bhibran mudhaa dakshine,  
Savye saarada chandra mandala nibham hayyanga veenam dadath,  
Kante kalpitha pundarika nakhaapyudhama theertham vahan,  
Devo divya digambaro disathu na soukhyam Yasoda sisu. 2-74

Let us be given all that is good by the child of Yasoda,  
Who keeps in his right hand the very tastey payasa,\*  
Who keeps on his left hand the white globe like butter,  
Who wears on his neck as an ornament of tiger's nails,  
And who has glorious shine and is without any cloth.

\* Sweet fluid dish made with milk, rice and sugar.

Kinkini kini kini rabhasai,  
Rankana bhuvi rinkanai ssadhatantham,  
Kunkunu pada yugalam,  
Kankana kara bhooshanam harim vande. 2-75

I salute Krishna who wears bangles as ornament,  
Who walks all over the courtyard making,  
Kini kini sound from the bells tied to his ornamental waist belt,  
Anu Kunu kunu sound from the anklets on his legs.

Sambhadhe saura bheena,  
Mambamayasa yanthamanuyanthis,  
Lambala kamalambe,  
Tham baalam thanu vilagna jambalam. 2-76



I depend on the child with mud all over his body,  
Who makes his mother tired because when she comes in search,  
He runs in between the herds of cows,  
And who has scattered and hanging hair.

Anchitha pincha choodam,  
Sanchitha soujanya vallavee valayam,  
Adhara mani nihitha venum,  
Balam gopala manias mavalambr. 2-77

I depend on Krishna the child cowherd,  
Who wears a peacock feather,  
Who is surrounded by loving Gopa maidens,  
And who keeps the flute near his pretty lips.

Prahladha bhagadeyam, nigama ganamaha guhaanthradheyam,  
Nrahari padabhi deyam vihudha vidheyam mamanu sandheyam. 2-78

The luck of Prahladha, who lives in the cave of the mountain of Vedas,  
Who is denoted by the word Narasimha, who removes the sorrow of devas,  
Is the concept that is suitable for my prayer.

Samsare kim saram, kamsarescharana kamala paribhajanam,  
Jyothi kimandhare yadandhakaare anu smaranam. 2-79

The meaning of life consists of singing about the feet of him who killed  
Kamsa,  
For even in darkness of ignorance, his thought only will show us the way out.

Kalasa nabva neetha chore kamala druk kumudha handrika poore,  
Viharathu nanda kmare chetho mama gopa sundari jaare. 2-80

Let my mind play with the son of Nanda gopa who is the secret lover of gopis,  
Who is the thief stealing butter from the pot and a sun to the lotus eyes of  
Lakshmi.

Kasthwam bala balanuja, kimiha theymanmandhirasankhaya,  
Yuktham than navaneetha pithra vivare hastham kimartha nyase,  
Matha kanchana vathsakam mrugayithum maa gaa vishadam kshanaa,  
Dithyevam vara vallavee prathivacha krishnasys pushnathu na. 2-81

Who are you child asked the Gopi,  
I am the brother of Balarama replied he,  
Why are you in this house she asked,  
I thought it is my house said he,

But why are you keeping your hand in butter pot asked she,  
I was searching for the missing calf there said he,  
And let this conversation between Krishna and Gopi protect us.

Gopalaa jira kardhame viharase vipradhware lajjase,  
Bhrooshe gokula hum kruthou Sthuthi sathai mounam vidhathse vidhaam,  
Daasyam gokula pumschaleshu kurushe swamyam na daanthathmasu,  
Jnatham krihna, thavangri pankaja yugampremachalam manjulam. 2-82

Oh Krishna your pair of lotus like feet can only be got by love,  
For you play in the mud in front of the homes of gopa boys,  
But you seem to be shy to go to the Yaga courtyard of Brahmins,  
Hearing the hoom sound of the cows you talk to them,  
But you keep silent after hearing hundreds of prayers of scholars,  
And you are ready to do the behest of any gopa woman,  
But you do not seem to want to be the Lord of sages with sense control.

Namasthasmai Yasodhhaaya dhaaya dhaayasthu thejase,  
Yadhi radhaa mukhombhojam, bhojam bhojam vyavardhatha. 2-83

Salutations to the gift of God to Yasoda, who is indescribable great light,  
And to him who saw and saw the lotus like face of Radha and grew greater,

Avatharaa santhvanye sarasija nayanasya sarvathi bhadhraa,  
Krishnadhanya ko vaa prabhavathi go gopa gopika mukthyai. 2-84

Though there are many incarnations of the lotus eyed Vishnu,  
Which except that of Krishna provided solace to cows, gopas and gopis?

Madhye gokula mandalam prathi disam chambhara vojrumbhithe,  
Prathar daha mahothsave nava Ghana shyamam ranan noopuram,  
Phale bala vibhooshanam katiranath sath kinkini mekhalam,  
Kade vyagra nakhancha saisava kala kalyani karthsnyam bhaje. 2-85

I pray Krishna who has the prime beauty of childhood,  
Who is of the colour of the blue cloud,  
And runs about, with tinkling ornaments of the leg,  
With forehead, is decorated with a dot,  
With golden belt on hips to which jingling bells are tied,  
And With a garland with a nail of tiger on his neck,  
In the melee of hoards of cows being milked by several people.

Sajala jalada neelm, darshithodara leelalm,  
Kara thala drutha shailam venu nadhai rasaalam,  
Vruja jana kula paalam, kamini keli lolam,  
Kalitha lalitha malam naumi gopala balam. 2-86

I salute that child Gopala, who is of the blue colour of the water bearing clouds,  
Who shows several playful acts of his, who lifted a mountain with his hands,  
Who is pleased with the music of flute, who takes care of the people of Vruja,  
Who enjoys himself in playing with his sweethearts  
And who wears a garland of forest flowers.

Smitha lalitha kapolam, snigdha Sangeetha lolam,  
Lalitha chikura jalam chourya chathrya leelam,  
Satha mukha ripu kalam saatha kumbhabha chelam,  
Kualaya dala neelam Naumi gopala Balam 2-87

I salute that child Gopala who is blue like the blue lotus,  
Who has pretty cheeks due to his pleasant smile,  
Who enjoys himself in sweet and pure music,  
Who has a simply tied hair, who is adept in plays of love,  
Who is god of death to enemies of hundred faced Indra,  
And who wears cloths of the golden hue.

Murali ninadha lolam, mugdha mayura choodam,  
Dalitha danuja jalam, dhanya soujanya leelam,  
Para hitha nava helam, patma sathmanukoolam,  
Nava jala dhara neelam, naumi Gopala Balam. 2-88

I salute that child Gopala, who is blue like a new rich cloud,  
Who becomes happy by playing flute, who wears peacock feathers in his head,  
Who defeats the crowds of Asuras, who plays with the blessed people,  
Who takes care of others and who helps Brahma sitting on a lotus.

Sarasa guna nikaayam, sachidananda kaayam,  
Samitha sakala maayam, sathya Lakshmi sahaayam,  
Samadhama samudhaayam, santhi sarvantharayam,  
Sahrudha jana dhayam, naumi Gopala balam. 2-89

I salute that child Gopala, who is the wealth of god people,  
Who is the home of good characters, who is personification of eternal joy,  
Who completely removes all illusion, who is the friend of well gained wealth,  
Who is meeting place of control of mind and senses, and remover of all obstacles.

Lakshmi kalathram, lalithabhja nethram,  
Poornendu vakthram, puruhootha mithram,  
Karunya pathram, kamaneeya gathram,  
Vande pavithram Vasu deva puthram. 2-90

I salute the pure soul, who is the son of Vasudeva,  
Who is the consort of Lakshmi, who has eyes like lotus flower,  
Who has a face like a full moon, who is a friend of Indra,  
Who is the source of mercy and who has a very pretty body.

Madhamaya madha mayaduragam yamunaamava theerya veerya salirya,  
Mama rathi mama rathiraskruthi samana para kriyad Krishnaa. 2-91

The valorous Krishna who got in to Yamuna and subjugated the proud snake,  
And who constantly tries to remove the insults to the devas may fulfill my  
desires.

Moulou mayura barham, mruga madha thilakam, charu lalata patte,  
Karna dwandhwe cha thalee dala mathi mrudulam, moukthikam  
nasikaayaam,  
Haro mandaaraa mala parimala bharitha, kousthubhasyopa kande,  
Panou Venuscha yasyavruja yuvathi yutha, pathu peethambaro na. 2-92

Let me be protected by Krishna with a flute in hand  
And surrounded by the lasses of Vruja,  
Who wears peacock feather on his head,  
Whose pretty forehead is decorated by Thilaka of musk,  
Whose ears are decorated by very soft leaves,  
Who wears a gem stud on his nose,  
And wears near the Kousthuba gem garland,  
Another one made of a very scented mandhara flowers.

Muraarinaa vaari vihaara kale, mrugeshanaanaam, mushithamsukaanaam,  
Kara dwayam vaa kucha samhathir va pramelanam vaa paridhana maseeth.  
2-93

During the love play in water, when Krishna hid all their dresses,  
For the doe eyed damsels, two hands, their hair and closed eye was their  
only dress.

Yaasaam gopanganaanaam lasadasitha thraa lola lel原因 kadakshaa,  
Yannasaa charu mukthaa mani ruchhi nikura vyoma ganga pravahe,  
Meenayanthepe thaasam athirabha salasa charu neelaala kanthaa,  
Brungayanthe yadangri dwaya sarasiruhe pathu peethambaro na. 2-94

When the playful glances from black eyes of gopis, which are ever shifting,  
shine like fishes,  
In the flow of ganges of heaven of the shining pearl drops, that hang on the  
nose of Lord Krishna,  
And when the very busy curved hairs of the top of their foreheads,

Become bee like when they approach his lotus like feet,  
At that time let that Krishna wearing yellow silk protect us.

Yadvenu sreni roopa sthitha sushira mukhod geerna nadha prabhinna,  
Yenaakshyaa sthath kshanena trutitha nija pathi prema bandha habhoovoo,  
Astha vyasthaalakantha sphuradhara kucha dwandhwaa nabhi pradesaa,  
Kamaa vesa pragadhbha prakathitha pulakaa pathu peetmbharo na. 2-95

Let us be protected by Lord Krishna who wears an yellow silk,  
Hearing whose attractive music being played in the flute, the doe eyed  
damsels,  
Immediately forget the loving relation of their husbands,  
And hearing whose name, their black hair becomes disheveled,  
And due to the passionate signs along with shivering lips, chest and navel,  
All their hair stands upright all over their body.

Devakyaa jatara kure samudhitha kreetho gavaam paalina.  
Nande naanaka dundhuberr nija suthaapanyena punyath manaa,  
Gopaalavali mugdha hara tharalo gopee janaalankruthi,  
Sthyeyaadhwo hrudhi santhatham samudhura koppendra neelo mani. 2-96

Let my mind be decorated by the very pretty Indra neela stone,  
Which was born out of the womb of Devaki, Which was got from Vasudeva,  
By the blessed cowherd Nanda gopa by giving away his girl child,  
Who is the centre stone of the gem studded chain of Gopa boys,  
And who is a great ornament for the damsels of Gopa clan.

Peete peeta nishanna balakugale thishtan sa gopalakaa,  
Yanthratha sthitha dugdha banda mapakrushachadhya gandaravam,  
Vakthropatha kruthanjali krutha sira kambham piban ya paya,  
Payodhaagatha gopikaa nayanayor gandoosha phoola kara kruth. 2-97

Putting a stool and making a gopa boy sit on and standing on his shoulders,  
Pulling the milk pot in the rope hang after hiding the bell tied in it,  
Keeping his hand near his mouth and shaking his head,  
When he was drinking the milk and when the Gopi suddenly came,  
He spat in her eyes the milk which was in his mouth and made her blind,  
And let that cowherd Krishna who did it protect me.

Yagnai reejimahe dhanam dhadhimahe pathreshu noonam vayam,  
Vrudhaan bhojimahe thapascha krumahe janmanthare duscharam,  
Yenasmaka mabhoodha nanya sulabhaa bhakthir bhava dweshini,  
Chanura dwishi bhaktha kanmasha mushi sreyapushi sree jushi. 2-98

Due to the fact that I have developed firm devotion to Lord Krishna,  
Who killed the wrestler called Chanura,  
Who removes all problems of devotees  
Who removes sorrow of life  
And who cannot be obtained easily by others,  
I am sure that in my previous births,  
I have worshipped God by performing Yagnas,  
And should have given Dhana to those who deserve it,  
And should have properly treated elderly people and also,  
Should have done great Thapas, which others could not perform.

Thwayi prasanna mama kim gunena, Thwayai prasanna mama kim gunena,  
Rakthe virakthe cha vare vadhoonam nirathaka kumkuma pithra bhanga. 2-99

If you are pleased with me,  
What is the use of good behaviour,  
If you are not pleased with me,  
Then what is the use of good behaviour,  
For if a lady has love from her husband,  
What is the need for decoration with Kumkum, flowers etc,  
And if the lady does not have love from her husband  
What is the need for decoration with Kumkum, flowers etc,

Gayanthi kshanadhavasana samaye sananda mindhu prabhaam,  
Runthanthyo nija dantha kanthi nivahair gopangana gokule,  
Madh nanthyo dhadhi pani kankana jjanal kkaranukaram java,  
Dyavath gadhvasananchala yama nisam peethambarovyath sa va. 2-100

Let us be protected by the God who wears yellow silk,  
Whose fame is sung in the Gokula by the Gopis  
With their cloth flying round them when they churn the curds,  
During the end of the night with their teeth which are shining like moon,  
Keeping with the beat of the tinkling sound made by their bangles with ebbing joy.

Amsalambitha vama kundala bharam mandhonnatha brullatham,  
Kinchith kunchitha komala dharaputam sami pracharekshanam,  
Aalolanguli pallavair murali kamaa poorayantham mudhaa,  
Moole kalpa tharosthri bhangi lalitham jane Jagan mohanam. 2-101

I know the bewitcher of the world, who stands below the wish giving tree,  
With slight bends at the head, hips and his feet,  
Who has pretty ear rings hanging up to his shoulders,  
Who has raised and curved eye brows similar to a climbing plant,

Who has lower lips which are slightly drawn down,  
Who has side long glances which are diagonal,  
And who with his fast moving very soft fingers plays the pretty flute,

Mallai sailendra kalpa sisuritha rajanai pushpa chaponganapir,  
Gopaisthu prakruthathma, divi kulisa brutha viswa kayo prameya,  
Krudha Kamsena kalo, bhaya chakitha drusa yoghibhir dhyeya moorthi,  
Drushto rangavathaare hari ramara ganananda kruthpathu yushmaan. 2-102

Let us be protected by Lord Krishna who grants joy to devas,  
Who in the wrestling rink appeared like a mountain to Chanoora,  
Who appeared like a child to others, who appeared like an ordinary man to  
Gopas,  
Who appeared like the God of love holding an arrow of flowers to ladies,  
Who appeared as the divine God whose body is the universe to Indra,  
Who appeared like an angry God of death by Kamsa, who has eyes reflecting  
fear,  
And who appeared as the God to be meditated upon by Yogis.

Samvishto mani vishta ranga thala madhyasi Lakshmi mukhe,  
Kasthuri thilakam mudha virachayan harshath kuchou samsprusan,  
Anyonya smitha chandrika kisalayai raradhayan manmadham,  
Gopee gopa parivrutho yadhu pathi payad jagan mohana. 2-103

Let us be protected by the king of Yadhus,  
Who is surrounded by Gopa and Gopis,  
Who while sitting on the throne, put a Thilaka by musk,  
On the forehead of Rukhmani sitting on his lap,  
Touching with glee her chest,  
Which lead to a smile at each other,  
Which was the worship of the God of love they both did.

Aakrushte vasananchale kuvalaya shyamathrapada krutha,  
Drushti samvalitha ruchaa kucha yuge swarna prabhe Srimathi,  
Bala kaschana chootha pallava ithi pranthasmitha sya sriyam,  
Slishtam sthamedha Rugmanim natha mukhim, krusha sa pushnathu na. 2-  
104

When Krishna pulled the sari over her shoulders while talking,  
And she with her blue lotus like eyes bent down,  
And her sight merged with the beauty of both her pretty chest,  
And the beauty of her mouth decoarated by her smile,  
And her shy slightly bent head, was hugged tightly,  
By Krishna saying, Is this a new leaf of a mango tree,  
And let that Krishna who did it protect us.

Urvyam kopi maheedharo laghu tharo dhorbhyam drutho leelaya,  
Thena thwam divi bhoothale cha saththam govardhano geeyase,  
Thwaam trilokya dharam vahami kuchayoragre na thath ganyathe,  
Kim vaa kesava, bhashanena bahunaa punyair yaso labhyathe. 2-105

(Note: The following are the words of Rukhmani.)

Hey Kesava in this world, you lifted a very small mountain as a child's play,  
With both your hands and due to that in earth as well as in the land of devas,  
You are very famous as the one who lifted the Govardhana mountain,  
But I lift you, who has all the three worlds within you on the tip of my chest,  
But this is not counted, for luck is necessary for an effort to become famous.

Sandhyavandana, bhadramasthu bhavathe, Bho snana, thubhyam namo,  
Bho devo, pithanascha Tharpana vidhou naham kshama kshamyathaam,  
Yathra kwapi nishidhya yadava kulothamsasya kamsadwisha,  
Smaaram smaramagham haraami thadalam, manye kimanyena may? 2-106

Oh Sandhyavandana, let good befall you,  
Oh bathing, my salutations to you,  
Of Devas and manes, I am not good at Tharpana ritual,  
And so please pardon me for all that,  
And I wash of all my sins by sitting some where,  
And meditating on Krishna who is the ornament to Yadava clan,  
And who killed the bad man called Kamsa,  
And I believe that it is sufficient to do that and so what else is needed?

Hey Gopalaka, Hey krupa jala nidhe, Hey Sindhu kanya pathe,  
Hey Kamsanthaka, Hey Gajendra karuna paarina, Hey Madhava,  
Hey Ramanuja, Hey Jagathraya guro, Hey Pundareekaksha maam,  
Hey Gopi jana nadha, palaya param Janami nathwam vinaa. 2-107

I do not know any other God greater than you, Oh Lord of people of Gokula,  
Oh cowherd, Oh ocean of mercy, Oh husband of daughter of ocean,  
Oh killer of Kamsa, Oh God who took mercy on Gajendra, Oh Madhava,  
Oh brother of Rama, Oh teacher of three worlds, Oh God with lotus like eyes.

Kasthuri thilakam lalata phalake, Vaksha sthale Kousthubham,  
Nasagre nava moukthikam, Kare thale Venum, kare Kankanam,  
Sarvange hari chandanam cha kalayan kande cha mukthavaleem,  
Gopa sthree pariveshtitho Vijayathe Gopala Choodamani. 2-108

Victory to the gem among Gopals, who is surrounded by Gopa ladies,  
Who has a musk thilaka on his forehead, Kousthubha gem on his chest,  
A new gem studded nose drop at the end of the nose,



Flute in his hand, Bangle on his hand,  
Who is coated with sandal paste all over and wears a necklace of beads on his neck.

Lokan unmadhatan, sruthir mukharayan, Ksohoniruhaan harshayan,  
Sailaan vidhravayan, mrugaan vivasayan, Go vrundamanandayan,  
Gopan sambhramayan, muneen mukalayan, Saptha swaraan jhrumbhayan,  
Omkaarartha mudheerayan Vijayathe Vamseethi nada siso. 2-109

Victory to the sound of the flute of the child Krishna,  
Who enraptures the world, explains Vedas, enthralls the plants,  
Melts the mountains, benumbs the animals, makes happy the cows,  
Surprises the cowherds, make sages meditate, makes the seven notes lively,  
And explains the meaning, of the divine sound Om.

Ithi Sri Krishna karnamruthe,  
Dweethiya nyasa Sampooranam.

Thus the second chapter of the nectar in ears of Krishna comes to an end.

### **Sri Krishna Karnamrutham [Nectar to Ears of Lord Krishna] Trutheeya Aaswasa [Third Chapter]**

Asthi svasthyanam samastha jagatha madhastha Lakshmi sthanam,  
Vasthur dwastha rajasthamo bhirinisam, nyastham purasthaad iva,  
Hasthodhastha gireendra masthaka tharu prasthara vistharitha,  
Srastha swastharu soonasamsthara lasad prasthaavi Radha sthutham. 3-1

There is a thing in the world which contains the good of the entire world,  
That is seen often with the chest of Lakshmi,  
That is always kept besides them and enjoyed by the holy people  
Who have shed their regal and base characters,  
That shines from the piles of flowers that fell from the wish giving trees.  
Of the gardens of the Govardhana mountain, when it was lifted high.  
And which is praised and prayed by Radha.

Radharaditha vibhramadbutha rasam lalithya rathnakaram,  
Sadaranya pada vyatheetha sahaja smerananamboruham,  
Aalambe hari neela garva guruthaa sarvaswa nirvaapanam,  
Balam vainavikam vimugdha madhuram Moordhabhishiktham maha. 3-2

I depend on the greatly shining form of a child  
Who defeats the sapphire by his light, who plays flute, whose prettiness is  
sweet,  
Who has the wonderful property of love, who is worshipped by Radha,

Who is like a sea of prettiness, who transcends ordinariness,  
And has a naturally smiling face which is like the just opened lotus flower.

Karinamala brugathi Vaibhavam bhaje,  
Karunavalambitha kisora vigraham,  
Yami namanaratha vihari manase,  
Yamuna vanatharasikam param mahaa. 3-3

I pray that Krishna who has a slow walk that is rare even to the elephants,  
Who has the form of a mere child who is wedded to mercy,  
Who plays always in the mind of great sages,  
And who is interested in being in the forests around Yamuna River.

Niyanthra yathsakala jagad vrujanganaa-  
Niyanthritham vipula vilochanaaajnayaa,  
Nirantharam mama hrudhaye vijrumbhathaam,  
Samanthatha sarasa tharam param maha. 3-4

Though he controls the entire world,  
He is controlled by looks by the wide eyes of the lasses of Vruja,  
And spreads the sense of happiness everywhere,  
And let that light live permanently in my mind and shine.

Kandharpa prathi malla kanthi vibhavam kadhambinee bhandhavam,  
Vrundaranya vilasinee vyaśinanam Veshena bhoosha mayam,  
Mandasmera mukhambhujam madhurima vyamrushta bibaa dharam,  
Vande kandalidhardhra youvana vanam, Kaisorakam Saarngina. 3-5

I salute the youthful phase of Lord Krishna,  
Who was capable of winning, God of love by his prettiness,  
Who was similar and so related to Clouds,  
Who was the lover of the lasses of Brindavan,  
Who used to appear with lot of ornaments,  
Who had a lotus like face which was smiling,  
Who had reddish lips which were full of sweetness,  
And was in the gate way of ebbing youth.

Aamuktha manisha muktha nijanubhava,  
Maaooda vighraha magooda vidagdha leelam,  
Aamrushta youvana manashta kisora bhava,  
Maadhyam maha kaamapi maadhyathi manase mama. 3-6

In my mind, plays a resplendent form,  
Which is much, beyond human form,  
Which is stable in his greatness,

Who has chosen himself, to be of the human form,  
Whose playful acts are known to all,  
Who has touched youthful age,  
And who has not left childish acts and who is primeval

They they bhavaa sakala jagathi lobhaneeya prabhaavaa,  
Nana thrushnaa suhrudhi hrudhee may kamam aavirbhavanthu,  
Veena venu kwanitha lasitha smera vakthraaravindaa,  
Nnaham jaane madhuramaparam nanda punyambu rase. 3-7

Let those playful acts which are wanted with great desire,  
Appear in my mind on their own and be present there.  
For I do not know any thing that is sweeter than the lotus like face,  
Which is like the sea of good acts of Nanda gopa,  
Which are opened by the music of flute along with Veena,  
And which are like the lotus like face that enjoys them.

Sukruthibhi raadruthe sarasa venu nanaadha sudhaa,  
Rasala hareevihara nirava graha karna pue,  
Vruja vara sundari mukha saroruha sanmadhupe,  
Mahasi kadhaa nu majjathi madheeyamidham hrudayam? 3-8

When will my heart get drowned in that great light,  
Which is respected and celebrated by all those who do good deeds,  
Which has two ears which enjoys the nectar like music of the flute,  
Which is a bee that drinks the honey from,  
The lotus like faces of the pretty ladies of Vruja.

Thrushnadhure chethasi jrumbha maanam,  
Mushnan muhurmooha mahandhakaram,  
Pushnathu na punya dhataika sindho,  
Krishnasya karunya kadaksha keli. 3-9

Let us be protected by Krishna, who is the sea of mercy and good deeds,  
So that his loving merciful side long glance cures,  
The great darkness of passion that engulfs all our minds,  
Which are attacked by avarice and great desire.

Nikhila nigama mouli lalitham,  
Pada kamalam paramasya thejasa,  
Vruja bhuvi bahu manmahetharaam,  
Sarasa kareesha visesham rooshitham. 3-10

I greatly respect the lotus like feet of the divine God,  
Which is celebrated by the top most part of Vedas,

Which are searched by great yogis with great effort,  
And is found in the wet cow dung all over Vruja.

Udhaara mrudula smitha vyathikaraabhiramaananam,  
Mudhaa muhurudheernaya muni manombhujaa mreditham,  
Madala savi lochana Vruja vadhoo mahaaswadhidham,  
Kadhaa nu kamalekshanam kamapi bala aalokaye? 3-11

When would I be able to see the lotus faced strange boy,  
Who has a face which is pretty due to his smile,  
Who is being more and more appreciated by,  
The lotus like mind with great joy,  
Who is being drunk by the youthfully exuberant lasses of Vruja.

Vruja janamadha yoshi llochano chishta seshi,  
Krutha mathi chapalaabhyaam lochanaabhyaam mubhabyaam,  
Sakrudhapi pari pathum they vayam parayama,  
Kualaya dala neelam kanthi pooram kadhu nu? 3-12

When we would be able to drink,  
That light which is blue like a blue lotus,  
Which is what is left over after drinking it, ,  
By the youthful lasses of Vruja,  
As both our eyes have great desire to do drink that?

Ghoshaychi dhanu Geetha youvanam,  
Komala sthanitha venu niswanam,  
Saarabhooth mabheeraama sampadaam,  
Dhama thamarasa lochanam bhaje. 3-13

I pray that light, which is sung about by lasses of Vruja,  
For his youth and the sweet music that he plays on flute,  
Which is the innate meaning of wealth of beauty,  
And which has eyes which are like hibiscus flower.

Lelayaa lalithayavalambitham,  
Moola gehamiva moorthi sampadaam,  
Neela neeradha vilasa vibhramam,  
Balameva vayam adhriyamahe. 3-14

We praise with reverence that child form,  
Which is defended by its pretty playful acts,  
Which is the origin of the wealth of prettiness,  
And which shines like a blue rich cloud.

Vande murarescharanara vinda,  
Dwandwam dhaya darshitha saisavaya,  
Vandharu vrundharaka vrunda mouli,  
Mandara mala vinimardha charu. 3-15

I salute the pair of lotus like feet of Krishna,  
Who has shown his child form because of mercy,  
And whose feet has become pretty due to the association,  
With flower garlands of Devas who salute those feet.

Yasmin nruthyathi yasya shekhara bharai Krouncha dwisha chandrakee,  
Yasmi drupyathi yasya gosha surabhem jigran vrusho dhoorjade,  
Yasminsajjathi yasya vibhrama gathim vanchan hare sindhura,  
Sthad vrundavana kalpa dhruma vanam tham vaa kisoram BHaje. 3-16

I salute that child, as the wish giving tree of Brindavana,  
Where peacock which is the steed of Subrahmanya dances  
On seeing the black hair of Krishna thinking that it is a cloud,  
Where Nandi the bull of Lord Shiva, smells out the cows passionately,  
And where the elephant Iravatha the steed of Indra learns to walk from  
Krishna.

Arunadharamrutha viseshitha smitham,  
Varunalayaanu gatha varna vaibhavam,  
Tharunaravinda deergha lochanam,  
Karunalayam kamappi Balamasraye. 3-17

I surrender to the child Krishna who is merciful.  
Who has nectar like smile on his lower lips,  
Who is famous for his sea like colour,  
And who has a youthful long lotus like eyes.

Lavanya veecheerachithanga bhoosham,  
Bhooshaa padaropitha puya barhaam,  
Karunya darala kadaksha maalaam,  
Baalaam bhaje vallava vamsa lakshmin. 3-18

I salute that girl child who is the Lakshmi of the Vamsa clan,  
Whose prettiness is only due to shining body parts,  
Who is decorated only by the peacock feather,  
And whose look is filled with mercy.  
(This is a rare prayer addressed to Gopala Sundari, the feminine aspect of  
Krishna)

Madhuraikarasam vapor vibhor,  
Madhuraa veedhi charam bhajamyaham,  
Nagaree mrugassaa bhalochana,  
Nayaneendhivara varsha harshitham. 3-19

I sing about the body of the Lord.  
Who is the essence of sweetness,  
Who wanders in the streets of Mathura,  
Who is being worshipped by doe eyed maidens,  
With their blue lotus like eyes.

Paryaa kulena nayananha vijrumbhithena,  
Vakhtrena komal mrudu smitha vibhramena,  
Mandrena manjula tharena cha jalpithena,  
Nandasya hantha thanayo hrudayam dunothi. 3-20

My heart is being stolen by the son of Nanda,  
By the ever shifting pretty side long glances of the eye,  
By the prettiness of the mouth adorned by a slight smile,  
And by royal and very sweet talks of his.

Kandharpa kandoola kadaksha veecheer,  
Indivaraksheera abhilaaksha maaanan,  
Mandasmithadhara mukharavindan,  
Vandamahe vallava dhoortha paadan. 3-21

We salute the feet of the amorous one of Vallavas,  
Who ties us with the passionate side long glances,  
Who is loved by people with blue lotus like eyes,  
And who has a lotus like face with lips engaged in a slight smile.

Leelaatopa kadaksha nirbhara parishwangaprasangadhika,  
Preethe Geetha vibhnga sanga thalasadvenu pranadhaamruthe,  
Radha lochana lalithasya laliha smere murarer mudhaa,  
Madhryairka rase mukhendu kamala manam madheeyam mana. 3-22

My mind is completely immersed in the lotus face  
Which is full moon like of Lord Krishna,  
Which is embraced by the passionate playful glance if Gopis,  
Which shines by the music of his flute, with journey within notes,  
Which is being fondled, by the pretty eyes of Radha,  
And which is always smiling and is the ultimate sweetness.

Saranagatha vajra panjare,  
Sarane sarngadharasya vaibhave,

Krupaya drutha gopa vigrahe,  
Kari dhanya gayaamahe vayam. 3-23

Why should we search for another place of safety,  
When he is the diamond armour to his devotees,  
And we can seek his protection in the form of the cowherd Krishna,  
Which form has been taken by the conch bearing Lord Vishnu.

Jagathraya kantha manogna bhoomi, Schedhasya jasram mama  
sannidatham,  
Ramaasamaa swaditha soukumaryam, Radha sthanaa bhoga rasagna moja.  
3-24

Let my mind host the play without break of that light,  
Which is the essence of prettiness of three worlds,  
Which is the youthfulness enjoyed by Goddess Lakshmi,  
And which enjoys the hug of the chest of Radha.

Vayametha dviswa seema karunakara Krishna kim vadantheem they,  
Api cha vibho, thava lalithechapala tharaa mathiriyam balye. 3-25

Oh Lord, we pray to you after hearing the hearsay,  
That you are the Krishna full of mercy,  
But when we learn about your pretty childhood,  
Our mind is rocked by doubt.

Vathsa pala chara kopi,  
Vathsa sri vathsa lanchana,  
Uthsavaya kadhaa bhaavith,  
Yuthsuke mama lochane. 3-26

My eyes are waiting with great desire,  
To play with the wonder child Krishna,  
Who plays with cowherd boys,  
And who is having a mole called Srivathsa on him.

Madhurima bharithe, manobhirame,  
Mrudula thara smitha mudhrithannendou,  
Thribhuvana nayanaika lobhaneeye,  
Mahasi vayam vruja bhaji lalasa sma. 3-27

We have developed great love towards that light,  
Which is filled with sweetness, which attracts the mind,  
Which has a moon like face with a symbol of sweet smile,  
And which is desired by eyes of all people of three worlds.

Mukharavinde makaranda bindhu,  
Nishyandhi leelaa murali ninadhe,  
Vrajanganaa panga tharanga brunga-  
Sangrama bhoomou thava laalasa sma. 3-28

I have developed attraction to your lotus like face,  
Which increases the honey drops of the music of flute,  
And which is the battle field of the bee and wave,  
Like eyes of the damsels of Vruja.

Aathamrayathalochanam solla haree leelaa sudhaapyathithair,  
Gethamreditha divya keli bharaithai speetham Vruja sthree janai,  
Swedhambha kana bhooshithenakimathi smarenavakthrendhunaa,  
Padambhoja mrudhu prachara subhagam pasyami drusyam maha. 3-29

I am seeing a light, which is again and again drunk,  
By the Gopa maidens who have drowned themselves,  
In the flow of nectar of the light of the eyes,  
Which are red and wide like a hibiscus flower,  
And also drowned in the repeated play of the divine power,  
Which has a moon like face, decorated by drops of sweat,  
And prettily walks around with its lotus like little feet.

Panou Venu prakrithi sukumara kruthoubalya Lakshmi,  
Parswe balaa pranaya sarasaa lokithaa panga leelaa,  
Moulou barham madhuvadanaamboruhe mougdhya mudhre,  
Thyardrakaaram kimapi kithavam jyothir anveshayama. 3-30

I am searching for the glowing light which is cool,  
Which has flute in hand, which is blessed with natural youth,  
Which is surrounded by loving side long glances of Gopa boys,  
Which has peacock feather on head, which has a stamp of youth in its moon  
like face,  
And which has indescribable capacity to put on different roles.

Aarooda venu tharunaadhara vibrhamena,  
Madhurya Sali vadhambhujamudwahanthi,  
Aalokyathaam kimanayaa vana devathaa va,  
Kaisorake vayasi kapi cha kanthi yashti. 3-31

Oh Gods of the forest, what is the use of beauty of this forest to you?  
But please look at that pretty Krishna, who plays music on flute by his pretty  
lips,  
And also see that flame of light which sports a lotus like face,  
With his age touching youthfulness and which is indescribable?



Ananya sadarana kanthi kantha,  
Maakrantha gopee nayanaravindam,  
Pumsa puranasyanavam vilasam,  
Punyena poornena vilokayishye. 3-32

I would be seeing due to the faultless good deeds of mine,  
That power which is of indescribable light stealing other's mind,  
That power which conquers the lotus like eyes of Gopis,  
And that epic power which has new sporting actions.

Sashtanga padamabhi vandhya samastha bhavai,  
Sarvaan surendranikaraa nidhamevayache,  
Manda smithardhra madhuranana chandra Bhimbe,  
Nandasya punta nichayemama bhakthirasthu. 3-33

I salute all the devas with eight body parts touching the earth,  
And only request from them one boon, let me always have,  
Unshakable devotion to that God with moon like face,  
Who appears sweet due to his smile and is the blessing got by Nanda.

Yeshe pravareshu sa yeva manye,  
Kshanopi ganya purushayusheshu,  
Aaswadhyathe yathra kayapi bhakthya,  
Neelasya balasya nijam charithram. 3-34

In this rapid water like flow of the life of a man,  
At least one instant should be considered as remarkable,  
And that instant is the time in which we enjoy,  
The remarkable history of the black coloured child Krishna.

Nissarga sarasaadharam nija dayardhraadhivyeekshanam,  
Manogna mukha pankajam madhura sardhra mandasmitham,  
Rasagnahrudhayaaspadam, ramitha vallavi lochanam,  
Puna puna rupasmahe bhuvana lobhaneeyam maha. 3-35

I again and again meditate on the light wanted by the entire world,  
Who has a very natural smiling lips, who has a look dripping mercy,  
Who has a mind bewitching lotus like face, who has a sweet dripping smile,  
Who depends on the heart of his devotees and gives pleasure to the eye of Gopis.

Sa kopi bala sarasiruhaksha,  
Saa cha Vruja sthree jana pada dhooli,  
Muhoostadhethadhyugalam madheye,  
Momuhyamaanepi manasyudhethu. 3-36

When I am confused due to the life of mine,\*  
Let the very indescribable lotus eyed child Krishna,  
And dust of Brindavan made holy by the walk of Gopis,  
Appear before my eyes again and again.  
\* Could also be, I am helpless in the bed of death.

Mayi prayanabhimukhe cha vallavee,  
Sthana dwayee durlalitha ssa balaka,  
Sanai sanai sravitha venu niswano,  
Vilasa veshena pura praatheeyatham. 3-37

When my soul is preparing to travel away,  
Let that Child Krishna who is interested,  
In the chest of the Gopa lasses, slowly and slowly play the flute,  
And appear before me in his form of love.

Athi bhoomima bhoomimev vaa,  
Vachasaam vasitha vallavee sthanam,  
Manasaamaparam rasayanam,  
Madhuradwaithamupasmahe maha. 3-38

We meditate upon that great light, which is beyond words to describe,  
Which is an incomparable medicine,  
Which is dual less sweetness,  
And which is sandal paste applied on the chest of Gopis.

Janantharepi Jagadeka mandane,  
Kamaneeya dhamni kamalaya thekshane,  
Vruja sundari jana vilochanamruthe,  
Chapalaani santhu sakalendriyani may. 3-39

Even in my future births, let all my body parts.  
Be interested in that light, which is sweet to the mind,  
Which is the only one that gives beauty to entire world,  
Which has broad eyes like petals of Lotus,  
And which is the nectar to the eyes of lasses of Vruja.

Muni sreni vandhyam, madhurala sad vallava vadhoo,  
Sthana sreni bimbasthimitha nayanombhoja subhagam,  
Puna slaghaa bhoomimpulakitha giraam naigama giraam,  
Ghana shyamam vandhe kimap mahaneeya krutha mahaa. 3-40

I salute that light which has a very pretty form,  
Which is being saluted by groups of saints,  
Which peers at the chest and hips of the vallava maidens,

Which has very pretty eyes resembling lotus flowers,  
Which does service to heart melting prayers and Vedic manthras,  
And which is blue like the water rich cloud.

Anu chumba tham vichalane chethasa,  
Manujaa kruthar madhurimasriyam vibho,  
Ayi deva Krishna dayithethi jalpatha,  
Mapi no bhavayuraapi nama thaadrusa. 3-41

The continued experiences with a very stable heart,  
Of the great wealth of divine happiness of Krishna.  
Who has assumed the form of a human being,  
Would also surely be ours though we sing only his names.

Kishora veshena kiso daree drusaam.  
Visesha drusyena visala lochanam,  
Yasodhayas labdha yasodhanaambhudher,  
Nisamaye neela nisaa karam kadhaa. 3-42

When would I be able to see Krishna,  
Who has very broad eyes,  
Who appears like a child to the eyes,  
Of the damsels with narrow hips,  
And who is the blue moon got by the,  
New sea of fame, obtained by Yasodha.

Prakruthi ravathu no vilasa lakshmyaa,  
Prakruthi jadam pranathaparadha veedhyaam,  
Sikruthi krutha padam kisora bhaave,  
Sukruthi manapranidhana pithra moja. 3-43

Let us be protected by the great light,  
Which is the source of wealth of playfulness,  
Which pardons the sins of those who prostrate before it,  
Which lives in the heart of blessed people,  
And which has the exuberance of youth.

Apahasitha sudhaa madhaave lepai,  
Radhika manohara mardhra mandahasai,  
Vruja yuvathi vilochaavalehyam,  
Ramayathudhaamaramavarodhanam na. 3-44

Let us be made happy by that lord,  
Who defeats nectar about its sweetness,  
Who is very pretty with the smile showing his mercy,

Who gives satisfaction to the eyes of Gopis,  
And who is the place of origin of Goddess Lakshmi.

Angoorotha smeradasa viseshai,  
Rasraantha harshamrutha varsha makshnaam,  
Samkeedithaam chethasi gopa kanya,  
Ghana sthana swasthayayanam maho na. 3-45

Let our mind be full of that bright light,  
Which has a smile which is always new,  
Which is the shower nectar in the eyes of people who see,  
And which is the proper place for the chest of Gopis.

Mruga madha panga Sankara viseshitha vandhya mahaa,  
Giritha ganda gairika nadhrava vidhrumitham,  
Ajitha bhujaantharam bhajatha hey Vruja gopa vaddhu,  
Sthana kalasa sthalee gusrana mardhanakardhamitham. 3-46

Please sing about Krishna's chest which cannot be defeated,  
Which is coated by the paste of musk from the deer,  
Which is made red by solution of red sand stone in the valley,  
Below the high mountain in the forest,  
And which is coated by the sandal paste on the chest of lasses of Vruja.

Aamoola pallvee tha leelamapanga jalai,  
Maasinchathibhuvana adhryutha gopa veshaa,  
Balaakruthir mrudula mugdha mukhendu bimbaa,  
Madhurya sidhi ravathan Madhu vidwisho na. 3-47

Let us be saved by the fully sweet child form of Krishna,  
Which is playful like the tender leaves from root to top,  
Which with its magical looks is wetting the entire world,  
Which has taken the form of cowherd willingly,  
Which has a moon like face which is tender and pretty,  
And which killed an asura called Madhu.

Viranan mani noopuram vraje,  
Charanaambhoja mupasya sarngina,  
Sarase sarasi sriyasritham,  
Kamalam vaa kala hamsa nadhitham. 3-48

Please meditate on the lotus like feet of Lord Vishnu,  
Which wears the gem studded anklets making sound in Vruja,  
Which is like a pretty lotus blessed by Lakshmi in the pond,  
Which is filled by the musical sound of the royal swans.

Saranamanu sarananaam saradambhoja nethram,  
Niravadhimadhurimanaa neela veshena ramyam,  
Smara sara para thanthra smera nethrambhujaabi,  
Vruja yuvathibhiravyath brahma samvesthitham na. 3-49

Let us be protected by the divine god Krishna,  
Who is the support to the support less,  
Who has eyes like the lotus flower of autumn,  
Who steals our mind by his extremely sweet blue form,  
And who is surrounded by lasses of Vruja with lotus like eyes  
And is subdued by the arrows of the God of love.

Suvyaktha kanthi bhara sourabha divya gathra,  
Mavyakth youvana pareetha kisora bhaavam,  
Gavyanu palana vidhavanusishta mavyaa,  
Dhavyaaja ramya makhileshwara vaibhavam na. 3-50

Let us be protected by the incarnation of God,  
Which is well lit so that it is fully visible,  
Which has natural perfume, which is divine,  
Which even in its child hood was surrounded by youthfulness,  
Which is not clearly visible and felt,  
Which has been made to look after the cows,  
And which is pretty even without any ornaments.

Anugathama mareenaam mambaraalabinaam,  
Nayana madhurima sree narmanirmana seemnaam,  
Vruja yuvathi vilasa vyapruthapangamavyath,  
Tribhuvana siukumaram divya kaisorakam na. 3-51

Let the youthfulness of Krishna, which is the prettiest in three worlds,  
Which is the ultimate of beauty and looks of love,  
Which is also visible to the deva maidens of the sky,  
And which is subject of the passionate glances of Vruja lasses, protect me.

Aapadamaa chooda mathi prakthi,  
Maapeeyamaana yaminaam manobhi,  
Gopi jana jnatha rasavathamdhwo,  
Gopala bhoopala kumara murthi. 3-52

Let us be protected by the child form of Krishna,  
Which is the king of Yadavas, which is being drunk,  
By the mind of sages attracted by him from foot to head,  
And which is the taste which is enjoyed by Gopis.

Dhishtyaa vrundavanamadrusaam vipra yogaa kulaanaam,  
Prathyasannam pranaya chapalaapanga veecheetharaangai,  
Lakshmi leelaa kuvalaya dala shyamalam dhama kamaan,  
Pushniyaadhwaa pulaka mukulaa bhoga bhooshaa visesham. 3-53

Let all our desires be fulfilled by that great light,  
Which due to their luck appeared, before the lovelorn doe eyed damsels,  
Who were sad because of the absence of Krishna,  
Which is blue like the blue lotus held by Goddess Lakshmi,  
And which has the only ornament of body hairs standing erect.

Jayathi guha sikheendra pincha mouli,  
Sura giri gairka kalpithanga raga,  
Sura yuvathi vikeernasoonu varsha,  
Snapitha vibhooshitha kunthala kumara. 3-54

Let there be victory to the young man,  
Who wears the feathers of the steed of Subrahmanya as an ornament,  
Who applies to his body the red paste of the sand stone of Meru Mountain,  
And whose hair is drowned by the flowers rained by the deva maidens.

Madhura manda suchi smitha manjulam,  
Vadana pankajamangaja vellitham,  
Vijayathaam Vruja bala vadhoo jana,  
Sthana thateeviluda nyanam vibho. 3-55

Let there be victory to lotus like face of Krishna,  
Which is pretty due to his pure and slow smile,  
Which is shaken by the effort of God of love,  
And which has its eyes rolling over the chest,  
Of the young lasses of Brindavan.

Alasavilasa mugdha snigdha smitham Vruja sundaree,  
Madana kadana swinnam dhanyam mahad dwadanaambhujam,  
Tharuna maruna jyothsnaa kruth snasmithasnapithaa dharam,  
Jayathi vijaya srenee menee drusaam madayan maha. 3-56

Let there be victory to that great light,  
Which has a slow, shining, pretty smile that is full of love,  
Which is coated with sweat, due to the love making with lasses of Vruja,  
Which has a respected, blessed and great lotus like face,  
Which has lips drenched by the slow smile,  
That is youthful and red like the rising moon,  
And which is the victory march of the doe eyed damsels.

Radhaa keli kadaksha veekshitha maha vruksha sthalee mandana,  
Jeeyaasu pulakaanguraas thribhuvana swadheeyas thejasa,  
Kreedantha prathi suptha dugdha thanayaa mughdhabha bodhakshanaa,  
Thrasaa rooda drudapa goohana Ghana samrajya Rajya sriyaa. 3-57

Let there be victory to extreme joyous reaction of Joy of Krishna  
Which was ornamented by the glances of Radha,  
On his broad chest during love making,  
And which was tightly embraced at the end of love making,  
By Rukhmani, when she suddenly woke up from sleep,  
Leading to the limitless and pretty sense of joy.

Smitha snutha shudha dhaaraa madha shikhandee barhangitha,  
Visala nayanambhujaa Vruja vilasinee vasithaa,  
Maogna mukha pankajaa madhura venu nadha dgravaa,  
Jayanthi mama chethasa schira mupaasithaa vaasanaa. 3-58

Let there be victory to the thoughts in my mind about,  
The dripping nectar of smile of his lower lips,  
Ornamented by the feathers of a very fat peacock,  
And having lotus like eyes as he is living with the lasses of Vruja,  
Having a lotus like face which is attractive to the mind,  
Having the essence of the music from the divine flute,  
And he is the one which my mind longed very much to meditate.

Jeeyadhasou shikhi shikanda kruthavathamsa,  
Saam sidhikee sarasa kanthi sudha samrudhi,  
Yad bindulesa kanikaa parinaama bhagyath,  
Soubhagya seema pada manchathi Pancha bana. 3-59

The god of love with five arrows with him got,  
His beauty by a small portion of a drop of nectar,  
But Krishna wearing the peacock feather in his head,  
Naturally has lots and lots of nectar of joy and let him be victorious.

AAyaamena drusor visala tharayo rakshayai mardhra smitha,  
Cchaya darshithasaradendu lalitham chapalya mathram shiso,  
Aayaasanaparaan vidhooya rasikai raswadhyamaanam muhoor,  
Jjeyaa dhunmadha vallavi kucha bharaa dharam kisoram mahaa. 3-60

Let there be victory to the light in the form of a child,  
Which is ever full by the length of its broad eyes,  
Which defeats the autumn moon by the light of its smile,  
Which is the personification of the plays of children,  
Which is being enjoyed by connoisseurs again and again,

By leaving out jobs which are hard to perform,  
And which lives on the chest of Gopis who are proud of their youth.

Skandavara sadho prajaa kathipayegopaasahaayaadhaya,  
Skanda lambhini vathsa dhamni dhanadhaa gopanganaa swanganaa,  
Srungara giri gowrikam shiva shiva sreemanthi barhaani cha,  
Srunga graahikaya thadhaapi thadhidham prahu striloj keswaram. 3-61

Though his subjects are people living in huts, though his friends are few  
cowherds,  
Though his garland is the rope used to tie the cows,  
Though the people paying tribute to him are his cowherdresses,  
Though his ornaments are peacock feathers and red stone from mountain,  
And though the real truth about him is like this, Krishna is called the Lord of  
three worlds.

Srimad barhi shikhanda mandana jushe shyamabhi rama thwishe,  
Lavanaya kara sava siktha vapushe lakshmee sara praavrushe,  
Leela krushta rasagna dharma manase leela mrutha srathase,  
Ke vaa na spruhayanthi hantha mahase gopi jana preyase. 3-62

Who ever would not desire that light desired by Gopis,  
Which uses pretty feathers of peacock as ornament,  
Which is blue in colour and is having the dazzle dear to the mind,  
Which has a form of pretty principle spread every where,  
Which is the rainy season for the lake called Lakshmi,  
Which attracts the mind of people interested only in play,  
Which has flowing nectar like ebb of series of plays and which is the sweet  
heart of Gopis.

Aapataladhara madheera vilola nethra,  
Maamodha nirbharithamadbutha kanthi pooram,  
Avismithamruthamanusthu, thilobhaneeya,  
Mamudhri thananamaho madhuram murare. 3-63

Who will not want to see forever the sweet light of the God,  
Which has red lips, which has shifting eyes similar to a coward,  
Which is full of the wonderful light that is full of joy,  
And which has the nectar of smile and has a face filled with joy.

Jagruhi jaagruhi chethaschiraaya charitharthadha bhavatha,  
Anubhooyatha midham midham pura sthitham poorna nirvaanam. 3-64



Awake, awake, oh mind for you are getting result of good acts, after lot of time,  
See, see and enjoy as much as you like of this complete detachment of actions.

Charanayor arunam karunardhayo,  
Kacha bhare bahulam vipulam druso,  
Vapushi manjula manjana mechake,  
Vayasi balamaho madhram maha. 3-65

This light like form of Krishna is wonderful,  
For it has red colour on feet cooled by mercy,  
No space between hair locks, has breadth in his eyes,  
Prettiess in the body as black as black collyrium,  
And also youthfulness in his age.

Maalabarha manogna kunthala bharam vanya prasoonokshithaam,  
Shailyadrava kliptha chithra thilakaam sasvan manohaarineem,  
Leela venu ravamyathaika rasikaam lavanya Lakshmi mayeem,  
Baalaam bala thamala neela vapusham vande param devathaam. 3-66

I salute that divine Goddess, who is in her youth and is blue in colour,  
Whose bewitching hair is decorated by peacock feathers and flower garland,  
Who is decorated by forest flowers, who is always pleasant to the mind,  
Who puts red decorative thilaka from the paste made of mountain stone  
Who gets enraptured in the nectar of the music from the flute,  
And who is Lakshmi, the personification of great beauty.  
Note. This is another prayer addressed to Bala Gopala Sundari.

Guru mrudhu pade gadam gulphe ghanam jagana sthale,  
Nalinamudhare deergham baahwotr visalamura sthale,  
Madhura madhure mugdham vakthre vilasi vilochane,  
Bahu kucha bhare vanyam veshe manogna maho maha. 3-67

This form of great light, which is sweet to the mind,  
Which has firmness in the tender feet, fleshiness in the calf,  
Thickness in the hips, lotus in the stomach,  
Length in the arms, breadth in the chest,  
Sweetness in the lips, dense nature of the hair,  
Youthfulness in the face, shine in the eyes,  
And uses forest products for decoration, is indeed wonderful.

Jihaanaam jihaanaam sujaanena mougdhyaam,  
Duhaanaam duhaanaam sudhaa venu nadhai,  
Lihaanaam lihaanaam sudeergairapangai,  
Mahananda sarvasva methannamasthaam. 3-68

I salute the principle which is the total divine joy,  
Which is crossing the childhood slowly and slowly due to onset of youth,  
Which by the songs on the flute is increasing more and more nectar,  
And which by his very long eyes again and again blesses the surroundings.

Lasad barha peedam lalitha lalitha smera vadanam,  
Bramath kreedaapangam pranaya janathaa nirvruthi padam,  
Navambhodha shyamam nija madhurima bhoga bharitham,  
Param devam vande parimilithakaisoraka rasam. 3-69

I salute Lord Krishna, who is full of happiness of childhood,  
Who wears shining peacock feather on his head,  
Who has a face which has a very pretty smile,  
Who has a rotating side long glance from his eyes,  
Who grants great happiness to those who surrender to him,  
Who is of the blue colour of the newly formed cloud,  
And who is fully complete due to his own personal sweetness.

Sarasya samgryami vaannena,  
Madhurya chathuryamiva smithena,  
Tharunya karunya mivekshithena,  
Chaplya saphalya midhamdrusormay. 3-70

With a face which is complete with prettiness,  
With a smile which shows the capability of sweetness,  
And with a vision reflecting youthfulness of mercy,  
His form fulfills the avarice of my eyes.

Athra vaa thathra vaa deva,  
Yadi viswasi masthayi,  
Nirvanamapi durvaara,  
Marvaa cheenaani kim puna. 3-71

Oh Krishna If at any time I have full faith in you,  
Then I would get salvation and is it necessary,  
To tell that other small pleasures would automatically follow?

Ragaandha gopi jana vandhithaabhyaam,  
Yogeendra brungendra nishevithaabhyaam,  
Aathamra pangeruha vibhramabhyaam,  
Swamin, padhabhyaam mayam manjalisme. 3-72

Saluted by Gopis who are blind with passion,  
Served by the sages who like are going round like bees,  
And shining red like the lotus flowers,  
Are your feet, Oh lord and my salutations to them.

Arthaanulaapaan Vruja sundareenaam,  
Akrithrimanancha saraswatheenaam,  
Ardhrra sayena sravanchalena,  
Sambhavayantham tharunam graneema. 3-73

We salute that lad Krishna,  
Who honours the beauties of Vruja,  
Who indicate their needs,  
By non artificial and intelligent words,  
After listening to them with interest.

Manasi mana sannidathaam,  
Madhura mukhaa mandharaa pango,  
Kara kalitha lalitha vamsaa,  
Kaapi kisoraa krupaa lahari. 3-74

Let the flood of mercy, which cannot be properly described,  
Which has a sweet face, which has a pretty flute in his hand,  
And which is like that of a child, be permanently in my mind.

Rakshanthu na shiksithapaasu paalya,  
Baalya vruthaa barhgi shikhavathamsaa,  
Prana priyaa prasthutha venu Geetha,  
Seethaa drusso sithala gopa kanyaa. 3-75

Surrounded by Gopals trained in the art of minding the cows  
His hair decorated by the peacock feathers,  
And with the tunes of his flute which are greater than soul,  
And his heart warming up by plays with Gopis is Krishna and may he protect  
us.

Smitha sthabakithadharam sisira venu nadhamrutham,  
Muhoostharala lochanam madha kataaksha mala kulam,  
Urasthula vileenaya kamalayaa samalingitham,  
Bhuvasthula mupaagatham bhuvana daivatham pathu na. 3-76

Let us be protected by the God of this world, who has lips which are smiling,  
Who plays cool nectar of music from his flute,  
Who has eyes which travel hither and thither,  
Who has side long glances with the pride of youth,  
And who is being embraced by the goddess Lakshmi on his chest.

Nayanambhuje bhajatha kamaduham,  
Hrudayambhuje kimapikaruneekam,  
Charanambhuje muni kulaika dhanam,  
Vadanambhuje Vruja vadhoo vibhavam. 3-77

Seek, the Lotus like eyes granting desires to devotees,  
Lotus like heart which is full of mercy.  
Lotus like feet which is incomparable wealth of sages,  
And the lotus like face being the wealth of Vruja lasses.

Nirvasanam hantha rasantharaanaam,  
Nirvana samrajya mivava theernam,  
Avyaja madhurya maha nidhaana,  
Mavyath Vruja nama adhi daivatham na. 3-78

Let us be protected by that taste which drives away all tastes,  
That state which is like the complete pleasure of salvation coming down,  
That place of stay of natural sweetness,  
And that concept of Krishna which has come down to Gokula.

Gopinaamabhi matha Geetha vesha harshaad,  
Aapeena sthana bhara nirbharopa goodam,  
Keli namvathu rasai roopasyamanam,  
Kalindhi pulinacharam param maho na. 3-79

Let us be protected by the incomparable light,  
Which hides as it is tightly embraced by the chest of Gopis,  
Who are interested in music and dressing up,  
Which is being worshipped by the pleasure of their love play,  
And which is interested in wandering in the sand dunes of Yamuna.

Khelatham manasi khecharaangana,  
Mananeeya mrudu venu niswanai,  
Kanane kimapi na krupaspadam,  
Kala megha kalohadwaham maha. 3-80

Let our mind become the play ground of the incomparable light,  
Whose softness is appreciated by deva damsels traveling in the sky.  
By the music that he plays on his flute in the forest,  
Whose blue body colour competes with the dark clouds,  
And who is the source of all the mercy.

Yenishabha vilochanaa bhira lasa sreni bhara proudibhir,  
Veni bhootha rasa kramaa bhira bhitha sreni krthabhir vithaa,  
Panee dwou cha vinodhaya dradhipathe sthoonisayai sayakair,  
Vani nama padam param vrujapathi kshoneepathi pathu na. 3-81

Let us be protected by the Lord of the kingdom of Vruja,  
Who is surrounded on all sides by the Doe eyed Gopis,  
Standing line by line with pretty heavy and slow moving hips,

And with a pretty walk that increases the passion,  
Who increases the happiness of the hands of the god of love,  
By allowing him to use the flower arrows that are in his arrow case,  
And who cannot be adequately described in words even by Goddess  
Saraswathi.

Kaalindi puline thamaala nibhidacchaye pura sancharath,  
Thoye thoyaja pithra paathra nihitham dadjyannamasnothi ya,  
Vaame paanithale nidhaya madhuram venum vishaanaam katee,  
Pranthe ghaascha vilokayanprathikalam tham balam aalokaye. 3-82

I always see in my mental eyes, that child Krishna,  
Who eats the rice mixed with curd in the vessel made of lotus leaf,  
In the sands of Yamuna, in the shade of thamaala tree, with water flowing in  
front of him,  
Who holds the sweet flute in his left hand, who keeps horns on one side of his  
hip,  
Besides looking after the cows in the grass land properly.

Yad gopi vadanendu mandala mabhuth kasthurikaa pathrakam,  
Yallakshmi kucha satha kumbha kalasa vykochamindee varam,  
Yan nirvana nidhaana sadhana vidhou, sidhasanam yoginaam,  
Tannashyamala mavirasthu hrudaye krishnabhidhaanam maha. 3-83

Let that divine light which is called Krishna, who is black,  
Who is the musk thilaka on the face of Gopis with the shine of moon,  
Who is the Indhivara flower that opened in the golden pot of Lakshmi's chest,  
And who is the divine black ointment to find out the treasure of salvation to  
sages.

Phullendeevara mindu kanthi vadanam barhavatham sapriyam,  
Sri vathsanga mudhaara kousthubha dharam peetambaram sundaram,  
Gopeenaam nayanothpalarchitha thanum go gopa sanghavrutham,  
Govndam kala venu nadha rasikam divyanga bhoosham bhaje. 3-84

I pray Govinda who likes the sweet songs of the flute,  
Whose body is well ornamented, who is of the colour of fully open blue lotus,  
Who has a face like moon, who lovingly wears peacock feathers on his hair,  
Who has the mole called Srivathsa on his chest,  
Who wears the emerald called Kousthubha on his neck,  
Who wears yellow silk, who is very pretty,  
Who is being worshipped by the blue lotus flower like eyes of Gopis,  
And who is completely surrounded by cows and cowherds.

Yannanbhi sarasiruhaanthara pute brungayamano vidhir,  
Yadwaksha kamala vihaara bhavanam yachakshushichendwinou,  
Yath padabja vinasrutha sura nadhi shambho shiro bhooshanam,  
Yannama smarnam dhunohi duritham payaad sava Kesava. 3-85

Let all of us be protected by the Lord Kesava, in whose case,  
On the inner petals of the lotus generated on whose stomach, Lord Brahma is  
a bee,  
On whose chest goddess Lakshmi shines and whose eyes are the moon and  
the sun,  
The divine river originating from whose feet became an ornament of the head  
of Shiva,  
And by meditating on whose name all sins are removed permanently.

Rakshanthu thwaamasitha jalajai ranjalee pada mole,  
Menaa nabhi sarasi hrudhayae maarabanaa murare,  
Haara kande hari mani maaa vakthra padme dwirephaa,  
Pinchaa bhooshaschikara nichaye gosha yoshin kadakshaa. 3-86

Let you be protected by the sidelong glances of Gopis,  
Who wished to be salutations by blue lotus flowers below Krishna's feet,  
Who wanted to be fishes in the pond of his belly,  
Who wanted to be the arrows of God of love on his chest,  
Who wanted to be garlands made of emeralds on his neck,  
Who wanted to be bees circling his lotus like face,  
And who wanted to be peacock feathers ornamenting his hair.

Dhadhi madhana ninadhai sathyaktha nidhraprabhaathe,  
Nibhrutha pada magaaram vallaveenaam pravishta,  
Mukha kamala sameerai rasu nirvanya dheepaan,  
Kabhalitha navaneetha pathu Gopala bala. 3-87

Let us be protected by the child Gopala,  
Who woke up in the mornings due to the sound of churning of curds,  
Who entered the house of Gopis without making noise,  
And put out the lamps there by the wind from his lotus like mouth,  
And went on gobbling the fresh butter there.

Pratha smarami dhadhi gosha vineetha nidhra,  
Nidhravasana ramaneeya mukharavindam,  
Hrudhyanvadhya vapusham nayanabhi rama,  
Munnidhre padma nayanam navaneetha choram. 3-88

I meditate in the morning the butter Thief Krishna,  
Who woke up in the morning due to sound of churning curds,

Who has a very fresh and pretty face at the end of the sleep,  
Who has a faultless body which is sweet to the mind,  
And who has a set of bewitching eyes which are like just opened lotus flowers.

Phulla hallaka vathamsakollallasad,  
Galpamagama veega veshitham,  
Vallavee chikura vasithaangulee,  
Pallavam kamapi vallavam bhaje. 3-89

I sing about some cowherd boy,  
Who wears red hallaka flowers in his ears,  
By which both his cheeks are shining,  
Who is searched by the words of Vedas,  
And whose tender fingers has the sweet scent,  
Due to the contact with the hair of Gopis.

Stheyam hare harethi yannavaneetha chouryam.  
Jarathwa masya guru thalpa kruthaaparadham,  
Hathyaam dasananaa hathir Madhu pana dosham,  
Yath poothana sthana paya sa punathu Krishna. 3-90

Let us be made pure by that Krishna.  
The thought of whose stealing butter removes the sin of theft,  
The thought of whose illicit love removes the sin committed towards teacher,  
The thought of killing of Ravana removes the sin of murder,  
And the thought of his drinking Poothana's milk, removes the sin of drinking.

Maara, maa madheeya manase,  
Madhavaika nilaye yadruchaya,  
Sri rama pathi rihaaga medhasou,  
Ka sahetha nija vesma langanam. 3-91

Oh God of love, do not live in my mind,  
Where only Lord Krishna can live,  
For without notice, he would come there,  
And he may not tolerate your living in his house!

Aakunchitham janu karam cha vamam,  
Nyasya kshithou Dakshina hastha padme,  
Aalokayantham nava neetha khandam,  
Balam mukundam manasa smarami. 3-92

I meditate on that child Krishna,  
Who is moving on both his knees,  
With his left hand on the floor,  
And staring at the butter in his lotus like right hand.

Janubhyam abhidavantham. Panibhyaam athiu sundaram,  
Sakunda lalakam Balam, dhyoyomyushassi Balakam. 3-93

I daily think about that child Krishna,  
Whose ear studs and curly hair keep on moving,  
Who stands on his knees and hands on the floor,  
And who is an extremely pretty sight.

Vihaaya kodanda sarou muhurtham,  
Grahaana panou mani charu Venum,  
Maayura barhancha nijothamange,  
Sita pathe twam pranamami paschad. 3-94

Oh consort of Sita, for now,  
Keep away your bow Kodanda,  
And take in your hands the pretty flute,  
And also wear the peacock feathers on your head,  
And then surely I will salute you.

Ayam ksheerambodhe pathirithi gavaam palaka ithi,  
Sritho asmabhi ksheeropa nayana dhiyaa gopa thanaya,  
Anena prathyoocho vyarachi sathatham yena janani,  
Sthanaa dhapyasmaakam sakrudhapi payo durlabham abooth. 3-95

We relied on him because this cowherd being the lord of the sea of milk,  
And the protector of cows, we would be getting lot of milk to drink,  
But we found lot of problems for getting milk,  
And even getting milk from mother's chest also has become difficult.\*

\* We will not have further birth and so no mother's milk.

Hastha makshipya yaatho asi Bala krisna, kim adbhutham,  
Hrudhyaadhyadhi niryaasi pourusham ganayami they. 3-96

I am not surprised because you left the hold of my hand and went away,  
For, I would respect your masculinity, if you manage to go away from my heart.

Thamasi ravi rivodhyam majjatha mambu raasou,  
Plava iva thrushithaanaam khadu varshiva megha,  
Nidhirivavidhanaanaam deerghatheevraamayaanaam,  
Bhishagiva kusalam nodathu maayathu souri. 3-97

For doing good to us let Krishna come,  
Who is like a rising Sun in the dark,  
Who is like a boat to those who drown in sea,



Who is like cloud giving tastey rain to those who are thirsty,  
And who is like a doctor to those, who suffer long time diseases.

Kodandam masrunam sugandhi vishikham chakrabja pasangusam,  
Haimim venulathaam karaischa dadhatham sindhoora unjarunam,  
Kandharpadhika Sundaram smitha mukham gopangana veshtitham,  
Gopalam sathatham bhajami varadam trilokya raksha manim. 3-98

I meditate always on the Gopala,\*  
Who holds the bow, scented flower arrows,  
Wheel, conch, goad, and a golden flute,  
Who is reddish like saffron,  
Who is prettier than God of love,  
Who has an ever smiling face,  
Who is surrounded by Gopi lasses,  
Who is a protection for the three worlds,  
And one who gives boons to those who ask.

\* This prayer is addressed to Bala Gopala Sundari.

Sayankale vananthe kusimitha samaye saikathe chandrikayam,  
Trilokyakarshanangam, sura vara ganika mohanaa panga murthim,  
Sevyam srungara bhavair nava rasa bharithai gopa kanya sahasrai,  
Vandeham rasakeliratha mathi subhagam vasya gopala krishnam. 3-99

I salute the very pretty cowherd Krishna, who likes rasa kreeda,  
Who can be made as their own by his devotees,  
Who has a form that attracts all the three worlds in the flower opening times,  
In the evenings at the garden in the moon light and on the sand hills,  
Who has a form and glance which will make lasses of heaven and earth  
swoon,  
And who is surrounded by thousands of passionate gopa lasses with newer  
and newer tastes.

Kadamba mole kreedantham vrunda vana nivesanam,  
Padmasana sthitham vande venum gayanthachyutjam. 3-100

I salute that Achyutha who plays on the flute,  
Who plays below a Kadamba tree,  
Who lives in Brindavan,  
And who sits on a lotus pose.

Balam neelambhudhabham nava mani vilasad kinkini jala badham,  
Sroni jangantha yugmm, vipula gurunakhaprollasath kanda bhoosham,  
Phullamboja vakthram hatha sakata maruth poothanadhyam prasannam,  
Govindam vandhithendraadhyamaravara majam poojayedh vasaradhou. 3-  
101

We have to worship, at beginning of the day, the birth less child Gopala,  
Who is of the colour of blue cloud, who ties in his hips a gem studded belt  
with bells,  
Who has two calves, who wears in his neck a quality tiger's nail,  
Who has a face that is like a fully opened lotus flower,  
Who killed Poothana, Trinavarta, sakatasura and other asuras,  
Who has a smiling face and is being worshipped by Indra and other devas.

Vandhyam devair mukundam vikasitha kuru vindhabha mindi varaksham,  
Go gopi vrunda veetham jita ripu ivaham, kunda mandhara haasam,  
Neela grevaa grapincha kalana suvilsad kunthalam bhanu mantham,  
Devam peethmbaradyam japa japa dhinaso madhymahne ramayai. 3-102

We have to daily chant and chant during noon for getting wealth,  
That name of God Mukunda who is being saluted by devas,  
Who shines like the kuruvinda flowers,  
Who has eyes like blue lotus, who is always surrounded by cows and Gopis,  
Who has won over hoards of enemies, who smiles with teeth which are like  
jasmine buds,  
Who is very pretty being decorated by the feathers of the peacock,  
Who has a pretty hair on his head, who is shining in his yellow silk dress.

Chakrandha dwastha vairee vrujamajitha mapaa sthavanee bhara maddyai,  
Raveetham naradhadhyai unibhira bhinutham thatwa nirnothi hetho,  
Sayahne nirmalangam nirupama ruchiram chinthayen nila bhasam,  
Mathree viswodhayasthithyapaharana padam mukthidhm vasu devam. 3-103

We have to daily meditate during the evenings, the mantra of son of  
Vasudeva,  
Who drove off the enemies of Vruja by the edge of the holy wheel,  
Who can never be defeated, who reduced the burden of mother earth,  
Who is surrounded by primeval gods, who is being praised by,  
Narada and other sages for determining meaning of philosophy,  
Who has a pure form, who is of incomparable prettiness,  
Who is of blue colour, who is the cause of birth, upkeep and death of the  
world,  
And who is the one God who grants salvation to his devotees.

Kodanda maikshava makhanda mishum cha poushpam,  
Chakrabhja pasa sruni kanchana vamsa naalam,  
Bhibrana mashta vidha bahubir arka varnam,  
Dyayedwarim madana gopa vilasa vesham. 3-104

Afterwards we have to meditate on the form of Krishna,  
Who holds the unbreakable Kodanda bow,

The arrow made of flowers, the holy wheel, the conch, the rope,  
The goad and the flute made of gold in his eight hands,  
Who is of the red colour of the rising sun god,  
And has put on the form of God of love who is a cowherd.  
This is considered as the manthra of eight handed madana Gopala Sundari.

Angulyaa, ka kavadam praharathi, kutile.Madava kim vasantho,  
No chakri, Kim kulalo, na hi dharani dhara, kim dwijihwa, Phaneendra,  
Naham darahimardhim kimasi, khagapathir no, hari kim kapeendra,  
Ithyevam gopa kanya prathivachana jitha pathu vas chakra pani. 3-105

Who knocked my door? Hey rascal girl, it is Madhava,  
Is it the spring? No, it is the holder of wheel,  
Is he a potter with a wheel? No, no, he is the one, who holds the mother  
earth,  
Is he the snake with two tongues? No, he is the one, who defeated the snake  
in the river,  
Is he the king of birds, the Garuda? No, he is hari,  
Are you then you are indeed a monkey, Thus Krishna was defeated in  
repartee  
By the gopa lass and let him save us.  
(This is in the form of teasing conversation between a gopa lady and Lord  
Krishna. Madhava also indicates spring. Dharanidhara can be Adhisesha the  
snake and Hari also indicates a monkey)

Radha mohana mandhiraadhupa gathas chandravaleemoochivaan,  
Radhe kshema maye, asthi thasya vachanm, sruthwaha chandravali,  
Kamsa Kshema maye vimugdha hrudhaye kamsa kwa drushtathvaya,  
Radhaa kwethi vilajjitho natha mukha, smero hari pathu na. 3-106

Coming out of the pretty house of Radha, Krishna asked Chandravali,  
Hey Radha, how do you do? Hearing those words, Chandravali asked him,  
Hey Kamsa, how do you do? And then he asked, Oh girl who has lost her  
senses,  
Where did you happen to see Kamsa, and she retorted,  
In the same place where you happened to see Radha,  
And Krishna became shy and bent his head and let that Krishna who is shy,  
save us from everything.  
(Chandravali is a gopa lady in love with Lord Krishna.)

Ya prerthir vidhurarpitho, mura ripo, kundhyarpithe yaa drusee,  
Yaa Govardhana moordhni yaa cha pradhuke sthanye yasodharpithe,  
Bharadwaaja samarpithe sabhaikaadathodhare yoshithaam,  
Yaapreethir muni pathnibhakthi rachithe, apyathraapi thaam thaam kuru. 3-  
107

Let this work done by me, be as dear to you, as the food offered to you by  
Vidhura,  
The food and offerings by Kunthi, the food offered to you on Govardhana by  
the gopa boys,  
The beaten rice offered to you by your friend Kuchela,  
The chest milk of Yasoda, the hospitality of sage Bharadwaja,  
The fruit offered by Shabari, the lips of the lasses who loved you,  
And the love, hospitality and offerings of the wives of sages.

Krishanu smarana deva, pada sangatha panjara,  
Sathadhamedha maayathi, girir Vruja hatho yadha. 3-108

The iron cage of the collection of our sins,  
Would break in to hundreds of pieces,  
Like the mountain subjected to Vajrayudha,  
If we continuously keep thinking of Krishna.

Yasyathma bothasya guro prasada,  
Dahm vimukthosmi sareera bandhanath,  
Sarvopadheshtu purshothamasya,  
THasyangri padmam pranathosmi nithyam. 3-109

I salute those feet of Purushothama, who is the teacher of all,  
And who is my soul like teacher who helped me to get freedom from  
bondage.

Iti Sri Krishna karnamruthe threethyaswasa samaptham.  
Thus ends the third chapter of the neater to ears of Krishna.

# Krishna Kavacham

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From Garga Samhitha

[Armour of Krishna]

Translated by P. R. Ramachander

[This rare armour occurs in Garga Samhitha. This is supposed to have been recited by the Gopis when the baby Krishna killed the ogress called Puthana. It is mentioned that Sage Durvasa taught it to queen Yasoda, who might have taught it to the Gopis. For the information of people who are not familiar: Goloka is heaven which is the eternal abode of Lord Krishna.]

Gopya Oochu:

The Gopis said:

1. Sri Krishnasthe sira pathu, Vaikunta kanta may va hi,  
Swetha dhweepa pathi karnou, nasikaam yajna roopa druk

Let Krishna protect the head, and let Vaikunta protect the neck,  
Let the lord of the white island protect the ears and he who has a form of  
Yajna protect the nose.

2. Nrusimho nethra yugmam, cha Jihwaam Dasarathathmaja,  
Adharavabvathaam they thu nara narayana rishi.

Let Nrusimha protect the pair of your eyes,  
Let the son of Dasaratha protect the tongue,  
Let both your lips be protected by sages Nara and Narayana

3. Kapolou pathu they sakshaan sanakadhyaa kala hare,  
Bhalaam they swetha varaho, narado brullathevathu.

Let the real sages Sanaka and others protect your cheeks,  
Let the white boar protect your hair and let sage Narada protect the eye  
brows.

4. Chibukam Kapila pathu, dathathreyo uro vathu,  
Skandhow dwavrushabha pathu karou mathsya prabhathu they

Let Kapila protect the chins and Dattatreya protect the chest,  
Let both shoulders be protected by the bull and let the hands be protected by  
the fish.

5. Dordhandam sathatham raksheth pruthi pradhula Vikrama,  
Udharam kamada pathu nabhim dhanvantharischa they.

Let my arms be always be protected by the hero of big battles,  
Let the stomach be protected by tortoise and let navel be protected by  
Dhanvanthri.

6. Mohini guhya desam cha Katim they vamanovathu,  
Prushtam parauramascha thavoru Bhadanarayana

Let Mohini protect the private parts and waist be protected by Vamana,  
Let the back be protected by Parasurama and thighs by Badanarayana  
(Vyasa)

7. Balo Janu dhwayam pathu, Janghe budha prapathu they,  
Padau pthu cha gulphou cha kalkir dharmapathi Prabhu.

Let both knees be protected by Balarama, and thighs be protected by Budha,  
Let the feet and calves be protected by Kalki, the lord of Dharma.

Phala Sruthi

Sarva rakshakaram divyam Sri Krishna kavacham param,  
Idham bhagwathaa datham Brahmane nabhi pankaje

This divine armour of Krishna which protects everything,  
Was given by Lord Vishnu to Brahma sitting on the lotus of the belly.

Brahmana shambhave datham, Shambur Durvasase dhadhou,  
Durvasa Sri Yasomathyai pradhach Chrinandhi mandhire

Lord Brahma gave it to Shiva, and Shiva gave it to sage Durvasa,  
Sage Durvasa gave it to Yasodha in the house of Nandagopa.

Iti sri garga samhithaayaam golokha kande poothana mokshe nama  
Tryodasoadyhyaye Sri Krishna kavacham sampurnam.

Thus ends the armour of Krishna occurring in the thirteenth chapter called,  
"Salvation of Poothana" which occurs in the Goloka section of Garga  
Samhitha.

# Krishna Keerthanam [Malayalam]

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Translated by P. R. Ramachander

[Here is a mellifluous prayer addressed to Lord Krishna in Malayalam.]

1. Pankaja vilochanan pada thalir thozhunnen,  
Palazhi magal kanthan thirumeni thozhunnen.

I salute the soft feet of the God with lotus like eyes,  
I salute the body of the consort of the daughter of ocean of milk.

2. Pichagam, Thulasi, pon mani mala Thozhunnen,  
Peeli malagal charthgum thirumudi thozhunnen.

I salute garlands made of jasmine, Thulasi, gold and gems,  
I salute the hair which is decorated by garland of peacock feathers.

3. Punjiri thadavidum, thirumugam thozhunnen,  
Poo malar magal cherum thiru maru thozhunnen.

I salute the holy face caressed by a smile,  
I salute the holy chest hugged by the daughter of flowers.

4. Pennungalude vasthram kavarnnone thozhunnen,  
Pechi paal thayir venna bhujichone thozhunnen.

I salute the lord who stole the apparel of ladies;  
I salute him who ate milk, ghee and curd of the Gopis.

5. Paithalai valarnna Gokula nadha, thozhunnen,  
Ponnin kakanam nalloru udanjanum thozhunnen.

I salute the lord of Gokul who grew from childhood;  
I salute the golden bangles and the good armlets.

6. Poril mallara thalli vadhichone thozhunnen,  
Kouravarude dharshtyam mudichone thozhunnen.

I salute him who killed the wrestlers in the war;  
I salute him who put an end to the pride of Kouravas.

7. Poril pandu parthannu theru thelichone thozhunnen,  
Palazhiyathil vazhum bhagawane thozhunnen,

I salute him who drove the chariot of Arjuna in olden times;  
I salute the God who lives in the ocean of milk.

8. Vannoru durithangal povanayi thozhunnen,  
Adiyinnu mudiyolam udal kandu thozhunnen.

I salute him for the problems which have come to go,  
I see his body from feet to head and salute him.



# Krishna Manasa Puja

---

Translated by P. R. Ramachander

[Authorship of this great stotra is ascribed to Adi Sankara, in the old stotra book published in Kerala in Malayalam script but this is not included in the list of Complete Works of Adi Sankara, and also the style of writing is very much different. The reference to curd rice in the tenth stanza, clearly points out that it is written by a person of South Indian origin. He must have been a Vaishnavite, because of the use of the word Dasa, while referring to himself in the ninth stanza.]

Hrudhambhoje Krishna sakala jala shyamala thanu,  
Sarojaksha, sragwee mukuta katakaady abharanavaan,  
Saradh rakanadha prathima vadana Sri Muralikaam,  
Vahan dhyeyo gopi gana parivrutha kumkumachitha. 1

In my heart I think of that Krishna,  
Who is black like a rich cloud,  
Who has lotus like eyes,  
Who wears crowns and garlands,  
Who has a face like the autumn moon,  
Who holds the flute in his hand,  
And who is surrounded by crowd of gopis.

Payambhodher dweepan mama hrudhyamayahi Bhagawan,  
Mani vrathabrajalkanaka vara peetam, bhaja hare,  
Suchihnou they padou yadu kula jane nejmi sujalair,  
Grahanedham dhoorva dala jaladarkhyam mura ripo. 2

Hey God, please come from the ocean of milk to my mind,  
Oh Lord Vishnu, Sit on the seat studded with gems there,  
Oh God from Yadhu clan, there I will wash your feet, which  
Has been marked by diamonds and fishes, using the pure water,  
Shed through a bunch of Durwa\* grass, Oh killer of Mura.  
\* long grass which grows on the shores of rivers.

Thwam achamopendra tridasa saridhambhothi sisiram,  
Bhajaswemam panchamrutha rachitha maplawamagahan,  
Dhyunadhya kalindhya aapi kanaka kumbhasthithamidham,  
Jalam thena snanam kuru kuru kurushwachamanakam. 3

Oh killer of sins, do achamanam\* with the very cold water of holy Ganga,  
Ok Krishna, be anointed with the mixture of five nectars,

Take bath in the water filled in golden pots from Ganga and Yamuna,  
And again do achamanam with the same water.

\* Internal purification.

Thadidwarne vasthre bhaya vibhaya kanthadhi haranam,  
Pralambhari brathar mrudula mupaveetham kuru gale,  
Lalalte paateeram mruga madha yutham dharaya hare,  
Grahaanedham maalyam satha dala thulasyadhi rachitham. 4

Please wear the two cloths which shine like lightning,  
Oh Brother of Balarama, wear the soft holy thread,  
Which removes fear, as well as fear of death,  
And wear on your forehead the mixture of sandal and musk,  
And Oh Lord Vishnu, please receive this garland made of lotus and thulasi.

Dasangam dhoopam sadwaradhacharanograpithaye,  
Mukham deepenandu prabha varajasa deva kalaye,  
Imou paanee vane parinutha sa karpooa rajasa,  
Vishodhyagre daham salila midhamaachama nruhare. 5

I am offering at your feet the smoke coming from ten incenses,  
I am showing the light of camphor kept in a small cup at your face,  
And Oh God who is worshipped by Brahma, please accept this water,  
Offered with my hands, rubbed with divine camphor and do achamanam.

Sadha thrupthannam shadrasava dakhila vyanjana yutham,  
Suvarnamathre gho grutha chashaka yukthe sthithamidham,  
Yasodha soono thathapa madhayayasyana sakhibhi,  
Prasadam vanchadhbhi saha thadhanu neeram pibha vibho. 6

Oh son of Yashodha, please partake the food,  
Which has all the six tastes along with side dishes  
And also the ghee kept in a small golden cup,  
Along with your friends, who are standing near you,  
If you desire in blessing me then also  
Drink the sweet scented water that I have kept.

Sachandram thamboolam mukha ruchikaram bakshaya hare,  
Phalam swadhu preethyaparimala vadaswaadhaya chiram,  
Saparya paryapthai kanaka mani thala sthithamidham,  
Pradheepai raaraarthim jaladhi thanayaslishta rachaye. 7

Oh Krishna, please eat the betel leaf laced with camphor,  
Please enjoy the tasty sweet scented fruits kept with devotion,  
On the golden gem studded plate, till you feel it is sufficient,

And Oh darling of the daughter of the sea, I am worshipping,  
You with the lights of shining camphor.

Vijaatheeyai pushpai rabhisurabhir vilwa thulasi,  
Yuthaischemam pushpanjalimajitha they moordhni nidhadhe,  
Thava pradhikshinya kramana makha vidwamsi rachitham,  
Chathurvaram vishno janipadha gathi sranthi vidhusa. 8

Oh God who is never defeated, I am worshipping you by placing,  
On your head, scented flowers of mixed origin along with Thulasi and Vilwa,  
And Oh Hari, well knows the difficulties of the path of birth to death,  
I am circling you four times, so that all my sins are destroyed.

Namaskaroshtanga sakala duritha dwamsana patu,  
Krutham nruthyam sthuthirapi ramakantha tha imam,  
Thave preethyai bhooya dehamapicha dasa sthava vibho,  
Krutham chidhram poornam kuru kurunamasthesthu Bhagawan. 9

Oh Consort of Lakshmi, May the prostrations with eight limbs,\*  
Which is capable of destroying all sufferings and the dance,  
And song of praise done by me, be liked by you,  
Oh mighty god, I am your slave and so make complete,  
The incomplete worship done by me and I salute you God.

\* Saluting of God is done by prostrating before him.

Sada sevyā Krishna sajala Ghana neela karathale,  
Dhadhano dhadyannam thadanu navaneetham muralikaam,  
Kadachith kanthaanaam kucha kalasa pathrali rachana,  
Samasaktham snighdhou saha shishu viharam virachayan. 10

Be my master Oh Krishna, who is black like a rich cloud,  
Who holds in his hand butter, curd rice and a flute,  
Who sometimes is interested in drawing lines on the busts of Gopis,  
And some other times is interested in playing with his baby friends.

Mani karnee chaya jatha midham Manasa poojanam,  
Ya kurvee thoshasi pragna thasya krishna praseedhathi. 11

Lord Krishna would be happy with that scholar,  
Who with interest in waters of Manikarnika in Kasi,  
Does mental worship of Him as told above.

# Krishna Mangalam

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Translated by P. R. Ramachander

[Mangala stotras are normally recited at the end of reciting several stotras or the end of singing several songs or at the end of an auspicious function. The devotee wishes auspiciousness to the Lord. Mangalam may also mean "good wishes", or "wishes for a happy ending". This great Mangala stotra of Lord Krishna narrates the story of Lord Krishna in detail. Comments have been added by me at the end of each sloka, explaining the story alluded to.]

Mangalam Yadavendraya, mahaneeya gunabhdhaye,  
Vasudeva thanujaya, vaasudevaya mangalam. 1

Mangalam to the chief of cowherds,  
Who is the great sea of all that is good,  
Mangalam to the Vaasudeva,  
Who is the son of Vasudeva.

[Lord Krishna was born to King Vasudeva and Devaki in the prison.]

Kireeta kundala braja dala kairyanmukhasriye,  
Sri Vathsa kaustboth bhasi vakshase chasthu Mangalam. 2

Mangalam to Him whose chest shines  
Because of Srivathsa and Kaushthubha,  
Mangalam to Him whose hair locks,  
Get the shine from his crown and ear studs.

[Goddess Lakshmi resides on the mole in the chest of Lord Vishnu called Sri Vathsa. Lord Vishnu wears a chain in which the dollar is made of the precious stone Kausthubha, which came out of the ocean of milk.]

Neelambudha nikasaya vidhyuth sadrusa vasase,  
Devaki vaasudevabhyam samsthudayasthu mangalam. 3

Mangalam to Him who was brought in the world,  
By Devaki and Vasudeva,  
Mangalam to Him who is like the blue cloud,  
And who lives in it like a streak of lightning.

[Krishna has been described as Neela Megha Shyamala or one who is the colour of the blue cloud.]

Thaabhyam samprarthithayadha prakrutha bhaka roopine,  
Yasodaya gruham pithra prapithayasthu mangalam. 4

Mangalam to Him who assumed the unusual form,  
From being a new born babe,  
Mangalam to Him who was taken by his father,  
To the home of Yasodha.

[As soon as Lord Krishna was born to Devaki, he assumed the form of Lord Vishnu and told Devaki and Vasudeva to carry him to the other shore of the River Yamuna and leave him beside Yasodha.]

Poothana asupayapana pesalaya suraraye,  
Sakatasura vidwamsi. padapadmaya Mangalam. 5

Mangalam to Him who is killer of enemies of Devas,  
Who drank the milk of life of Poothana.  
Mangalam to him who with his lotus like feet,  
Kicked and killed the Sakatasura.

[King Kamsa, the wicked brother of Devaki sent an ogress called Poothana to feed poisonous milk to all babies so that Lord Krishna would be killed. Lord Krishna killed her by drinking all her blood. Kamsa then sent an asura called Sakat Asura who took the form of a cart and came near baby Krishna to kill him. Lord Krishna killed Sakat Asura by one kick.]

Yasodha lokithe swasye viswaroopa pradarshine,  
Maaya maanusha roopaya madhavayasthu mangalam. 6

Mangalam to Him who by opening his mouth,  
Showed Yasodha his universal form,  
Mangalam to that great God,  
Who assumed a human form of illusion.

[Once Balarama, who was the elder brother of Lord Krishna told Yasodha that Krishna has eaten mud from the road. Lord Krishna denied this. When Yasodha asked him to open his mouth to check, whether he has eaten mud, she saw Lord Krishna take the universal form. Yasodha prayed to him to take the form a child again.]

Thrunavarttha dhanoojasuharinee, shubhakarine,  
Vathsasura prabhethre cha vathsa paalaya mangalam. 7

Mangalam to Him who killed a Rakshasa  
Called Thrunavarttha and brought good tidings,

Mangalam to Him who killed the Vathsasura,  
And looked after his own calves.

[Thrunavarttha was the son of Tharakasura. He entered the body of Lord Krishna when Yasodha was giving him milk. The baby's weight went on increasing. Then he was put on the ground. Trunavarttha took the form of cyclone and carried the baby away. The baby Krishna strangled Trunavarttha and killed him. Vathsasura took the form of a cow and joined the cows looked after by Krishna. Krishna threw that asura on to a banyan tree and killed Him.]

Damodharaya veeraya yamalarjuna pathine,  
Dhathra hruthaanaam vathsanaam roopa dathresthu mangalam. 8

Mangalam to the victorious one,  
Who with a rope tied to his waist broke the tree of Yamalarjuna,  
Mangalam to Him who assumed,  
The form of cows when they were hidden by the God who creates.

[Baby Krishna was very mischievous and his mother Yasodha tied him with a rope on to a mortar. Krishna dragged that mortar in between two Arjuna trees and broke them and gave salvation to the two devas who had become the two trees as a result of a curse.]

Brhamasthuthaya krishnaya, kalleya phana nruthyathe,  
Davagni rakshithasesha gogopalaya mangalam. 9

Mangalam to Him whom Brahma prayed,  
And who danced on the hood of Kalinga,  
Mangalam to Him who saved cows and cowherds,  
From the raging forest fire.

[By mistake Lord Brahma wanted to test Lord Krishna, by making all the cows disappear. Krishna created another set of cows. Brahma realized his mistake and begged his pardon. Once a serpent called Kalinga started poisoning Yamuna River, Krishna danced on his hood and killed him. Another time when his friends and cows were surrounded by a forest fire, Lord Krishna asked the Gopas to shut their eyes. Then he completely swallowed the forest fire and saved them.]

Govardhanachaladharthre gopi kreedabhilakshine,  
Anjalya hrutha vasthranam supreethayasthu mangalam. 10

Mangalam to Him who lifted the Govardhana Mountain,  
And who wished to play with the Gopis,  
Mangalam to him who loved the Gopis,  
Who with folded hands begged for their cloths.

[Once to save the people of Brindavana from torrential rain sent by Indra, Krishna lifted the Govardhana Mountain and made them move below it. In a prank once Lord Krishna stole all the cloths kept on the shore by Gopis and made them beg for their cloths.]

Sudarshanakhya gandharva shapa mokshana karine,  
Sanga chooda siroharthre, vrushabhagnaya managalam. 11

Mangalam to him who removed the curse,  
Of Sudarshana who was a gandharwa,  
Mangalam to him who cut off the head of Sangachooda,  
And who killed the Asura who came in the form of a bull.

[Sudarshana, a Gandharwa was cursed by sage Angeeras to become a python. He tried to swallow, Nanda Gopa. Lord Krishna stepped on him and he got back his original form. Sangachooda was a servant of Kubhera and tried to abduct the Gopis. Lord Krishna killed him. Lord Krishna also killed Denukasura who came and attacked him in the form of a bull.]

Kanthini sutha sandrushta divya roopaya sourine,  
Trivakraya prarthithaya, sundarangaya mangalam. 12

Mangalam to Him, whose divine valorous form,  
Made Akroora, the son of kanthini satisfied,  
Mangalam to Him who was prayed by Trivakra,  
And who got extremely pretty limbs.

[Akroora, the son of Kanthini, a saint was sent by Kamsa to invite Lord Krishna for a pooja in his house, so that he can kill him. Akroora was terribly upset. Lord Krishna gave him solace. Trivakra was a woman with three bends. Lord Krishna saw her in the town of Kamsa and made her pretty.]

Gandha malyam paratyaya, gajaraja vimadhine,  
Chanura mushti prana harine chasthu mangalam. 13

Mangalam to Him who wore silk, garlands,  
And sandal paste and killed the king of elephants,  
Mangalam to Him who stole the life of Chanura and Mushtika.

[On entering the city of Kamsa, Lord Krishna was welcomed by Kuvalyapeetha, a giant elephant. Without any effort he killed that elephant. Then he was attacked by two wrestlers called Channora and Mushtika. Lord Krishna and Balarama killed both of them.]

Kamsahanthre Jarasandha baa mardhana karine,  
Madhurapura vaasaya mahadheeraya mangalam. 14

Mangalam to Him who killed Kamsa,  
And who caused the killing of Jarasandha,  
Mangalam to Him who lived in the city of Mathura,  
And who was the bravest among the brave.

[Lord Krishna killed his uncle Kamsa and afterwards he lived in Mathura. He also got Jarasanda killed by Bheema.]

Muchukunda mahananda dhayine paramathmane,  
Rukhmanee pariethre, cha sabalayasthu Mangalam. 15

Mangalam to him who granted,  
Great happiness to Muchukunda,  
And who is the ultimate truth,  
Mangalam to Him who married Rukhmani,  
And who is always with the helpless.

[Muchukunda was a king who belonged to the Surya Vamsa. He got a boon for sleeping without disturbance. Lord Krishna drove Kalayavana in to the cave where Muchukunda was sleeping. The asura was killed. Lord Krishna showed Muchukunda the way to salvation. Rukhmani who was the princess of Vidharbha loved Lord Krishna and sent him a letter. Lord Krishna abducted her on the day of her swayamvara from her kingdom and married her.]

Dwarakapura vasaya haranoopura dharine,  
Sathyabhama samedhaya narakagnaya mangalam. 16

Mangalam to Him, who lived in the city of Dwaraka,  
And wore golden chains and anklets,  
Mangalam to Him who along with Sathyabhama,  
Killed the asura called Naraka.

[Lord Krishna created an island of Dwaraka and shifted there. He married Sathyabhama the daughter of Sathrajit. With her help he killed Narakasura.]

Banasura karachethre, bhoothanatha sthuthaya cha,  
Dharmahoothaya yagartham, sarmadhayasthu mangalam. 17

Mangalam to Him who cut off the hands of Banasura,  
And who was praised by Lord Shiva,  
Mangalam to Him who was invited by dharmaputhra for participating in the yaga.



[Banasura was a Rakshasa with thousand hands. Krishna cut off all his hands in a war and taught him humility. Dharmaputhra invited Lord Krishna to participate in the Rajasooya Yaga.]

Karayithre Jarasandha vadam bheemena rajabhi,  
Mukthai sthuthaya thathputhra rajyadhayasthu mangalam. 18

Mangalam to Him Who caused the killing of Jarasandha by the king Bheema,  
Mangalam to Him who was praised by the released kings,  
And the one who gave the kingdom to Jarasandha's son.

[Lord Krishna got Jarasandha killed by Bheema. He then released all the kings who were kept as prisoners by Jarasandha. Later he gave the kingdom to Jarasandha's son.]

Chaidhyathejopaharthre cha pandava priyakarine,  
Kuchelaya maha bhagya dhayine, thesthu mangalam. 19

Mangalam to Him who stole the power of Shishupala,  
And who did desirable acts to the Pandavas,  
Mangalam to Him who was the cause of the great luck to Kuchela.

[Lord Krishna killed Shisupala who was his aunt's son. He helped Pandavas to win the war against Kouravas. He helped his poor friend Kuchela.]

Devyasthka samedhaya puthrapouthrayudhaya cha,  
Shodasa sthree sahasraisthu samyudhayasthu mangalam. 20

Mangalam to Him who with his eight queens, his children and grandchildren,  
And sixteen thousand wives lived and shined.

Ya sishta rakshanapara karunamburasi,  
Dushtasuraam sanrupatheen vinigruha ya suran,  
Kashtam dasam apanuthandarasa pruthivya,  
Pushtim dadadthu sahari kuladaivatham na. 21

Let that Hari, who looks after those, who seek his protection, who is a sea of mercy,  
And who relieved the bad times of mother earth by killing bad asuras, kings, people,  
Become the god of our clan and grant us exuberant times.

[Lord Krishna is an incarnation of Lord Vishnu who was born to relieve the huge weight of bad people being borne by mother earth.]

Note: The word Mangala is an adjective (without the m at the end) meaning auspicious, lucky, propitious, fortunate etc. The ending referring to 'Mangalam' would mean auspiciousness, propitiousness etc.

# Krishna Padambuja Stotram [Malayalam]

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[Prayer to Lotus Feet of Krishna]  
Translated by P. R. Ramachander

[Here is prayer of extreme devotion and utter simplicity. Though it is supposed to be a prayer in Malayalam, only the last two stanzas (which are more of a addition to the prayer) are in Sanskrit. This prayer is normally sung after completing the reading of Narayaneeyam.]

1. Mangalam, manjulam, Krishna padambujam,  
Mangalya dhayakam, Krishna padambujam.

The lotus like feet of Krishna is pretty and auspicious,  
The lotus like feet of Krishna grants auspiciousness.

2. Sankada nasanam Krishna padambujam,  
Santhosha dayakam Krishna Padambujam

The lotus like feet of Krishna destroys sorrows,  
The lotus like feet of Krishna produces joy.

3. Dushta vinasanam Krishna Padambujam,  
Sishta jana priyam Krishna padambujam.

The lotus like feet of Krishna destroys bad people,  
The lotus like feet of Krishna is liked by disciplined people.

4. Mukthi pradhayakam Krishna padambujam,  
Sakthi pradhayakam Krishna padambujam.

The lotus like feet of Krishna blesses us with salvation,  
The lotus like feet of Krishna provides us with power.

5. Sanmayam, chinmayam Krishna padambujam,  
Kalmasha nasanam Krishna padambujam.

The lotus like feet of Krishna is full of truth and divinity,  
The lotus like feet of Krishna is one which erases all bad aspects.

6. Nishkalam nisthulam Krishna Padambujam  
Nithya niramayam Krishna padambujam.

The lotus like feet of Krishna has no end and is incomparable.  
The lotus like feet of Krishna is forever pure,

7. Ananda dayakam Krishna padambujam.  
Aakula nasanam Kridhna padambujam,

The lotus like feet of Krishna is the giver of joy.  
The lotus like feet of Krishna destroys mean people,

8. Modha pradhayakam Krishna Padambujam.  
Moha vinasanam Krishna padambujam,

The lotus like feet of Krishna gives happiness.  
The lotus like feet of Krishna cuts off attachments.

9. Sri Guruvaupuresa padambujam,  
Sree yegidunnoro divya padambujam

The lotus like feet of the lord of Guruvayur,  
Is a divine feel which gives us wealth.

10. Nithyam namikkuga, nithyam bhajikkuga,  
Nithyam sthuthikkuga, Krishna padambujam

Daily salute, daily sing about,  
And daily pray the lotus like feet of Krishna.

# Krishna Sthava Raja

---

[King of Prayers addressed to Krishna]

By Sage Sanatkumara

Translated by P. R. Ramachander

[This great prayer taught by Sage Sanat Kumara, son of Lord Brahma to Sage Narada is one of the few prayers available which are termed as the King of Prayers. As told in the first stanza, this is rarely available.]

Mahadeva Uvacha:-

Lord Shiva said:-

Srunu devi pravakshyami stotram parama durlabham,  
Yad jnathwa na punar gache naro niraya yathanam. 1

Naradaya yad proktham brahma puthrena dheematha,  
Sanath kumarena puraa yogeendra guru varthmanaa. 2

Hear Parvathi, I am telling you the prayer which is very rarely available,  
Knowing which man never again suffers a life in hell.

This was told by the Sanathkumara, the great son of Brahma,  
Who has become teacher of great saints to sage Narada.

Stotram:-

Prayer:-

Praseedha, Bhagawan mahyamajnaath kundithathmane,  
Thavangri pankaja rajo raginam bhakthimuthamam. 3

God bless me who is sad due to ignorance of devotion,  
To your feet drenched with pollen of lotus flower.

Aja praseedha Bhagawan amirudhyathi panjara,  
Aprameya praseedasmad dukha han purushothama. 4

Bless me, hey greatest God,  
Who can remove all my sorrows,  
Who is shining greatly, who does not have birth  
And who is not known by anybody.

Swasamvedhya praseedasmad aanandathmanna namaya,  
Achintha sara viswathman praseedha parameshwara. 5

Oh God not known to any but himself and is the personification of bliss. Bless me,  
Oh God who is the soul of the universe and beyond all thought, Bless me, Oh God.

Praseedha thunga thungaanam, praseedha shubha shobana,  
Praseedha guna gambheera, gambeeraanam maha dhyuthe. 6

Bless me God who is greater than greatest, bless me he who brings good only,  
Bless me God with regal grandness and bless me he who is greatly glowing.

Praseedha avyatha vistheerna vistheernanamagochara,  
Praseedhardhrardhra jatheenaam prseedhanthanthayinam. 7

Bless me God, who is not clearly known, who is broader than the broadest,  
Bless me he who is more merciful than the most merciful,  
Who is more further than the furthest position.

Gurorgareeya sarvesa, prseedananda dehinaam,  
Jaya madhava mayathman, jays saswatha shanka bruth. 8

Oh God who is greater than the greatest, bless me, Oh personification of happiness,  
Victory to Madhava, soul of illusion, one who is perennial and one who holds the conch.

Jaya shankhadara sreeman, jaya nandaka nandana,  
Jaya chakra gadha pane, jaya deva janardhana. 9

Victory to he holds the conch, one blessed with Sri and holder of the sword Nandaka,  
Victory to the holder of the wheel and mace and God to whom people pray.

Jaya rathna varabadha kireedakrantha masthaka,  
Jaya pakshi pathi cchaa nirudharka kararuna. 10

Victory to him who wears a crown studded with various gems,  
Victory to him who sits in the shade created by the wings of Garuda.

Namasthe narakaarathe, namasthe Madhu soodhana,  
Namsthe lalithaapanga, namasthe narakanthaka. 11

Salutations to enemy of Narakasura and salutations to killer of Madhu,  
Salutations to him who has easy side long eyes and salutations to the killer of hell.

Namasthe papa haresana, nama sarva bhayapaha,  
Nama sarva bhootha sarvathman, nama sambrutha kousthubha. 12

Salutations to killer of sins, salutations to him who removes all fear,  
Salutations to him who is the soul of all beings, salutations to him who wore  
kousthubha.

Namsthe nayanatheetha, namasthe bhaya haraka,  
Namo vibhinna veshaya, nama sruthipadathiga. 13

Salutations to him who is beyond eyes, salutations to the remover of fear,  
Salutations to him with various forms, salutations to him who is beyond ears.

Namasthrimoorthi bhedhena, sarga sthithyantha hethave,  
Vishnave trisarathi jishnave, paramathmane. 14

Salutations to him who does creation, upkeep and destruction by assuming  
three bodies,  
Salutations to him who won over Asuras as Vishnu and who is the divine  
soul.

Cakrabinnari chakraya chakrine chakra vallabha,  
Viswaya viswa vandhyaya viswabhoorthanuvarthine. 15

Namosthu yogi dheyayathman namosthadyathma roopine,  
Bhakthi pradhaya bhakthanaam namathe mukthi dhayine. 16

Salutations to him who broke the enemies with a wheel,  
And to him who holds the wheel and to him who is expert in fighting with the  
wheel.  
And to him who is the universe, saluted by the universe  
And is spread all over the universe.

Salutations to him, who has the form which is meditated by sages,  
Salutations to him, who is the form of divine soul,  
Salutations to him, who grants devotion to devotees,  
And salutations to him, who gives salvations to those who pray,

Poojamam havanam chejya dhyanam paschad namaskriya,  
Devesa karma sarvam may bhaved aaradhanam thava. 17

My worship, fire sacrifice, meditation and salutations,  
Oh God of devas, may all become worships to you.

Ithi Havana japa archana bhedatho Vishnu pooja,  
Niyatha hrudaya karma yasthu manthri chiraya,  
Sa khalu sakala Kaman prapya krishnantharathma,  
Janana mruthi vimukthyothamaam bhakthimethi. 18

He who worships Vishnu through homa, meditation and flower offering,  
Daily as a practice of the heart for very many years,  
Will get all his wishes fulfilled due to Krishna within his soul,  
And would get rid of birth and death and attain great devotion.

Go gopa gopikaaveetham gopalam goshtagopradham,  
Gopyreedyam go sahsrair namami gokula nayakam. 19

The Gopala surrounded by cows, gopas and gopikas,  
Who gets immense happiness in his eyes looking after cows,  
Who is being served by thousands of cows and gopas,  
Is being saluted by me as the Lord of the herd of cows.

Prennayedanaya sthuthya jagannatham jagan mayam,  
Dharmartha kama mokshanamapthaye purushothamam. 20

He who wants to achieve Dharma, wealth, love and salvation,  
Can please the lord of the universe who is spread all over the universe,  
By chanting and singing this great prayer.



# Krishna Sthuthi

---

[Prayer addressed to Krishna]  
Translated by P. R. Ramachander

[This rare and great prayer occurs in Garga Samhitha.]

Deva ouchu:  
Devas told:

1. Krishnaya poorna purushaya parathparaya,  
Yagneswaraya para karana karanaya,  
Radha varaya pari poorna thamaya sakshad,  
Goloka nama dhishanaya nama parasmai.

Salutation to the Ultimate, the greatest name of Goloka,  
Who is Krishna, the full Purusha and divine among divines,  
Who is Lord of Yagna, divine and cause of all causes,  
Who is chosen one of Radha and Who is real and most complete.

2. Yogeswara kila vadanthi maha param,  
Thwam thathraiva sathwatha manaa krutha vigraham cha,  
Asmabhir adhya vidhitham yadadodwayam they,  
Thasmai namosthu mahasaam pathaye parasmai.

My salutations to the ultimate lord of knowledge,  
Who is told as the lord of all yoga as told by the greatly divine,  
Who is also one who bestowed there the form created by the mind,  
And who is understood by me as one who does not have division.

3. Vyangyena vaa na, na hi lakshanaya kadhaapi,  
Spotena yach kavayo na visaanthi mukhyaa,  
Nirdesya bhava rahitham prakrutha param cha,  
Thwaam brahma nirgunam alalam vrajama.

I seek your protection because you are the pure Brahma without any  
qualities,  
Who is one who is never implied nor one who is rarely made an aim,  
Who can neither be entered in to by great books or bursts of sound,  
And who is the divine nature free of birth death cycle which is aimed in to.

4. Thwaam Brahma kechidh, avayanthi pare cha,  
Kalam kechith prasanthamapare bhuvi koorma roopam,  
Poorve cha yogam apare kila karthu bhavam,  
Anyokthibhir na vidhitham saranam gathaa sma.

I surrender to you, who cannot be defined any other way,  
Who is the Brahman, different from other divine beings,  
Who though extremely peaceful over time took the form of tortoise,  
Due to the need, as no other form would be of any help.

5. Sreyaskari bhagawathas thwad pada sevam,  
Hithwaa adha Theertha yajanaadhi thapas charanthi,  
Jnanena a ye cha vidhithaa bahu vighna sanghai,  
Santhadithaa kimu bhavanthi na they krutharthaa.

The service to your feet is one that brings fame,  
Instead of going to sacred waters, penance and fire sacrifices,  
And if this is well understood by those who create the sound,  
Who will not become satisfied by this?

6. Vijnapyamadhya kimu deva asesha sakshi,  
Ya sarva Bhootha hrudeshu virajamana,  
Devair namadhbir amalasya muktha dehais,  
Thasmai namo bhagwathe purushothamaya.

What request should be made to God who is the perfect witness,  
And who shines in the heart of all beings,  
For by saluting that God the pure one would get detached from the body  
And so I salute that God who is Purushothama.

7. Yo Radihika hrudaya Sundara chandra hara,  
Sri Gopika nayana jeevana moola haara,  
Goloka dhama dishana dwaja aadhi deva,  
Sa thwam vipathsu vibhudhaan paripahi pahi.

Oh pretty moon like necklace of the heart of Radha,  
Oh prominent ornament of the life of the eyes of Gopis,  
Oh Primeval and spiritual God and twice born of Goloka,  
You may kindly save the wise ones from dangers.

8. Vrundavanesa giri raja pathe vrujesa,  
Gopala veshha krutha nithya vihara leela,  
Radhapathe sruthi dharadhipathe dharaam thwaam,  
Govardhanoddharana udhara dharma dharaam.

Oh Lord of Vruja who is the mountain and road in Brindavan,  
Who daily plays by putting on the role of cowherd,  
Oh Lord of Radha, Oh king of the mountain, you are the mountain,  
And so similar to the lifting of Govardhana mountain, lift up Dharma.

Ithi Sri Garga samhithaayaam goloka khande thritheeyo adhyaye,  
Sri Krishna Sthuthi sampoornam.

Thus ends the prayer to Krishna which occurs in the Goloka Section Third  
Chapter of Garga Samhitha.

# Krishna Sthuthi [Ashtavakra]

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By Sage Ashtavakra

Translated by P. R. Ramachander

[This great prayer is from Brahma Vaivarttha Purana. The Sanskrit original is at: [docs.google.com](https://docs.google.com)]

Ashtavakra Uvacha:-

Ashtavakra Said:-

1. Gunatheetha, gunadhara, gunabheeja, gunathmaka,  
Guneesa, guneenaam bheeja, gunayana namosthu threy.

I Salute the store house of virtue, who is above virtue, who is the basis of virtue,  
Who is the soul of virtue, who is the god of virtue and who is the seed of good nature.

2. Sidhi swaroopa, sidhyamSa, sidha bheeja parathpara,  
Sidhi sidha gunadheesa sidhanam gurave nama.

Salutations to the teacher of Sidhas who is Personification of attainment. One whose part is attainment One who is root of attainment, one who is above divinity and one who is the store house of attainment and knowledge.

3. Hey Veda Bheeja, Vedagna, Vedin veda vidham vara,  
Vedagnaathaa aadhya roopesa, vedagnesa namosthuthu.

Hey root of Vedas, expert in Vedas, the follower of Vedas, one who has divided Vedas,  
One who is not known by Vedas, one who has primeval form, my Salutations to the God of those learned in Vedas.

4. Brahmanthesa, seshendra dharmadheenaam adheeswara,  
Sarva Sarvesa sharvesa bheejaroopa namosthuthu.

Hey God of Brahma and Anantha, the lord of Adhishesha and Dharma,  
Hey God of all, Lord of Shiva, my Salutations to the primeval form.

5. Prakruthe Prakrutha pragna prakrutheesa parathpara,  
SamSara vruksha thadbheeja, phala roopa namosthuthu.

Hey God who knows your nature, Lord of nature, Divine among divines,  
The seed of the tree of domestic life, I Salute you who has the form of a fruit.

6. Srushti sthithyantha bheejesa, sruthi sthithyantha karana,  
Maha Virat tharor bheeja, Radhikesa namosthutte.

Hey lord of the seed of creation, upkeep and destruction, Hey cause of  
creation, upkeep and destruction,  
Hey seed of the tree of supreme form, I Salute the lord of Radha.

7. Aho yasya thraya skandhaa Brahma Vishnuy Maheswaraa,  
Sakha, prasakha vedhadyas thapamsi kusumani cha.

Oh God who is the creeper leading to Brahma, Vishnu and Shiva,  
Who is also branches and sub branches of Vedas and penance.

8. SamSara viphalaa yeva prakruthyanguramethya cha,  
Thadadhara, niradharaa Sarvadhara namosthutte.

Who is also the one who makes natural growth in this ineffectual life,  
Salutations to one who is the basis, not the basis and the basis of all.

9. Thejoroopa nirakara prathyakshanooameva cha,  
Sarvaakaraa, athiprathyaksha swechamaya namosthutte.

Oh Lord with shining form, one who does not have form and one who is  
clearly seen as the germinating power,  
My Salutations to one who has all forms, who is clearly visible and one who is  
greatly filled with himself.

Phala sruthi

10. Ithyukthwaa Sa muni sreshto nipathya Saranambuje,  
Pranaams thathyaja yogena thayo prathyaksha yeva cha.

Telling this the great Sage fell at his lotus like feet,  
And becoming happy at his detachment, he appeared before him.

11. Papatha thathra thad deha pada Padma Sameepatha,  
Thath thejas cha Samuthasthou jwalad agni shikopamam.

He again fell at his lotus like feet and went near it,  
And the power that rose from him was like a raging fire.

12. Saptha thala pramaanam thu chothdhaya cha papatha haa,  
Bhramam bhramam cha paritho leenam cha abhooth Padambuje.

Seven times he got up and again fell at his feet,  
And unsteadily he tried to take possession of the lotus feet which  
disappeared.

18. Ashtavakra krutham stotram Pratharuthaya Ya padeth,  
Param nirvana moksham cha Samponothi na Samsaya.

If one reads the prayer composed by Ashtavakra in the morning as soon as  
he gets up,  
He would get detachment and Salvation without any doubt.

19. Pranadhiko mumukshunaam stotra rajascha Naradha,  
Harinaaho puraa datho Vaikunto Sankaraya cha

This King of prayers is dearer than their souls to those wanting emancipation.  
This was given by Lord Hari himself in Vaikunta to Lord Shiva.

# Krishna Stotram

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[Prayer to Lord Krishna]

Translated by P. R. Ramachander

Vande nava Ghana syamam, peetha kouseya vasasam,  
Sanandam sundaram shudham, Sri Krishnam prakrute param. 1

I bow before that Sri Krishna,  
Who is as black as the new cloud,  
Who wears cloths made of yellow silk,  
Who is pretty, happy and clean,  
And who is beyond nature.

Radhesam Radhika prana vallabham, vallavee sutham,  
Radha sevitha padabjam, Radha vaksha sthala sthiham. 2  
Radhanugam Radhikesam Radhanuka manasam,  
Radhadharam bhavadharam sarvadharam namami tham. 3

I salute him who is the basis of everything,  
Who is the Lord of Radha, who is the king of the soul of Radha,  
Who is the son of Yasodha, whose feet is served by Radha,  
Who resides in the chest of Radha,  
Who accompanies Radha,  
Who is the God of Radha,  
Whose mind is attracted by Radha,  
Who takes care of Radha,  
And who takes care of the burden of our life.

Radha hruth padma madhye cha vasantham santhatham shubham,  
Radha saha charam saswadradagna paripalakam. 4  
Dhyayanthe yogino yogath sidha, sidheswarascha yam,  
Tham dhyayeth santhatham shudham bhagawantham sanathanam. 5

I always meditate on that pure God,  
Who always lives in the lotus of heart of Radha,  
Who is ever pretty and always does good,  
Who is the companion of Radha,  
Who always obeys the wishes of Radha,  
Who is remembered by yogis through yoga,  
Who is remembered by experts in occult by their powers,  
And who is without any death or destruction.

Sevantha sathatham santho brahmesa sesha samgnaka,  
Sevanthe nirgunam brahma bhagawantham sanathanam. 6  
Nirliptham cha nireham cha paramanandameeswaram,  
Nithyam sathyamcha paramam bhagawantham sanathanam. 7  
Yam sreshteradhi bhoothancha sarva bheejam parath param,  
Yoginastham prapadhyanthe bhagawantham sanathanam. 8  
Bheejam nanavatharanam sarva karana karanam,  
Vedha vedhyam veda bheejam Veda karana karanam. 9

The great saints attain the perennial God,  
Who is served always by Gods like Brahma and Shiva,  
Who is of the form of truth without properties,  
Who is perennial and not related to anything,  
Who does not have desires but is the form of pure bliss,  
Who always exists, who is the truth and who is beyond the mind,  
Who existed before creation and created everything,  
Who is the ultimate root of all incarnations,  
Who is the cause of all causes,  
Who cannot be adequately described by Vedas,  
And who is the root and cause of all Vedas.



# Kunja Viharayashtakam

---

By Sri Roopa Deva

Translated By P. R. Ramachander

["Rupa Goswami (1489-1564 CE) is a devotional teacher, poet and philosopher from the Gaudiya Vaishnava tradition of Hinduism. Alongside Sanatana Goswami he was considered as the leader of the Six Goswamis of Vrindavan - a highly influential group of devotees made up from a number of disciples of the Vaishnava saint, Chaitanya Mahaprabhu." - Wikipedia.]

Avirathara rathi bandhu smera bandhra sri,  
Kabalitha iva radhapanga bangee tharangai,  
Mudhitha vadana chandra chandrika peeda dhari,  
Mudhira madhra kanthir bhathi Kunje vihari. 1

The Lord who is much prettier than Rathi's consort,  
The Lord who has been swallowed by the waves of glances of Radha,  
The Lord Who has a smiling face and wears the feather of peacock,  
And the Lord who has the mind stealing luster of the cloud, shines as Kunja Vihari.

Thatha sushira ghanaanaam nadha manadha bhaajaam,  
Janayathi tharuneenaam mandale mandithaanaam,  
Thata bhuvi nata raja kreedaya bhanu puthryaa,  
Vidhatha thula chareer bhathi kunje vihari. 2

Along with ornaments of invaluable gems and with accompaniment of  
Musical sounds created by the groups of maidens surrounding him,  
In the shores of Yamuna, the daughter of Sun God, Kunja Vihari shines  
With his royal dance involving pretty movements of his body.

Shikhi nigalitha shadje Kokile panchamadye,  
Swayamapi nava vamsyoddhamayam grama mukhyam,  
Drutha mruga mada gandha, sushtu Gaandhaaram samgnam,  
Tribhuvana druthi haarir bhathi Kunje vihari. 3

When the peacocks are playing Shadja and the Cuckoos are Playing  
Panchama,  
In front of the important people of the village Kunja Vihari,  
Who is the prettiest in all the three worlds is playing his flute,  
The essence of Gandhara with musk of the deer permeating the environment.

Anupama kara shakhopatha radhanguleeko,  
Laghu laghu kusumanam paryatan vaticayam,  
Sarabha samanu Geetha schithakanteerabhiruchair,  
Vruja nava yuvathi bhir Bhathi Kunja Vihari. 4

Holding the incomparably pretty fingers of Radha,  
Like a very tender flower, you took her to the Garden,  
And accompanied by the loud songs coming from the minds,  
Of pretty damsels of Vrindavana, the Kunja Vihari shines.

Aharipu krutha laasye ka chakarabda vadye,  
Vruja giri thata range, brunga Sangeetha bhaaji,  
Virachitha paricharya schithrathou ryytrikone,  
Sthamitha karana vruthir bhathi kunje vihari. 5

When the peacocks dance, when the flute sings soulful music,  
And when the bevy of bees sings prettily together, in the valley of the  
mountains, in Brindavana,  
The Kunja Vihari shines along with several of his friends, by completely  
controlling his senses.

Disi disi suka sareemandalair gooda leelaa,  
Prakata manu patathbhir nirmithascha rya pooraa,  
Thadathi rahasi vrutham preyasi kannu mole,  
Smitha mukha mabhi jalpan, bhathi kunje vihari. 6

When the parrot couples are enjoying the play of love,  
With an obviously seen sense of wonderment,  
The Kunja Vihari shines by telling about it,  
With a smile, in the ears of his sweet hearts.

Thava chikura kadambham sthambhate prekshya kekee,  
Nayana kamala lakshmeer vandathe Krishna saaraa,  
Aliralamala kanthm nauthi pasyethi Radhaam,  
Sumadhura mabhisamsan Bhathi Kunje Vihari. 7

Your curly black tresses make the peacocks benumbed,  
Seeing your pretty lotus like eyes, the deer salutes you,  
The bees seeing your hair, worship you and Kunja Vihari,  
Tells Radha, do you see all these happenings.

Madana tharalabala chakra valena vishwa,  
Gwidha varakalaanaam sikshaya sevyaa maanaa,  
Skhalitha chikura vese Skanda desepriyaya,  
Pridhitha pradhula bahur bhathi Kunje vihari. 8

When you are being served by very many maidens  
Overcome by passion by various blessed arts that they have learned,  
Kunja Vihari keeps his very pleasing loving hands on their neck,  
Which is covered by their loosely untied hair and shines.

Idham anupama lelaaharee Kunje Vihari,  
Smarana padamadheethe thushtadheerashtakam ya,  
Nija guna vruthaya Sri Radhayaa aaradhithastham,  
Nayathi nija padabhjam Kunja sathmadhi raja. 9

If this great prayer addressed to Kunje vihari,  
Is read and meditated upon, then Kunja Vihari,  
Who is always being worshipped by Radha,  
Would lead him to the feet and place of Kunja Vihari.

Ithi Sri Rupa deva virachitham Kunja Viharyashtakam Sampooranam  
Thus ends the Octet on Kunja Vihari written by Sri Rupa Deva.

# Kunthi Sthuthi

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Translated by P. R. Ramachander

[At the end of the Maha Bharatha War between Kauravas and Pandavas, when the entire Kaurava army has perished, Aswathama the son of Guru Drona sent the Brahmastra to kill all the Pandavas. In return Arjuna also sent another Brahmasthra. Lord Krishna made Arjuna to take the shiro rathna (Gem on the head) of Aswathama and asked Aswathama to aim his asthra at the unborn child of Abhimanyu. Lord Krishna then entered the womb of the wife of Abhimanyu and saves her child. Thus the clan of Pandavas is saved. At this juncture, Kunthi the mother of the Pandavas addresses this prayer to Lord Krishna. This occurs in the 8th chapter of the first Skanda of Bhagwatha Purana. It is interesting to note that Kunthi is the sister of Vasudeva the father of Krishna and was earlier given in adoption to king Kunthi Bhoja by Surasena, the father of Vasudeva. Thus she was the maternal aunt of Lord Krishna. The text in Sanskrit as well as a translation in to English of this stotra is given at: [shivu360.blogspot.com](http://shivu360.blogspot.com)]

1. Namasthe purusham thwadyameeswaram prakruthe param,  
Alakshyam sarva bhoothanaam anthar baihiravasthitham.

I salute the Lord Vishnu, the primeval God and the divine Nature,  
Who is invisible to all beings, though he is inside and outside all of them.

2. Mayaa ja vanikacchanna majnadhoksham avyayam,  
Na lakshyase mooda drusaa nato natyadharo Yadhaa.

He is covered by the curtain of illusion and is invisible and imperishable,  
And not felt by the foolish humans and is like an actor dressed for playing the part.

3. Thadha parama hamsaanaam muni nama malathmanaam,  
Bhakthi yoga vidharatha, kadham pasyema hi sthriya.

How can you be perceived by ladies, as you appear only for great sages,  
And philosophers who can recognize the soul and also to experts in the path of devotion.

4. Krishnaya Vasudevaya, Devaki nandhanaya cha,  
Nanda gopa kumaraaya, govindaaya namo nama

Salutations and salutations to Krishna, son of Vasudeva and Devaki,  
Who is the son of Nandagopa and Lord of all beings.

5. Nama Pankhaja nabhaya, nama Panjkaja maline,  
Nama Pankaja nethraya, namathe pankajangraye.

Salutations to him who has a lotus on his navel  
Who wears a lotus wreath, who has eyes like a lotus,  
And who has soft feet like that of a lotus flower.

6. Yadha hrishikesa, khalena Devaki kamsena rudhathichiram sucharpitha,  
Viomochithaham cha sahathmaja Vibho thwayaiva nadhena  
muhurvipadganath.

You are the Lord of the senses, who freed Devaki from sorrow,  
As she was imprisoned by the envious Kamsa,  
And Oh Lord you have also repeatedly helped my children,  
From various constant and serious groups of threats.

7. Vishan mahagnai purushaa dadarsanadha sad sabhaaya, vana vasa  
kruchratha,  
Mrudhe, mrudhe aneka maha radhasthratho drounyasthrathaschasma hare  
abhisakshitha.

You saved us from poison, great fire,  
Look of evil people, from assembly of the wicked, from perils of dangerous  
forest life,  
From very many great arrows from great warriors,  
In the war and now from the arrow of Aswathama, the son of Drona.

8. Vipadha santhu nasashwathathra thathra jagat guro,  
Bhavatho darsanam yathsyadha punarbhava darsanam.

Oh teacher of the universe, let these calamities occur frequently,  
For we are blessed with meeting with you which eliminates the sorrows,  
Of this life with its ever occurring cycles of births and deaths.

9. Janmai aiswarya srutha sri bhiredhamana madha pumaan,  
Naivaar hathyabhidhaathum vai thwama kinchana gocharam.

Those gentleman intoxicated by wealth, fame, education and beauty,  
Will not be ever in a position to even utter your name,  
For you being approachable only by those who have nothing of their own.

10. Namokinchana vithaya, nivrutha guna vruthaye,  
Aathmaramaya santhaya kaivalya pathaye nama.

Salutations to the god who is the wealth of those who do not have anything,  
Who is beyond the three characters of Saintly, regal and base,  
Who delights with himself, who is peace and the path to salvation.

11. Manye thwaam kaala meesana manadhi nidhanam vibhum,  
Samam charantham sarvathra bhoothanaam yanmidha kali.

I believe that you are the "time", the great God who does not have any end or  
beginning,  
Who travels equally in all the beings who appear to differ among themselves.

12. Na vdhe kaschidbhagawasi keersitham thweha manasya nrunaam  
vidambanam,  
Na yasya kaschid dayitho asthi karhichid dweshyascha yasmin  
vishamaamathirrunaam.

No one ever understands what is in your mind, when you are acting like a  
human being,  
You are not close or far off from any one and it is people who think that you  
are biased.

13. Janma karma cha viswathman, na kasya karthur aathmana,  
Thiryang nrushishu yaadhaa sa thadathyantha vidambanam.

Oh soul of the universe, you are completely devoid of birth and soul,  
And your birth among small creatures, men, sages and aquatic creatures is  
your pastime.

14. Gopyaa dhadhe thwayi kruthadai dhama thavaadhya they dasasru  
kalilanjanaa sambhramaksham,  
Vakram neeneeya bhaya bhavanaaya sdhithasya saa maam vimohayathi  
bheerapi yaddbheethi.

When you broke the pot of curd and offended your foster mother,  
And when she took the rope to tie you, since you were naughty,  
You stood full of fear, bent face, collyrium flowing due to your tears  
And with your eyes rolling in confusion and this filled me with wonder,  
Because when even fear was afraid of you, how can you be afraid of some  
one.

15. Kechid dahurajam jaatham punya slokasya keerthaye,  
Yadho priuasyanvavaye malayasyeva chandanam.

Some say that though you do not have birth,  
You were born in the clan of the famous and great Yadhu,

In order to add to his fame like the sandalwood tree,  
Which is born in the Malaya mountains to enhance the glory of the mountain.

16. Apare vasudevasya devakyaam yachitho abhyagaath,  
Ajasthwamasya kshemaya vadhaya cha suradwishaam.

Others say that though you are birth less,  
You were born to Vasudeva and Devaki,  
As an answer to their prayer and for,  
Killing of all the enemies of Devas.

17. Bharava thaaranayanye bhuvo naava ivodhadhou,  
Seedhanthyaa bhoori bharena jatho hyatha bhuvathithaa.

Other say that you appeared like a boat in a great sea,  
To take away the burden of earth, which appeared sinking,  
As an answer to the prayers of Lord Brahma.

18. Bhave asmin kilasya maana nama vidhyaa kama karmabhi,  
Sravana smanaarhani karishyannathi kechane.

Some people tell that you have descended on earth,  
To do acts fit to be heard or dealt with,  
Even by those who are being tormented in this world,  
Of ignorance, desire and selfish acts.

19. Sruvanthi, gayanthi grunanthiyabhhekshnasa smaranthi nandanthi  
thavehitham janaa,  
Tha yeva pasyanth yachirena thavakam bhava pravahoparam  
padaambhujam.

The people who are partial to you listen,  
Sing, repeat to others and meditate,  
And would alone soon see your lotus like feet  
That would end waves of life of birth and death.

20. Apyadhya nashthwam swakruthelihitha prabho jihaasasi swith suhrudho  
anujeevina,  
Yeshaam na chanyathbhavatha padambujath paraayanam rajasu  
yojithaamhasaam.

Oh Lord, you always had our interest in mind,  
And today you are going away from us,  
And we your friends do not have any other protection,  
Other than, Your lotus like feet

And we have made enemies of other kings,  
By inflicting lot of suffering on them by this war.

21. Ke vayam namaroopabhyaam yadhubhi saha pandava,  
Bhavatho adarashanam yarhi hrishi kaanas mivesithu.

When your name and form are not with Yadhus and Pandavas,  
They all would become like the body without the soul.

22. Neyam shobhishyathe thathra yadhe dhanam gadha dhara,  
Thwad padai rangitha bhathe swa lakshana vilakshithai.

Oh Lord with the mace, this earth will not shine the as it does now,  
As it would not be adorned by your feet and would not have great symbols.

23. Ime jana padhaa svruddhaa supa koushaadhi virudha,  
Vanadhri nadhy dhan vantho hyedhanthe thava weekshithai.

This territory with its forests, hills, ripe crops and vegetation,  
Will flourish only when they receive your benign glances.

24. Adha Vishwesa vishwathman Viswamoorthe swakeshu may,  
Sneha pasam imam chindhi drudam pandushu Vrushneshu.

So Lord of the universe, soul of the universe, personification of the universe,  
Please cut off the strong bondage that I have to the clan of Pandu and  
Vrushni.

25. Twayi may ananya vishayaa mathir madhupathe asakruth,  
Rathi mudhwahatha dhaddhaa gadgai vouga mudhanwathi.

Oh Lord of honey, let my mind not go to any other aspects other than you,  
And let it be flowing towards you like the Ganges flows towards the sea.

26. Sri Krishna, Krisha sakha vrushnyrusha bhava nidhrug rajaanyam sadha  
hanaa napa varga veerya,  
Govnda godwija surarathi haravathara yogeswarakhila guro Bhagavan  
namasthe.

Oh Lord Krishna, friend of Arjuna, greatest in the clan of Vrushni,  
You are the fire that which burns the princes who harm this earth,  
Oh Govinda, who has taken birth to relieve the distress of all cows,  
All Brahmins and all gods, I salute you Oh Teacher, Oh God.



# Kurma Stotram

---

[Prayer to the incarnation of Tortoise]

Translated by P. R. Ramachander

[Koorma (Tortoise) is the second incarnation of Lord Vishnu. He took this incarnation to help devas to act as the base for the mandhara mountain which was used to churn the ocean. This rare stotra is taken from an old Malayalam stotra book, its name or publisher is not known to me.]

Namami they deva padaravindam,  
Prapanna thapopa samatha pathram,  
Yan moola hethou yathayo agna soru,  
Samsara dukham Bahiruthkshi panthi. 1

Oh God I salute your lotus like feet,  
Which is like an umbrella preventing heat,  
Due to its basic reason the learned sages,  
Get rid of the sorrows of this world from their mind.

Dhathar dasmin bhava eesa jeevaa,  
Sthapathrayeno apahathaa na sarma,  
Aathmam labhanthe bhagavamsthvangri,  
Cchayaam sa vidhyamara maasreyama. 2

Oh God, please give me relief from the sorrows,  
As I will take rest in the shades of your feet,  
As no being gets relieved of the three types of suffering,  
And these type of sufferings do not come near your feet.

Marganthi yathe mukha padma needai,  
Chandha suparnaryashayo vivikthe,  
Yasyaghamarshodha saridhwaraya,  
Pade padam theertha padam prapanna. 3

Yach sradhaya srutha vathya cha bhakthya,  
Samsrujy mane hrudhaye vadhaya,  
Jnanena vairagya balena dheera,  
Vrujema thathengri Saroja peetam. 4

Oh God, Guided by the birds called Vedas,  
Which are used to live in your lotus like face,  
Is your holy divine lotus like feet,  
Which is searched in solitude by he sages,

Which makes them live in the shores of sacred rivers,  
And which they establish in their mind,  
By the use of devotion and attention,  
As well as which they establish in their heart,  
Using the path of wisdom and renunciation,  
And we completely surrender to it.

Viswasya janma sthithi samyammarthe,  
Krutha avatharasya padambhujam they,  
Vrujema sarve saranam yadheesa,  
Smrutham prayachathya bhayam swapumsam. 5

For the sake of creation, upkeep and destruction,  
Of the world is the incarnation that you took,  
And we all surrender to your lotus like feet,  
For meditating on it, gives protection to devotees.

Yasyanu bandhe asathi deha gehe,  
Mamaha mithyooda duragrahaanaam,  
Pumsaam sudhooram vasatho vipuryaam,  
Bhajema thathe Bhagawan padabhjam. 6

The man who does not think about you,  
Is wrongly too much attached to body, home and self,  
And so we are saluting the lotus like feet,  
Which exists very, very far away.

Panena they deva kadha sudhaya,  
Pravrudha bhakthyaa visa daasayaa ye,  
Vairagya saram prathilabhya bodham,  
Yadhaanjanveeyura kunta dhishnyam. 7

Due to the large amount of devotion,  
Some people with a pure heart,  
Hearing your nectar like story,  
Receive great wisdom by renunciation,  
And suddenly get that destruction less state.

Thadhapare chathma Samadhi yoga,  
Balena jithwa prakruthim balishtaam,  
Thwameva dheeraa pursha visanthi,  
Thesham srama syanna thu sevaya they. 8

Like that others who are very wise,  
By the strength of their Athma Samadhi,

Win over the very strong illusion,  
And attain you and do not find it difficult.

Thathe vayam loka si sraksha yadhya,  
Thwa yanu srushta sthribhirathmabhi sma,  
Sarve viyukthaa swa vihara thanthram,  
Na saknumasthath prathiharthave they. 9

Thinking that we should serve you like that,  
Possibly you have decided to ignore us,  
Who have been created by you at the time.  
Of creation by Brahma, Shiva and Vishnu,  
And we are not able to understand your secret.

Yavad balim theja harama kale,  
Yadhaa vayanjanna madhama yathra,  
Thadho bhayeshaam tha imehi lokaa,  
Balim haranthonna madanthya nooha. 10

Oh God we are providing you with the sacrifice,  
And telling your name eat food,  
And similarly the ordinary people give you sacrifice,  
And eat the food after offering it to you.

Thwam na surname asi saanwayaanaam,  
Kootastha aadhya puusha Purana,  
Thwam deva shakthyaam guna karma yonow,  
Rethsthawajayam kavi rathatheja. 11

Oh God you are the protector of all devas,  
You are stable, the first primeval one,  
You are the power of devas,  
You are the birth place and result of everything,  
And you have taken up yourself the job of care of the universe,  
And for that you have deposited your male power.

Ththo vayam sath pramukhayathathe,  
Bhaboovimathman karavama kim they,  
Thwam na swachakshu paridehi shakthya,  
Deva kriyatrha yadanugrahaanaam. 12

Oh God what should we the sages do,  
To get good results of our intentions,  
Please give us the capacity,  
To obey the directions of your blessed sight.

# Lakshmi Narayana Hrudayam

---

[Heart of Lakshmi and Narayana]

Translated by P. R. Ramachander

## Introduction

This great prayer has two distinct parts viz Narayana Hrudayam and Lakshmi Hrudayam and occurs in a book called Atharva Rahasya [the secret Atharva]. For thousands of years this great prayer was kept as extremely secret as the prayer itself tells that it should not be taught indiscriminately. With the opening up of Hinduism, this book is available now. The stotras have been published in Sanskrit as well as Tamil by Lifco Publishers, Chennai. An extensive commentary of this great work has been done by a team of great Vaishnavite scholars headed by Dr. Saroja Ramanujam.

My attempt in translation is based on the book published by Lifco Publishers with lot of help from the translation and commentary of Dr. Saroja Ramanujam.

The book has two parts viz Narayana Hrudayam and Lakshmi Hrudayam. It is told in the book itself that the proper method of reading it is to first read Narayana Hrudayam, then Lakshmi Hrudayam and then again Narayana Hrudayam. It is suggested that these should be got from a great Guru. If this is not possible, it would be better to go to a temple where there is a Sannidhi of Swami Hayagreevar along with Lakshmi, offer salutations and create a belief in your mind that you have learnt it from that God i. e. assume that God is your Guru.

In the last stanzas of this great work, the benefits of which would accrue on reading this prayer, is mentioned. Apart from being showered all types of wealth, it also is capable of making timid children intelligent.

I have included the Dhyana, Nyasa etc. from the Lifco publication. I do not know the correct way in doing them. So if you are going to chant them it would be better to know the procedure from a Vedic Scholar. There is no harm to leave them out or read them without any actions.

## Nyasam

Asya Lakshmi Narayana Hrudaya stothra maha manthrasya,  
Bharghavan rishi,  
Anushtup Chanda,

Lakshmi Narayano devatha.  
Narayana preethyartham jape viniyoga

For the great prayer called "Lakshmi Narayana's Heart",  
The sage is Bhargava, the meter is Anushtup,  
The God addressed is Lakshmi as well as Narayana,  
And this is being chanted to please Lord Narayana

### **Kara Nyasa**

Narayana Param jyothirrithi Angushtabhyam Namah,  
Nara yana Param Brahmethi tharjaneebhyam Namah,  
Narayana paro deva ithi madhyamabhyam Namah,  
Narayana param dhamithi anamikabhyam Namah,  
Narayana paro Dharma ithi Kanishtikabhyam Namah,  
Viswam Narayana ithi kara thala kara prushtabhyam Namah

### **Anga Nyasa**

Narayana Par am jyothirrithi Hrudayata Namah,  
Nara yana Param Brahmethi Sirase swaha,  
Narayana paro deva ithi Shikhayai voushat,  
Narayana param dhamithi kavachaya hum,  
Narayana paro Dharma ithi Nethrabhyam voushat,  
Viswam Narayana ithi Asthaya phat,

Bhoorbaswarom ithi Dig Banda

### **Dhyanam (Meditation)**

Udhyad adithya sankasam peethavasam chathur bhujam,  
Sanka Chakra gadha pani dyayo Lakshmi pathim harim.

I meditate on Lord Hari, who shines like the morning Sun,  
Who wears yellow cloths, who has four hands,  
Who holds conch, wheel and mace in his hands.

Trilokya adhara chakram thadhu pari kamatam thathra chanantha bhogi,  
Than madhye bhoomi padma angusa shikara dalam karnika bhootha merum,  
Thathrathyam santha murthi mani maya makutam kudaloth bhasithangam,  
Lakshmi narayanakhyam sarasija nayanam sathatham chinthayama

I always meditate on Lakshmi and Narayana, who are peaceful,  
Who wear gem studded crowns with shining ear globes.  
Who are the basic axis of the world, sitting on the tortoise,

Which leads to endless pleasures and are located on a lotus,  
Which has a main petal which is like the goad over the,  
Pericarp of the lotus sitting on it like Mount Meru.

Asya Narayana Hrudaya stothra maha manthrasya,  
Brahma rishi,  
Anushtup Chanda,  
Narayano devatha.  
Narayana preethyartham jape viniyoga.

For the great prayer called "Narayana's Heart",  
The sage is Brahma, the meter is Anushtup,  
The God addressed is Narayana,  
And this is being chanted to please Lord Narayana.

## **Sri Narayana Hrudayam**

1. Om Narayanah paramjyotiraatma narayanah paraa  
Narayanah parambrahma narayana namostute.

Narayana is the divine light and our soul is divine Narayana,  
Narayana is the divine Brahman and I salute Narayana.

2. Narayanah parodevo dhatha narayanah paraha  
Narayanah parodhyata narayana namostute.

Narayana is the divine God and Narayana is the divine giver,  
Narayana is the supreme support and I salute Narayana.

3. Narayanah paramdhama dyanam narayanah paraha  
Narayanah parodharmo narayana namostute.

Narayana is the divine abode and is the object of meditation.  
Narayana is the divine Dharma and I salute Narayana.

4. Narayanah parodevo vidya narayanah paraha  
Viswam narayana ssakshaath narayana namostute;

Narayana is the divine God and he is the education,  
Narayana is the real universe and I salute Narayana.

5. Narayanad vidhir jato jato narayanad bhavaha  
Jato narayanad indro narayana namostute.

From Narayana was born the Brahma and Shiva and,  
Indra was born to Narayana and I salute Narayana.

6. Ravir narayana stejah chandro narayanomahaha  
Vahnirr narayana ssakshaath narayana namostute;

Sun shines because of Narayana and moon gets light from Narayana,  
And the fire is really Narayana and I salute Narayana.

7. Narayana upaasya syaad gurur narayanah paraha  
Narayanah parobodho narayana namostute;

Narayana has to be meditated as he is our Supreme Guru,  
Narayana is the highest wisdom and I salute Narayana.

8. Narayana param mukhyam siddhi narayanah sukham  
Harir narayana shudhih narayana namostute.

Narayana is the divine necessity and he gives us pleasure,  
And Narayana is purity and I salute Narayana.

9. Nigama vedhithanantha kalyana guna varidhe,  
Narayana Namosthasthu nara karnava tharaka

Oh Ocean of good qualities enumerated in the Vedas,  
Oh God, who helps me cross hell, my salutations to Narayana

10. Janma mruthyu jara vyadhi para thanthrayadhibhi sada,  
Doshairaspashta roopaya Narayana Namosthuthe

Oh God, who is not touched by birth, death, old age and diseases,  
Which arise out of the bondage, my salutations to Narayana.

11. Veda Sasthrartha Vijnana sadhya bhakthye khagochara,  
Narayana namosthesthu, Mamudhara bhavarvath.

Oh God, who can only be seen by devotion arising out of,  
The knowledge of Vedas and Sasthras, my salutation to Narayana,  
I request you to lift me out of the hell of domestic life.

12. Nithyananda mahodhara parathpara jagad pathe,  
Narayana namosthesthu Moksha samrajya dhayine

Oh God of everlasting joy, who is extremely benevolent,  
Oh God, who is higher than the highest and Lord of the universe,  
Oh God, who gives us salvation, my salutations to Narayana.

13. Aabrahmasthan paryantham Akhilathma mahasraya,  
Sarva bhoothathma bhoothathman, Narayana namosthuthu

Oh God, who is in all things from a grass to Lord Brahma,  
Oh God, who is in every being in this world, my salutations to you.

14. Palithasesha lokaaya, punya Sravana keerthana,  
Narayana namosthesthu, pralayodhaka sayine.

Oh God, who protects the world, chanting, whose name leads to blessings,  
Oh God, who sleeps on the ocean of milk at deluge, my salutations to  
Narayana.

15. Nirastha sarva doshaya bhakthyadhi guna dhayine,  
Narayana namosthesthu, thwam vina nahi may gathi.

Oh God, who removes all defects and showers good characters on us,  
I salute Narayana because I do not have any other refuge other than him.

16. Dharma artha kama mokshascha purushartha pradhayine,  
Narayana namosthesthu punasthesthu namo Namah.

Oh God, who bestows Purusharthas like Dharma, wealth, passion and  
salvation,  
My salutations to Narayana, Again and again my salutations to him.

### **Atha Prarthana [Now Prayer]**

17. Narayana thwame vasi daharakhya hrudhi sthitha,  
Preritha prerya maanaanaam, thwaya preritha manasa.

Oh Narayana you live in the sky of my mind,  
You are the driving force behind all my actions,  
And my mind also is guided by you only.

18. Thwad aajnaam sirasa kruthwa bhajami jana pavanam,  
Nanopasana marganaam Bhava krud Bhava bhodhaka.

I would obey your orders which purify people absolutely,  
Oh God, who has created several methods of serving you,  
You are the one, who also teaches how to do them.

19. Bhavartha krud bhava atheetho bhava soukhya adho mama,  
Thwan maya mohitham viswam thwayaiva parikalpitham



Oh God beyond thought you give me meaning of everything,  
The world created by you is filled with your illusion, grant me a pleasant life.

20. Thwad aadhishta mathrena saa vou sarvartha karini,  
Thwameva tham puraskruthya mama kaamaan bamarthaya

By a mere thought by you, everything that leads to happiness are done,  
And so you, yourself take a decision and fulfill my desires.

21. Na may thwadanya sthrathaasthi thwada anyanna hi daivatham,  
Thwadanyam hi nahi jaanami palakam punya vardhanam

I do not have any one except you to protect me,  
I do not have any other God except you,  
I do not know anything except you,  
Who looks after me and add to my blessings.

22. Yavad samsariko bhavo manasstho bhavanathmaka,  
Thavath sidhir bhaved saadha sarvadha sarvadha vibho.

That thoughts which arise out of my mind, oh God who is in my mind,  
Should be fulfilled always and always, oh my lord.

23. Paapinam aham yekagro, dhayallooonam thwam agrani,  
Dhayaneeyo madhanyosthi thava ko athra jaga thraye.

I am a very great sinner and you the top among the merciful,  
And in all the three worlds none deserves your mercy more than me.

24. Thwayaham naiva srushtascheth, na syatthava dayalutha,  
Aamayo vaa na srushtasched oushadasya vrudhodhaya.

If you had not created me, there would not be any client for your mercy,  
Similar to the fact that if there were no diseases, there is no need for  
medicine.

25. Papa sangha parisrantha papathma papa roopa druk,  
Thwadanya kothra papebhya, thrathasthi jagadhi thale.

To the one tired of committing sins, to the sinner,  
And to him, who sees only sins everywhere,  
There are none except you to protect them in this world.

26. Thwameva matha cha pitha thwameva,  
Thwameva banduscha sakha thwameva,  
Thwameva sevyascha guru thwameva,  
Thwameva sarvam mama deva deva

You are my mother, you are my father,  
You are my relative, you are my friend,  
You are one to be served, you are my teacher,  
Oh God of Gods you are everything to me.

### **Phala Sruthi [Benefits of Recitation]**

27. Prathana Dasakam chaiva moolashtaka matha param,  
Ya padeth srunuyan nithyam, thasya Lakshmi sthira bhaved.

If the ten verses of prayer as well as the basic octet describing Narayana  
Are read or heard daily, it would make Goddess Lakshmi live permanently be  
there.

28. Narayanasya hrudayam sarvabheeshta phala pratham,  
Lakshmi hrudayakam stotram yadhi chaithadwina krutham,  
29. Thath phalam nish phalam proktham Lakshmi krudhyathi sarvatha,  
Yethad sankalidham stotram sarvabheeshta phala pratham.

The Narayana Hrudayam which would fulfill all one's desires,  
If Lakshmi Hrudayam is read immediately after it,  
But would not lead to any result as Goddess Lakshmi would otherwise get  
angry,  
But if they are read together, all desires would be fulfilled.

30. Japeth Sankalitham kruthwa sarvabheeshtamavapnuyath,  
Narayanasya Hrudayam aadhou japthwa Thatha param.  
31. Lakshmi hrudayakam stotram Japen Narayanam puna,  
Punar Narayanam japthwa punar Lakshminutheem japeth.

Reading them together would lead to fulfillment of all desires,  
First Narayana Hrudayam should be chanted and then,  
The prayer called Lakshmi Hrudayam chanted and later again,  
Narayana Hrudayam should be chanted to get blessings of Lakshmi.

32. Thdwad homadhikam kuryath yethad sankalitham shubham,  
Yevam madhye dwivarena japeth sankalitham ashubham.

Similarly it would be beneficial that they are read together,  
Even while performing Homa for reading Narayana Hrudayam,  
Reading it twice without Lakshmi Hrudayam in the middle is inauspicious.

33. Lakshmi hrudayake stotre sarva manyath prakasitham,  
Sarvan kamanavapnothi aadhi vyadhi bhayam hareth.

The Lakshmi Hrudayam is completely given now onwards,  
And this would fulfill desires and remove worry, diseases and fear.

34. Gopyamethad sada kuryath na sarvathra prakasayed,  
Ithi guhyathamam sasthanam proktham Brahmadhibhi puraa.

This prayer should be kept secret and should not be told to everyone,  
As this is a very secret treatise was expounded in ancient times by Brahma.

35. Lakshmi hrudaya prokthena vidhinaa sadhayeth sudhee,  
Thasmad sarva prayathnenasadhayeth gopayeth sudhee.

The rules as told in the Lakshmi Hrudaya should be observed,  
And one should take all efforts to keep them as secret.

36. Yathraithath pusthakam thishteh, Lakshmi Narayanathmakam,  
Bhootha paischa Vetala Bhayam naivathu sarvadha.

Where this book about Lakshmi and Narayana is there,  
There would not be any fear by all evil spirits and ghosts.

37. Bhrgu vare thadha rather poojayeth pusthaka dhwayam,  
Sarvadha sarvadha sthuthyam gopayethg sadhayeth sudhee,  
Gopanaath sadhanaa loke dhanyo bhavathi thathwatha.

These two books should be worshipped on Friday night,  
And always and always the prayer should be secretly guarded,  
And by keeping it secret one would definitely get blessed.

Ithi Atharva rahasye Uthara bhage Sri Narayana Hrudayam samaptham

Thus ends the book called Narayana Hrudaya from the later part of Atharva  
Rahasya.

## **Sri Lakshmi Hrudayam**

Hari Om, Asya sri aadhyadhi sri Maha Lakshmi hrudaya stotra maha  
manthrasya,  
Bharghava Rishi, anushtubadhi Chanda,  
Aadhyadhi Sri Maha Lakshmi prasada sidhyarthe jape viniyoga

Hari om, for the great prayer called "Maha Lakshmi's heart", the sage is Bhargava, meter is Anushtup and others; this is being chanted to please Goddess Maha Lakshmi.

Srim Bheejam, Hreem Shakthi, iym keelakam,  
Aadhyadhi Sri Maha Lakshmi prasada sidhyarthe jape viniyoga

The root is Sreem, the power is Hreem, iym is the stopper And this is being chanted to please Goddess Maha Lakshmi.

Om "Aadhyadhi Sri Maha Lakshmi Devathayai Namah"  
Hrudaye Sreem bheejayai Namah "Guhye", "Hreem Shakthiyai Namah",  
Padayo "Iym Balayai Namah" Moordhadhi pada paryantham vinyaseth.  
Om Sreem, Hreem Iym kara thala parswayo, Srim Angushtabhyam Namah,  
Hreem Tharjaneebhyam Namah Iym Madhyamabhyam Namah,  
Sreem Anamikabhyam Namah Hreem Kanishtikabhyam Namah,  
Iym kara thala kara prushtabhyam Namah  
Sreem hrudayaya Namah, Hreem Sirase swaha, Iym shikayai Voushat,  
Sreem Kavachaya Namah, Hreem kanishtikabhyam Namah,  
Iym kara thala kara prushtabhyam Namah.

### **Atha Dhyanam**

Hastha dwayena kamala dharayanthim swaleelaya,  
Hara noopura samyuktham Maha lakshmim vichintheyeth 1

I think about Maha Lakshmi, who holds lotus flowers in her two hands,  
And who wears necklaces and anklets.

Kouseya peetha vasana maravinda nethram,  
Padma dwayabhya varodhyatha padma hastham,  
Udhyach sankha sadrusaam paramanga samstham,  
Dhyayed vidheesanath pada yugaam janithrim. 2

I meditate on the two feet of mother determining our fate,  
Who sits on a seat covered by silk, who has lotus like eyes,  
Who shows protection and blessing by her lotus like hands,  
And, whose entire body looks like the newly emerging conch,

### **Manthra [Chant]**

Sri Lakshmi kamala dharinyai Simha vahinyai swaha.

I pray Lakshmi, who holds lotus flower and rides on a lion

[This should be chanted 10 or 16 or 32 or 56 or 108 times.]

Peetha vasthram suvarnangim padma hastha dwayanvithaam,  
Lakshmim dhyathvethi manthrena sa bhaved prithvi pathi. 3

He, who prays Goddess Lakshmi, who wears yellow silk,  
Who holds two lotus flowers in her two hands,  
With the above chant would become a king.

Mathulunga Gadha kete panou pathrascha vibhrathi,  
Vaga lingascha maanascha vibhrathi nrupa moordhani 4

She shines holding a citrus fruit, mace, and a shield in her hands,  
She shines on the forehead of the king, who respects Vaaga Linga.

Om Sreem Hreem lym

1. Vande Lakshmim para siva mayeem Shuddha Jamboona dhaabhaam,  
Thejo ropaam kanaka vasanaam sarva bhooshojwalangeem,  
Bheejaapooram kanaka kalasam hema padmam dhadhaanaam,  
Aadhyam shakthim sakala jananim sarva mangalya yuktham.

Salutations to Lakshmi, who is personification of divinity, who is of the colour  
of pure Gold,  
Who has a shining form, who cloths herself in gold colour apparel, who wears  
all ornaments,  
Who holds a golden pot full of pomegranate seeds, as also a lotus made of  
gold,  
Who is the primeval power, mother of all and who has all auspicious things.

2. Srimath Soubhagya jananim sthoumi Lakshmim sanathanim,  
Sarva kama phalavapthi sadhanaika sukha vahaam.

I praise Goddess Lakshmi, who is the progenitor of all luck, who existed  
always,  
Who gives us happiness and pleasure by fulfilling all our wishes.

3. Smarami nithyam devesi, thwaya preritha manasa,  
Thwadagnam sirasa dhruthwa Bhajami parameswarim.

Due to my mind being directed by you, I remember you daily,  
Carrying out all your orders perfectly and sing about you.

4. Samastha sampath sukhadam Mahasriyam,  
Samastha kalyani karim Mahasriyam,

Samastha soubhagya karim Mahasriyam,  
Bhajamyaham Jnanakarim Mahasriyam.

I sing about Maha Lakshmi, who gives all knowledge,  
Who is Maha Lakshmi, who gives all wealth and pleasure,  
Who is Maha Lakshmi, who gives all auspiciousness,  
And, who is Maha Lakshmi, who gives all sort of luck.

5. Vijana sampath sukhadam Mahasriyam,  
Vichithra vag bhoothikarim manoramam,  
Anantha soubhagya sukha pradayineem,  
Namahmyaham bhoothikarim haripriyam.

I salute the darling of Hari, who gives joy to the heart,  
Who is the Maha Lakshmi, who gives all wealth and pleasures,  
Who is the bewitcher of the mind, who blesses with the command over words,  
And the one, who blesses us with endless pleasures.

6. Samastha bhotha anthara samsthitha thwam,  
Samastha bhaktheswari viswa roope,  
Thannasthi yathwad dwayathiriktha vasthu,  
Thwad pada padmam praNamahmyam sree.

Oh Goddess Lakshmi, I salute your lotus like feet,  
As you are inside every being in this world,  
Oh Goddess, who is the God of all devotees and Oh Goddess with mega  
form,  
There in nothing in this world that is not you,

7. Daridhrya dukhouga thamo nihanthri,  
Thwad pada padmam mayi sannidhadhathsva,  
Deenarthi vichedhana hethu bhoothai,  
Krupa kadaksgai rabhishincha maam sri.

Oh Goddess, who destroys the darkness of poverty and sorrow,  
Please keep your lotus feet on me,  
And shower on me your merciful glance,  
Which is the cause of destruction of problems of the down trodden.

8. Vishnu Sthuthi paraam Lakshmim swarna varna Sthuthi priyam,  
Varadamabhayadhaam devim vande thwam kamalekshane.

I bow before you Oh lotus eyed one, who is pleased by the praise of Vishnu,  
Who is of golden colour and who gives refuge and blesses.

9. Amba praseedha karunaa pari poorna drushtya,  
Maam thwath dravina geham imam kurushva,  
Aalokaya pranatha hrud gatha soka hanthri,  
Thwad pada dhyugalam praNamahmyaham sri.

Be pleased Oh mother and with your merciful looks,  
Make my house filled with riches of your mercy,  
And please remove the sorrows of those, who bow to you,  
And Oh Goddess Lakshmi, I salute your two feet.

10. Shanthyai namosthu saranagatha rakshanayai,  
Kanthyai namosthu, kamaneeya gunasrayai,  
Kshanthyai namosthu duritha kshaya karanayai,  
Dhathryai namosthu dhana dhanya samrudwidhayai.

I salute the peaceful one, who protects those, who surrender to her,  
I salute the shining one, who is adorned by attractive qualities,  
I salute the patient one, who removes sufferings in a second,  
I salute the Goddess earth, who blesses people with money and food.

11. Shakthyai namosthu sasi shekara samsthithayai,  
Rathyai namosthu rajani kara sodharaayai,  
Bhakthyai namosthu bhavsa sagara tharakayai,  
Mathyai namosthu Madhu soodhana vallabhai

I salute the Shakthi, who adorns herself by using the moon,  
I salute the very pretty one, who is the sister of moon, the Lord of the night,  
I salute the personification of devotion, who helps people to cross the ocean  
of life,  
And I salute her, who is wisdom and who is the consort of killer of Madhu.

12. Lakshmyai namosthu shubha lakshana lakshithayai,  
Sidhyai namosthuy sura sidha supoojithayai  
Dhrthyai namosthu mama dur gathi bhanjanayai,  
Gathyai namosthu vara sad gathi dayakayai.

I salute Lakshmi, who is known by the auspicious signs,  
I salute the achiever, who is worshipped by devas and sages,  
I salute her with fortitude, who destroys the bad paths that I take,  
I salute the guide on the way, who shows me the proper path.

13. Devyai namosthu dhivi deva ganarchithayai,  
Bhoothyai namosthu bhuvarthi vinasakayai,  
Shanthyai namosthu dharani dhara vallabhai,  
Pushtyai namosthu purushothama vathsalayai.

I salute the Goddess, who is worshipped by hoards of devas,  
I salute the bountiful one, who destroys afflictions of the world,  
I salute the peaceful one, who is the consort of he, who carries the earth,  
I salute the healthy one, who is the darling of Vishnu.

14. Sutheevra daridrya thamopahanthyai,  
Namosthuthes sarva bhayapahanthrayai,  
Sri Vishnu vaksha sthala samsthithayai,  
Namo Namah sarva vibhoothi dhayai.

Salutations to her, who removes all fears,  
Who destroys the darkness of intense poverty,  
Who lives on the chest of Lord Vishnu,  
And salutations to her, who gives all good fortune.

15. Jayathu jayathu lakshmir lakshanalankruthangi,  
Jayathu jayathu Padmaa padma sadmabhi vandhyaa,  
Jayathu jayathu Vidhyaa Vishnu vamanaga samstha,  
Jayathu jayathu samyak sarva sampathkara sri.

Victory and Victory to Lakshmi, who is adorned with ornaments,  
Victory and Victory to goddess of lotus, who was worshipped by Brahma,  
Victory and Victory to goddess of knowledge, who sits on the left lap of  
Vishnu,  
Victory and Victory to the goddess of all, who blesses with all sorts of wealth.

16. Jayathu jayathu devi deva sanghabhi poojya,  
Jayathu jayathu bhadraa Bhasgavi bhagya roopa,  
Jayathu jayathu nithya nirmala Jnana vedhya,  
Jayathu jayathu sathyaa sarva bhoothantharastha

Victory and Victory to the Goddess, who is worshipped by all devas,  
Victory and Victory to Goddess, who safeguards and was born as daughter of  
Bhrugu,  
Victory and Victory to her, who is permanent and gives rise to pure wisdom,  
Victory and Victory to her, who is the truth and lives in side all beings.

17. Jayathu jayathu ramya Rathna garbhantharastha,  
Jayathu jayathu Shudha shudha Jamboona dhabha,  
Jayathu jayathu Kanthaa kanthi mad bhasithangi,  
Jayathu jayathu santhaa Seegram aagascha soumye.

Victory and Victory to the pretty one, who is within precious gems,  
Victory and Victory to the pure one, who shines like unalloyed gold,  
Victory and Victory to the Vishnu's consort, who has shining limbs,  
Victory and Victory to the peaceful one, with a request to come quickly.



18. Yasya, kalayya kamaledhbhavadhya,  
Rudrascha sakra pramukhascha deva,  
Jeevathi sarvepi sasakthayasthe,  
Prabhutwamaptha paramayushasthe.

She with her crescents was born out of a lotus,  
And Lord Shiva, Lord Indra and others like them,  
Are existing with power because of her,  
And they get their prominence and longevity from her.

### **Mukha Bheejam [Chants of the Face]**

Om Hraam Hreem Am aam yam Dhum lam vaam

19. Vilekha nitile vidhir mama lipim visrujyantharam,  
Thwaya vilikhithavya methadhithi thath phala prapthye,  
Thadanthika phala sphutam kamala vasini Sririmaam,  
Samarpaya samudhrikaam sakala bhaghya samsoochikaam.

You have to change the letters of fate written by Brahma,  
By writing it again in your hand writing so that I would get good results,  
And after that for getting better results, Oh Sri Maha Lakshmi,  
Please put your mark which denotes luck near it.

### **Pada Bheejam [Chants of the Feet]**

Om Am Aam ee yem yeem kam lam ram

20. Kalaya they yadha a Devi jeevanthi sa characharaa,  
Thadhaa sampathkari Lakshmi sarvadhya sapraseedha may.  
Oh Goddess of all moving and non-moving things that live by your presence,  
And Oh Lakshmi, Goddess of Wealth, always be pleased with me.

21. Yadha vishur dhruvam nithyam swakalaam samnyavesyath,  
Thadaiva swakalaam Lakshmi mayi samyak samarpaya.

Similar to Lord Vishnu providing daily a part of him to the heavens,  
Oh Lakshmi, you should dedicate your crescent to me in a limited way.

22. Sarva Soukhya pradhe Devi Bhakthaanaam abhaya pradhe,  
Achalam kuru yathnena kalaam mayi nivesayath.

Oh Goddess, who grants all comforts and who provides refuge to her devotees,  
When you make your crescent enter in me, make it very stable.

23. Mudaastham mathphaale paramapada Lakshmi sphutakalaa,  
Sadaa Vaikunta srir nivasathu kala may natanayo,  
Vaseth sathye loke mama vachasi Lakshmir vara kala,  
Triya shwetha dhwepe nivasathu kala may swakarayo.

Let the clear crescent of Lakshmi, who is in heaven be with me happily,  
Let her crescent which is in Vaikunta live in my eyes,  
Let her crescent which is in place of Brahma pervade my speech.  
And let her crescent which is in White Island live in my hands.

### **Nethra Bheejam [Chants of the Eye]**

Om Graam greem grem grime, grom groum gram gra

24. Thavath nnithyam mamangeshu ksheerabhdou Sri kala vaseth,  
Soorya chandra masou yavath thavath Lakshmi pathi sriyou.

As long as the crescent of Lakshmi which is in ocean of milk is in my limbs,  
Let the Goddess Lakshmi as well as Lord Vishnu be with me till Sun and  
moon exist.

25. Sarva mangala sampoorana sarva iswarya samanvitha,  
Aadhyadhi Sri Maha Lakshmi thwath kala mayi thishtathu.

Oh Goddess in, whom everything good exists and who has all sorts of wealth,  
Oh Primeval Maha Lakshmi, may your crescent be within me.

26. Ajnana thimiram hanthum shudha Jnana prakasika,  
Sarva iswarya pradha may asthu thwath kala mayi thishtathu.

Let your crescent which is capable of giving all types of wealth be in me,  
And let its divine brilliance destroy the cataract of ignorance in me.

27. Alakshmim harathu lshipram thamas sooryas prabha yadha,  
Vithanothu mamasreyas thwath kala mayi samsthithaa.

Let your crescent within me remove my poverty instantaneously like,  
The Sun removing darkness with its rays and let it enhance my well-being.

28. Iswarya mangaloth pathi thwath kalayam nidheeyathe,  
Mayi thasmad krutharthosmi pathramasmi sthithesthava.

Due to your crescent in me, I am getting wealth and good happenings;  
I am therefore thankful to you and hope I am a proper dwelling for you.

29. Bhavadavesa bhagyarho bhagyavanasmi Bharghavi,  
Thwad prasadath pavithroham loka mathar namosthu they.

Due to your entry in me I am lucky, oh daughter of Sage Bhrugu,  
Due to your blessing I am purified, my salutations to you mother of the world.

30. Punaasi maam thwath kalayaiva yasmath  
Atha samagacha mamaagratha sthwam,  
Param padam Sreer bhava suprasanna,  
Mayyachyuthena pravisadhi Lakshmi.

You purify me with your crescent and so,  
Please come just in front of me,  
And Goddess Lakshmi, who is divine, be pleased with me,  
And enter within me along with Achyutha.

31. Sri Vaikunta sthithe Lakshmi samagacha mmagratha,  
Narayanena saha maam krupa drushtya avalokya.

Oh Lakshmi, who is in Vaikunta, please come before me,  
And along with Lord Narayana look at me with mercy.

32. Sathya loka sthithe Lakshmi Thwam mamagacha sannidhim,  
Vasudevena sahitha praseda varadhaa bhava.

Oh Lakshmi, who is in Sathya loka please approach me,  
Along with Vasudeva and by becoming pleased, bless me.

33. Swetha dweepa sthithe Lakshmi Seegraam aagacha suvruthe,  
Vishnunaa sahitha devi Jagan matha praseda may.

Oh Lakshmi, who is in white island, please come quickly with good resolution,  
Along with Lord Vishnu and become pleased with me, Oh Mother of the world.

34. Ksheerambudhi sthithe Lakshmi Samagacha samadhava,  
Thwath krupa drushti sudhaya sathatham maam vilokaya.

Oh Lakshmi, who is in the ocean of milk, come along with Madhava,  
And turn your nectar like look of mercy on me always.

35. Rathna Garbha sthithe Lakshmi, pari poorna hiranmayi,  
Samagacha Samaacha Sthith vaasu puratho mama.

Oh Lakshmi, who is the sparkle within gems and who is completely golden,  
Come, come quickly and stand in front of me.

36. Sthira bhava maha Lakshmi nischala bhava nirmale,  
Prasanna kamale devi prasanna hrudaya bhava.

Be stable, Oh Maha Lakshmi, Oh pure one do not move,  
Oh Goddess, who is happy in lotus, become pleased with me.

37. Sridhare Maha Lakshmi thwaddhanthastham maha nidhim,  
Seegra muddhruthya puratha pradarsaya samarpaya.

Oh Goddess Maha Lakshmi, who has all the wealth, extract all those great  
treasures,  
And come quickly in front of me and give them to me.

38. Vasundhare Sri Vasudhe vasudhokthri krupa mayi,  
Thwath kukshi gatha sarwaswam seegram may sampradarsaya.

Oh Goddess earth, oh treasure, make the flow of your riches, merciful one,  
And show me all the wealth that you have and bestow them on me.

39. Vishnu priye Rathna garbhe Samastha phaladhe Shive,  
Thwath Garbha gatha hemaadheen sampradarsaya darsaya.

Oh Darling of Vishnu, Oh Goddess, who has gems inside you,  
Oh peaceful one, who gives everything,  
Please exhibit to me, all the Gold and treasures that you have within you.

40. Rasa thala gathe Lakshmi Seegram agacha may pura,  
Na jane paramam roopam mathar may sampradarsaya.

Oh Lakshmi, who is in the underworld, quickly come before me,  
Since I do not know your divine form, mother show it to me.

41. Aavirbhava manovegath, seegram agacha may pura,  
Maa vathsa bairiheth yukthwa kamangairiva raksha maam.

Come with the speed of mind and speedily come before me,  
Please protect me like the wish giving cow and tell me,  
"Dear son, do never be afraid" and protect me.

42. Devi seegram mamagacha, dharani Garbha sasthithe,  
Matha sthava bruthya bruthyoham mrugaye thwaam kuthuhalam.

Oh Goddess, who is deep inside the earth, please come to me quickly,  
Mother I am your servant of servants, I am waiting you with expectation.

43. Uthishta Jagruhi mayee samuthishta sujagruhi,  
Akshayyan hema kalasan suvarnena supoorithaan.

44. Nikshepaan may samakruthya samuddhruthya mamagratha,  
Samunnatha naanaa bhoothwa samyakthehi dhara thalaath.

Rise up, wake up, become alert and with pure intentions,  
Bring the perennial golden pot filled with gold,  
From the bowels of earth outside,  
And present them to me with extreme pleasure.

45. Math sannidhim samagcha mada hitha krupa rasaa  
Praseedha sreyaasam dhoghdri lakshmir may nayanagratha.

Oh Goddess Lakshmi, come in front of me with mercy towards me,  
And within my eye sight, and bless me with fame and wealth.

46. Athropavisya Lakshmi thwaam sthira bhava hiranmayi,  
Susthira bhava sampreethya prasanna varada bhava.

Oh Goddess Lakshmi of the golden colour, come and sit before me,  
And be firm and stable, be dear to me and give me blessings.

47. Aneethamsthu thwaya devi nidheenvai sampradrsaya,  
Adhya kshanena sahasaa dhathwa samraksha maam sadaa.

Oh Goddess, exhibit all the wealth that was brought by you,  
And within an instant give all of them to me and protect me

48. Mayi thishta thadha nithyam yadenraadhishu thishtathi,  
Abhyam kuru mau devi Maha Lakshmi Namosthu they.

Please stay within me like your usual stay with Indra and others,  
Give me refuge, oh Goddess, my salutations to Maha Lakshmi.

49. Samagacha maha Lakshmi shudha jaambu nadha sthithi,  
Praseeda puratha sthithwa pranatham maam vilokaya.

Come Oh Maha Lakshmi, who stays in pure Gold,  
And staying here bless me, who is saluting you.

50. Lakshmeer bhuvangatha bhasi yathra yathra hiranmayi,  
Thathra thathra sthitha thwamn may thava roopam pradarsaya.

Wherever Goddess Lakshmi is there on earth, she shines like gold,  
And let her be there and there itself and show her form to me.

51. Kreedanthi bahudha bhoomou pari poorna krupa mayi,  
Mama moordhni the hastha mavilambithamarpaya.

Of Goddess full of grace, wherever you play on this earth,  
Please keep your hand on my head without any delay.

52. Phala bhagyodhaye Lakshmi samastha pura vasini,  
Praseeda may Maha Lakshmi pari poorna mano radhe.

Oh Lakshmi, who causes the luck to rise, who lives everywhere,  
Be pleased with me, Oh Maha Lakshmi, who fulfils all my wishes.

53. Ayodhyadishu sarveshu, nagareshu samasthithe,  
Vaibhavai vividhai yukthai samagacha mudhanvithe.

Oh Goddess, who stays in all towns like Ayodhya,  
Please bless me with various types of suitable wealth.

54. Samagacha, Samagacha mamagre bhava susthira,  
Karuna rasa nishyantha nethra dwaya vilasini.

Please come and come of stable one in front of me,  
Oh Goddess, who shines with a pair of eyes filled with mercy.

55. Sannidhasthwa Maha Lakshmi thwath panim mama masthake,  
Karuna sudhaaya maam thwaam abhishichya sthiram kuru

Oh Maha Lakshmi, come and bless me by keeping your hand on my head,  
Please anoint me with the nectar and make me stable.

56. Sarva raja gruhe Lakshmi samagacha balanwithe,  
Sthithwa aasu puratho me adhya prasadena abhyam kuru

Oh Lakshmi, who is strong, please go and stay in all palaces,  
But in spite of staying there, please stay with me and give me refuge.

57. Sadaram masthake hastham mama thwam krupaya arpayam,  
Sarva raja sthithe Lakshmi thwad kala mayi thishtathu

Please mercifully keep your hand on my head with love,  
Oh Lakshmi, whose crescent is with all kings, let it also be with me.

58. Aadhyaadhi Sri Maha Lakshmi Vishnu vamanga sthithe,  
Prathyaksham kuru may roopam raksha maam saranagatham

Oh Maha Lakshmi, who is Aadhi Lakshmi and other forms,  
Who sits on the left side lap of Maha Vishnu,  
Appear before me and take care of me, who has surrendered to you.

59. Praseeda may Maha Lakshmi supraseedha maha shive,  
Achala bhava supreetha susthira bhava mad gruhe.

Become pleased with me Maha Lakshmi, who is pleasant and greatly peaceful,  
Who is a dear and has a stable character, please stay always in my home.

60. Yavathishtanthi Vedaascha yavad chandra divakarou,  
Yavad vishnuscha yavad thwam thwad kuru krupaam mayi.

As long as Vedas are there, as long as Sun and moon are there,  
As long as Lord Vishnu and you are there, please show mercy on me.

61. Chandree kala yadhaa shukle vardhathe sa dine dine,  
Thadha daya they mayyeva vardhatha mabhi varthathaam.

Like the moon growing crescent by crescent in the waxing phase,  
Let the mercy that you have to me, increase more and more.

62. Yadha Vaikunta nagare Yadha vai Ksheera sagare,  
Thadha madh bhavane thishta sthiram Sri Vishnuna saha.

Permanently stay in my home along with Lord Vishnu,  
As you stay in Vaikunta or in the ocean of milk

63. Yoginam hrudaye nithyam yadhaa thishtathi Vishnunaa,  
Thadha mad bhavane thishta sthiram Sri Vishnuna saha.

Permanently stay in my home along with Lord Vishnu,  
Like Lord Vishnu staying daily in the mind of Yogis.

64. Narayanasya hrudaye bhavathi yadasthe,  
Narayano aapi thava hrud kamala yadasthe,  
Narayana sthvamapi nithyamubhou thadaiva,  
Thou thishtathaam hrudhi mamapi dayanvithou sree.

You are in the heart of Lord Narayana,  
He is in the lotus heart of yours,  
And let you and Narayana always,  
Be in my heart and be merciful to me, oh Lakshmi.

65. Vijnana vrudhim hrudaye kuru Sree,  
Soubhagya vrudheem kuru may gruhe sree,  
Daya su vrushteem kurutham mayi sree,  
Suvarna vrushtim kuru may kare sri.

Oh Lakshmi increase wisdom in my heart,  
Oh Lakshmi increase luck in my house,  
Oh Lakshmi shower mercy on me,  
Oh Lakshmi rain gold on my hands.

66. Na maam thyajetha Sritha kalpa valli,  
Sadbhakthi chinthamani Kama Dheni,  
Na maam thyajedha bhava suprasanne,  
Gruhe kalathreshu cha puthra varga.

Do not forsake me oh Golden climbing plant of heaven,  
Who is wish giving tree and wish gem to her devotees,  
Do not leave me out and become pleased with me,  
And to my wife and to my children at home.

### **Kukshi Bheejam [Seed in the Belly]**

OM Am Aam Ee Yem Iym.

67. Aadhyadhi maye thwamajanda bheejam,  
Thwameva saakaara nirakruthisthwam,  
Thwayas druthaschabhja bhavanda sanghaa,  
Chithram charithram thava devi vishno.

Oh primeval illusion, you are the egg of the universe,  
You are the one with form as well as one without form,  
You are the one, who supports Shiva, Brahma and others,  
And your story is great, Oh Goddess, who is with Vishnu.

68. Brhama rudhradhayo deva vedaschapi na saknuyu,  
Mahimanam thava sthothum mandoham saknuyam kadham.

Brahma, Rudra and others and the Vedas  
Are not capable to describe your greatness,  
And how can I, who am a dull one describe it.

69. Amba thwath vathsa vakhyani sooktha sookthaani yani cha,  
Thani sweekuru sarvagne dhayaluthwena sadaram.



Oh Goddess of all, please receive these words of your son,  
Whether they are good or not that good,  
And look after me with care and mercy.

70. Bhavathim saranam gathwa krutharthassyu purathana,  
Ithi sanchithyas manasaa thwaamaham saranam vruje.

Thinking that my forefathers have become indebted to you earlier,  
I have completely surrendered my mind to you, oh Goddess.

71. Anantha nithya sukhinaa thad bhaktha sthwath paarayana,  
Ithi Veda pramanadhi devi thwam sranam vruje.

The Vedas say that your devotees have endless happiness,  
And understanding this saying, I surrender to you, oh Goddess.

72. Thava prathigna mad bhakthaa na nasyanthithyapi kkachid,  
Ithi sanchithya sanchithya praanaan sandharayamyaham.

Thinking only about your promise that your devotees  
Would never be destroyed ever, I am holding on to my soul.

73. Thwa dheenasthwaham Matha thwad krupa mayi vidhyathe,  
Yava sampoorana kama syam thavaddehi daya nidhe.

Oh Mother, I am yours and so please have mercy on me,  
And once you give this, oh treasure of mercy,  
I would achieve all my ambitions and wishes.

74. Kshana mathram na saknomi jeevithum thwad krupa vinaa,  
Na hi jeevanthi jalaja jalam thyakthwa jalasraya.

Without your grace I will not be able to live for a second,  
Similar to the fishes that cannot live without water for a second.

75. Yadha hi puthra vathsalyath Janani prasnutha sthani,  
Vathsam thwaritham aagathya sampreenayathi vathsala.

76. Yadhi syathava puthroham Matha thwam yadhi mamaki,  
Daya payodhara sthanya sudhabhi rabhishincha maam.

Like a mother storing milk in her due to the affection towards the son,  
Rushes towards him and satisfies him speedily,  
If you think that I am your son as you are mother of all,  
Make me drown in the nectar like milk of your mercy.

77. Mrugyo na guna lesopi mayi doshaika mandhire,  
Pamsoonaam vrushti bindhonaam dhoshaanancha na may mathi.

Like the dust particles in the rain drops are beyond counting,  
I too am the abode of faults without even a single good quality.

78. Paapinam aham yekagro dhayaloonaam thwamagrani,  
Dhyaneeyo madhanyosthi thava kothra jaga thraye.

As I am the greatest sinner and you the first among the merciful,  
You would not find any one more deserving than me to receive your mercy.

79. Vidheenaaham na srushtascheth na syathava dhayaluthaa,  
Aamayo vaa na srushtasched oushadasya vrudhodhaya.

Had I not been created, there would be no need for your mercy,  
For if there are no diseases in the world, medicines would not be needed.

80. Krupa madagrajaa kim they aham kim vaa thadagraja,  
Vicharya dehi may vitham thava devi dhayanidhe.

Think about whether your mercy is elder or I am elder,  
And Oh Ocean of mercy give me wealth.

81. Matha pitha thwam guru sadgathi sree  
Thwameva sanjeevana hethu bhootha.  
Anyam na manye Jagadeka nadhe  
Thwameva sarva mama devi sathyam.

You are my mother, father, teacher and the right path,  
You are the only cause of my living in this world,  
And Oh only Goddess of the world, I do not see any one else,  
And it is true that you are everything to me.

### **Hrudaya Bheejam [Seed of the Heart]**

Om Gram Greem Grom Graim Groum Gra, Hum Phat Kuru Kuru Swaha.

82. Aadhyadhi Lakshmir bhava suprasanna,  
Vishuddha vijnana sukhiaka dhogdhri,  
Ajnana hanthri trigunadhi riktha,  
Prajnana nethro bhava suprasanna.

Be pleased, the primeval and other Lakshmis,  
Oh Goddess, who is the giver of pure wisdom.

Who is the destroyer of ignorance,  
Who is above the three fold characters,  
Be pleased and become my eyes of wisdom.

83. Asesha Vag jadya malaapa hanthri,  
Navam navam sushtu su vakhya dhayini,  
Mamaiva jihwagra suranga varthini,  
Bhava prasanna vadane cha may sree.

Oh Goddess, who eradicates ignorance in speech,  
Give rise to newer and newer words,  
Oh Goddess, who gives good words,  
And please stay put at the end of my tongue,  
And also be in my face blessing me.

84. Samastha sampathsu viraja mana,  
Samastha thejassu vibhasamana,  
Vishnu priye thwam bhava dheepya mana,  
Vag devatha may vadane prasanna.

You exist and shine in all sorts of wealth,  
You are there in everything that shines,  
Oh darling of Vishnu, as the goddess of words,  
Be present in my face and light it.

85. Sarva pradarsa sakalarth dhe thwam,  
Prabha sulavanya daya pradhogdhri  
Suva nadhe thwam sumukhi bhava sri,  
Hiranmayi may nayana prasanna.

You by your grace and mercy make everything shine,  
As your rays of light give light and beauty to them,  
Oh Golden one, who is pleasant looking, Oh Goddess Lakshmi,  
Oh Golden one please be present in my eyes.

86. Sarvarthadha sarva Jagat prasoothi,  
Sarveswari sarva bhayapa hanthri,  
Sarvonnathaa thwam sumukhi cha na sree,  
Hiranmayi may bhava suprasanna.

Oh Goddess, who gives all types of wealth, who gave birth to this world,  
Oh Goddess of everything, who destroys all types of fear,  
You are the greatest, most pleasant looking and Goddess Lakshmi,  
Oh Golden one become pleased with me.

87. Samastha vighnouka vinasa karini,  
Samastha bhakthaoddharane vichakshana,  
Anantha sammodha (soubhagya) sukha pradhayini,  
Hiranmayi may nayana prasanna.

Oh Goddess, who destroys all obstacles,  
Who uplifts all her devotees and grant them,  
Clear sightedness and endless lucks and pleasures,  
Oh Golden one, be present in my eyes.

88. Devi Praseedha dayaneeya thamaya mahyam,  
Devadhinadha bhava deva ganadhi vandhye,  
Maathasthadhaiva bhava sannihitha drusor may,  
Pathyaa samam mama mukhe bhava prasanna.

Goddess, who is worshipped by Devendra and other devas,  
Be pleased with me, who is in a pitiable darkness,  
Oh mother let your divine presence be in my eyes,  
And along with your husband be present in my face.

89. Maa vathsa bhaira bhayadhana karorpithasthe,  
Moulou mamothi mayi dheena jananukambhe,  
Matha samarpaya mudhaa karuna kadaksham,  
Mangalya bheejamiha na sruja janma matha.

You placed your hand on my head saying,  
"My dear child do not ever be afraid"  
Because you are merciful to the oppressed ones,  
Oh mother, make reach your merciful glances on me,  
And make germinate the seed of goodness for us.

### **Kanda Bheejam [Seed at the Neck]**

Om Sraam Sreem Sroom Sraim Sreem Sram Srah.

90. Kadaksha yiha kamadhukh thava manasthu chinthamani,  
Kara sura tharu sadaa bhava nidhi sthvamevendhire,  
Bhavethava dhayaraso mama rasayanam chanvaham,  
Mukham thava kala nidhir vividha, vanchithartha pradham.

Your glance is the wish giving cow, your mind is the wish giving gem,  
Your hand is the wish giving tree and oh Indire you are the treasure,  
Your elixir of mercy is my elixir that always is effective,  
Your face is the treasure of crescents that fulfils all type of my desires.

91. Yada rasa sparsana thoyasopi suvarnatha,  
Syath kamala thadda they,  
Kadaksha samsparanatho janaanaam  
AmangalaNamahpi mangalathwam.

Due to the touch of the alchemical liquid,  
Even the lowly iron becomes Gold and  
Goddess Kamala by the touch of your glance,  
The inauspicious becomes auspicious.

92. Deheethi nasstheethi sahitha suramyaa,  
Bheetho rame thwaam saranam prapadhye,  
Atha sadasmin abhaya pradhaa thwam,  
Sahaiva pathyaa mama sannidehi.

Being afraid of the words "please give" and "no",  
Oh Lakshmi I surrender completely to you,  
And you, who always give protection to those, who surrender,  
Come along with your consort in front of me.

93. Kalpa drumena maninaa sahithaa suramyaa,  
Sristhe kalamayi rasaena rasayanena,  
Aasthamatho mama cha druk kara panipada,  
Sprushtyaa suvarna vapusha sthira jangama syu.

The very pretty Goddess Lakshmi along with the wish giving gem,  
Touches one with her crescents and like the touch of fluid of alchemy,  
All the eyes, hands, arms and feet of all beings,  
Who are mobile and immobile becomes gold and gets stable.

94. Aadhyadhi vishno sthira dharma pathni,  
Twam amba pathyaa mama sannidehi,  
Aadhyadhi Lakshmi thwad anugrahena,  
Pade pade may nidhi darsanam syath.

You, who are the permanent consort of the primeval Vishnu,  
Oh mother, come with your husband in front of me,  
And by the blessing of your forms like Aadhi Lakshmi,  
Step by step let me find all the treasures.

95. Aadhyadhi Lakshmi hrudayam padedhya,  
Sa Rajya Lakshmi machalaam thanothi,  
Maha daridhropi bhaveth dhanadya,  
Thadanwaye Sree sthirathaam prayathi.

He, who reads this Hrudaya of the Aadhi Lakshmi and others,  
Would completely possess the grace of Rajya Lakshmi,  
And even though he is very poor, he would become rich,  
And Lakshmi will stay with him and his descendents permanently.

96. Yasya smarana mathrena thushtaa syad Vishnu vallabha,  
Thasya abheeshtam vadathyasu thaam palayathi puthravath.

If he thinks of her, then the consort of Vishnu would become pleased,  
And she will fulfill all his desires and would look after him like her son.

97. Idham rahasyam hrudayam sarva kama phala pradham,  
Japa Pancha sahasram thu purascharana muchyathe.

This very secret Hrudayam would lead to fulfillment of all desires,  
And the results would be seen only after chanting it five thousand times.

98. Triklam yeka kalam vaa naro bhakthi samanvitha,  
Ya padeth srunyadwapi sa yathi paramam sriyam.

Chanting or hearing three times or one time,  
If done by a man with devotion, he would get fame and wealth.

99. Maha Lakhshmim samuddhisya nisi bhargavavasare,  
Idham sri Hrudayam japthwa Pancha varam dhani bhaveth.

If this Hrudayam of Lakshmi is chanted addressing her,  
On the night of Fridays for five weeks, he would become rich.

100. Aanena hrudhaya nannam Garbhinya aabhimanthritham,  
Dadahathi thahkoole puthro jayathe Sri pathi swayam.

The cooked rice sanctified by the chanting of Lakshmi Hrudayam,  
Is given to a pregnant woman, Lord Vishnu himself would be born to her.

101. Narena apyadhavaa naarya, Lakshmi Hrudaya manthrithe,  
Jale peethe thad vamse manda bhagyo na jayathe.

If the water sanctified by chanting Lakshmi Hrudayam,  
Is drunk by a man or woman, then in their clan,  
No one with bad luck would ever be born.

102. Ya aswa yungmasi cha Shukla paksha,  
Ramothsava sannihithe cha bhakthyaa,

Padeth thadhikothara vara vruuddhyaa,  
Labheth souvarNamahyim suvrushteem.

In the month of September-October and in the phase of waxing moon,  
On days of Navarathri festival if this is read with devotion,  
With increasing frequencies on each day,\*  
Then there would be a rain of Gold.

\* First day once, second day twice and so on.

103. Ya yeka bhakthyanvaha mek varsham,  
Vishuddhadhi sapthathi vara japi,  
Sa manda bhagyopi rama kadakshad,  
Bhaved sahasraksha sathadhika sree.

If this is chanted with devotion for one year,  
With a pure heart once a week,  
Even though he has only slow luck,  
Due the glance of Goddess Lakshmi,  
He would become as rich as Indra.

104. Sri sangria bhakthim hari dasa dasyam,  
Prasanna manthartha drudaika nishtaam,  
Gurossmrutheem nirmala bodha budhim,  
Pradehi matha paramam padam Sri.

Devotion to lord Vishnu, service to his devotees,  
And recitation of this chant after understanding it along with concentration,  
With Memory of the Guru and with pure wisdom,  
Would make the goddess give salvation.

105. Pruthwee pathithwam purushothamathwam,  
Vibhoothi vasam vividartha sidhim,  
Sampoorna keerthi bahu varsha bhogam,  
Pradehi matha pramam padam sri.

Oh Goddess Lakshmi, please give me again and again,  
The Lord ship of earth, I being the best among men,  
And also ever lasting glory, the possession of different wealth,  
Total fame and enjoyment of pleasures for many years.

106. Vadartha sidhim, bahu loka vasyam,  
Vaya sthirathwam lalanasu bhogam,  
Poutradhilabdhim, sakalartha sidhim,  
Pradehi may bhargavi janma janmani

For birth of birth, Oh Daughter of Bhṛugu give me,  
The power to win in debates, ability to attract many people,  
Stability in age in long life, pleasure from many women,  
Possibility of getting grand sons and all sort of wealth.

107. Suvarṇa vrudhim kuru may gruhe sree,  
Sudhanya vrudhim kuru may gruhe sree,  
Kalyana vrudhim kuru may Gruha sree,  
Vibhoothi vrudhim kuru may Gruha sree,

Let the gold increase in my home, Oh Lakshmi,  
Let the grains increase in my home, Oh Lakshmi,  
Let auspiciousness increase in my home, Oh Lakshmi,  
Let prosperity increase in my home, Oh Lakshmi

### **Siro Bheejam [Seed of the Head]**

Om Yam Ham Kam Lam Vam Sreem.

108. Dhyaye Lakshmin prahasitha mukhim koti balarka bhasam,  
Vidhyut var nambara dharaam bhooshanadyaam sushobaam,  
Bheja pooraam sarasija yugam vibhrathim suvarṇa pathram,  
Bharthra yukthaam muhuramabhayaadhaam mahyamapya achyuta sree.

I meditate on Lakshmi, who has a smiling face, who has the light of crores of  
suns,  
Who wears cloth of the colour of lightning, who wears ornaments, who  
dazzles,  
Who carries a golden put full of pomegranate seeds, who carries two lotus  
flowers,  
Who is accompanied by her husband who grants refuge again and again  
And, who is the great glory of God Achyutha.

Ithyadharva rahasye Uthara Bhage,  
Aadhyadhi Sri Maha Lakshmi Hrudaya Stotram sampoornam.

Thus ends the heart of Maha Lakshmi in her various forms,  
Which occurs in Atharva Rahasya in the later part.



# Lakshmi Narayana Kavacham

---

Translated by P. R. Ramachander

[This great armour has been related to the world by Lord Bhairava. Many siddhas have used this for occult purposes. Due to many secret chants contained in it, it is supposed to be got from a Guru, who knows the process of chanting this great stotra.]

Shri Ganesaya nama  
Salutations to Ganesa

Shri Bhairava uvacha  
Lord Bhairava said:-

1. Adhunaa devi vakshyaami lakshmi naaraayaNasya tey,  
kavacham mantra garbha cha vajra panjarakakhyaya.

Now I am going to relate to you the armour of Lord Lakshmi Narayana,  
The armour whose chant makes it look as if it is diamond shield.

2. Shri vajra panjaram naama kavacham parama adbhutam,  
rahasyam sarva devaanaam saadhakaanaam visheshatah.

The armour known as the diamond shield is greatly wonderful,  
And is kept as secret from all devas and especially from devotees.

3. Yam dhrutvaa bhagavaan devah praseedati parah pumaan,  
yasya dhaaraNa maatreNa brahmaa loka pitaamahaha.

Wearing that armour, the devas pleased the great God,  
And as soon as Brahma wore it, he become the grand father of the world.

4. Easwaro aham shivo bheemo vaasavo api divaspatihi,  
sooryah tejo nidhir devi chandrarmaas taarakeshvaraha.

By wearing it Lord Shiva become the great Vasu and became Lord of time,  
And Oh Goddess the Sun became the treasure of light,  
And the moon became the Lord of all stars.

5. Vaayuscha balavaan lokey varuno yaada saampati,  
Kubero api dhana adhyaksho dharma raajo yamah smrutaha.

The Lord wind became powerful in the world and Varuna became rich with water,  
The Lord Kubera became president of wealth,  
And Lord Yama as remembered as the king of Dharma.

6. Yam dhrtvaa sahasaa vishNuh samharishyati daanavaan,  
Jaghaana raavaNaadeemshcha, kim vakshye ahamata param.

What else can be told about it when we know that,  
Wearing it Lord Vishnu killed asuras and even killed the asuras similar to Ravana.

7. Kavachasyaasya subhagey kathito ayam munih shiva,  
trishTup Chando devataa cha lakshmee naaraayano matha.

This armour has been related by Lord Shiva due to our luck,  
And its meter is Trishtup and the god addressed is Lakshmi Narayana.

8. Rema beejam paraa shaktistaaram keelakam eeshvari,  
bhogaapavarga siddhyartham viniyoga iti smrutaha.

The seed is Goddess Lakshmi, the power is Parasakthi, the nail is Goddess Parvathi,  
And this is being chanted for getting pleasures as well as heaven..

Om asya shree lakshmee naaraayaNa kavachasya  
shivah rishi trishTup Chanda,  
shree lakshmeenaaraayana devataa  
shreem beejam hreem shaktihi om keelakam  
bhogaapavarga siddhyarthey pate viniyogaha.

Om for the armour of Lakshmi Narayana, the sage is Lord Shiva, the meter is Trishtup, the god addressed is Sri Lakshmi Narayana, the root is sreem, hreem is the power, Om is the nail, and this is being chanted for getting pleasures as well as going to heaven.

Atha dhyaanam  
Now the meditation

9. Poornendu vadanam peetha vasanam kamalaasanam,  
lakshmyaa shritam chaturbaahum lakshmee naaraayaNam bhajey.

I sing about four armed Lord Lakshmi Narayana with Goddess Lakshmi,  
Who has face like a full moon, who wears yellow cloths and sits on a lotus.

Atha kavacham  
Now the armour

10. Om Vaasudevo avatu mey mastakam sa siroruham,  
Hreem lalaaTam sadaa paatu lakshmee vishNuh samantataha.

Om Let Lord Vasudeva protect my head and all its parts,  
Hreem let my forehead be protected by Lakshmi, Vishnu and their assistants.

11. Hsau netre avatu lakshmee govindo jagataam patihi,  
hreem naasaam sarvadaa paatu lakshmee daamodarah prabhuhu.

Hsau Let the Lakshmi Govinda who is the Lord of universe protect my eyes,  
Hreem let my nose be always protected by Lord Lakshmi Damodhara.

12. Shreem mukham satatam paatu devo lakshmee trivikramaha,  
Lakshmee kantam sadaa paatu devo lakshmee janaardanaha.

Sreem, Let the god Lakshmi Trivikrama protect my mouth,  
Lakshmi, let the Lord Lakshmi Janardhana protect my neck.

13. NaaraayaNaaya baahu mey paatu lakshmee gadaagrajaha,  
namah paarshvou sadaa paatu lakshmee nandaika nandanaha.

Let my hands be protected by Narayana and the Goddess Lakshmi holder of  
the mace,  
Namaha, Let my front be protected by Lakshmi son of Nandagopa

14. Am aam im eem paatu vaksho om lakshmee tripureshvaraha,  
um oom rum room paatu kukshim hreem lakshmee garuDa dhvajaha.

Om am, aam, im eem let my chest be protected by Lakshmi god of three  
worlds,  
Um oom, rum room Hree, let my belly be protected by Laksjhmi, the God with  
Garuda in the flag.

15. Irum Iroom em aim paatu prushTham hsouh lakshmee narasimhakaha,  
om aum am ah paatu naabhim hreem lakshmee vishTarashravah.

Lrum, Iroom. Em eim hsou let my back side be protected by Lord Lakshmi  
Narasima,  
Om, aum, am ahha, hreem, let my stomach be protected by Lakshmi, the god  
who gives wide support.

16. Kam kham gam gham gudam paatu shreem lakshmee  
kaidabhaantakaha,  
cham Cham jam jham paatu shisnam lakshmee lakshmeeshvarah prabhuhu.

Kam, kham, gam, gham sreem let Lakshmi killer of kaidaba protect my arse,  
Cham Cham jam jhaam Let Lakshmi, the Lord of Lakshmi protect my private  
parts.

17. Tam Tham Dam Dham kaTim paatu naaraayaNaaya naayakaha,  
tam tham dam dham paatu chooru namo lakshmee jagatpatihi.

Tam, thaam, dam dhaam let my waist be protected by the leader Narayana,  
Tham, tham, dam, dhaam Nama let Lakshmi the lord of universe protect my  
thighs.

18. pam pham bam bham paatu jaanoo om hreem lakshmee chaturbhujaha,  
yam ram lam vam paatu janghey hsou lakshmee gadaadharaha.

Pam, pham, bam, bhaam hreem let Lakshmi four handed god protect my  
knee,  
Yam ram lam vam hsou let my calves be protected by Lakshmi holder of the  
mace.

19. sham sham sam ham paatu gulphou hreem shreem lakshmee rathaanga  
bhrut,  
Lam kshah paadou sadaa paatu moolam lakshmee sahasrapaat.

Sham sham sam ham hreem sreem let Lakshmi rider of the big chariot  
protect my ankle,  
Lam kshah let Lakshmi he who has thousand legs always protect my feet.

20. ngam njam Nam nam mam mey paatu lakshmeeshah sakalam vapuhu,  
Indro maam poorvatah paatu vahnirvahnou sadaavatu.

Ngam njam Nam nam mam let the Lord of Lakshmi protect all my body,  
Let Indra protect my east and let fire protect my south east always.

21. Yamo maam dakshiNey paatu nairutyaam nirrutishcha maam,  
varuNah pashchime avyaanmaam vaayavye avatu maam marutaha.

Let Yama protect my south, let Nirryathi protect my south east,  
Let Varuna protect my west, let wind God protect my north west.

22. uttarey dhanadah paayaadaishaanyaam eeshvaro avatu,  
vajra shakti danDa khaDga paashayashTi dhvajaankitaaha.

Let Kubhera protect my North, let my north east be protected by Lord Shiva,  
Who holds Vajra, Shakthi stick, sword, rope, mace and the flag.

23. Sashoolaah sarvadaa paantu digeeshaah paramaarthadaaha,  
anantah paatvadhoh nityamoordhvey brahmaavataaccha maam.

Let him who has the trident always protect me as he is in truth the God of all  
directions,  
Let Anantha protect my speech and let my head be protected by the tendril of  
Brahma.

24. Dashadikshu sadaa paatu lakshmee naaraayaNah prabhuhu,  
Prabhaatey paatu maam vishNur madhyaahney vaasudevakaha.

Let Lord Lakshmi Narayana always protect me in all the ten directions,  
Let Lord Vishnu protect me in the morning and Vasudeva in the afternoons.

25. Daamodaro avataat saayam nishaadou narasimhakaha,  
sankarshaNo ardha raatre avyaat prabhaate avyaat trivikramaha.

Let Damodara protect me in the evenings and Narasimha in the darkness,  
Let Sankarshana protect me at mid night and Lord Trivikrama in the morning.

26. Aniruddhah sarva kaalam vishvakshenashcha sarvataha,  
Rane rajaakuley dyutey vivaadey shatru sankatE,  
om hreem hsouh hreem shreem moolam lakshmee naaraayaNo avatu.

Let Anirudha protect me at all times and Vishvakshena always,  
Let Om, hreem, Hsou, hreem, sreem, Lakshmi Narayana,  
Protect me at times of war, when I am with princes, at times of gambling,  
At times of debates and when the enemies are troubling me.

27. Om om om raNa raja chourariputah paayaachcha maam keshavaha  
Hreem hreem hreem hahhaahsouh hsahsouh vahner vataan maadhavaha,  
Hreem hreem hreem jala parvata agni bhayatah paayaadananto vibhuhu  
Shreem shreem shreem shasha shaalalam pratidinam lakshmeedhavah  
paatu maam.

Om, Om, Om Let Kesava protect me in king of battles and from tricks of  
thieves and enemies,  
Hreem hreem hreem hahhaahsouh hsahsouh Let Madhava protect me from  
fire,  
Hreem, hreem, hreem Let Lord Anantha protect me from the fear of water,  
mountain and fire,  
Shreem shreem shreem shasha shaalalam Let Lakshmi Madava protect me  
daily.

28. Ithedam kavacham divyam vajra panjarakaabhidham |  
Lakshmee naaraayaNasyeshTam chatur varga phala pradam.

This is the divine armour which is like the diamond shield,  
And which is dear to Lakshmi Narayana and results in four type of benefits.

29. Sarva soubhaagya nilayam sarva saarasvata pradam,  
Lakshmee samvananam tattvam parama artha rasaayanam.

Which is store house of all luck and which leads to all types of wisdom,  
Which is the principle of equalising Lakshmi and is the mixture of divine truth.

30. Mantra garbha jagat saaram rahasyam tri divoukasaam,  
dashavaaram paTheth ratrou rataantey vaishNavottamaha.

This chant is the essence of universe and is secret even for the three gods,  
If this read for ten weeks in the night by followers of Vishnu,

31. Svapney varapradam pashyel lakshmee naaraayaNam sudheehi,  
trisandhyam yah paThen nityam kavacham manmukhoditam.

Then in the dream they would see Lord Lakshmi Narayana giving them  
boons.

If this armour is daily read at dawn, noon and dusk in their mind and by the  
mouth.

32. Sa yaati paramam dhaama vaishNavam vaishNaveshvaraha,  
mahaa cheena padaastho api yah paThed aatma chintakaha.

He would reach the ultimate place of Vaishnavas, the land of Vishnu,  
Even if he belongs to the great China if this is read by a philosopher,

33. Aananda poorita stoorna labhed moksham sa saadhakaha,  
gandha ashTakena vilikhedravou bhoorjey japan manum.

He would be filled with joy and that practioner would get salvation,  
If a man writes this with sandal paste on the leaves of birch tree and chants it,

34. Peetha sootreNa samveshTya souvarNe naatha veshTayet |  
dhaarayed guTikaam moordhni lakshmee naaraayaNam smaran || 34 ||

And ties it with yellow thread and cover it with Golden plate,  
And Wears that goblet on the head and meditates on Lakshmi Narayana,

35. Raney ripun vijityaashu kalyaaNee gruham aavishet,  
vandhyaa vaa kaaka vandhyaa vaa mruta vatsaa cha yaanganaa.

He would win over enemies in war, He would set up an auspicious home.  
And If a lady who does not have children or only girl child,  
Or only bears dead children.

36. Saa badhneeyaan kanTha deshey labhet putraamshchira aayushaha,  
gurupadeshato dhрутvaa gurum dhyaatvaa manum japan.

Ties it on her neck, she would get sons with long life,  
If One gets it from a Guru and wears it praying the teacher,

37. Varna laksha purashcharyaa phalam aapnoti saadhakaha,  
bahunoktena kim devi kavachasyaasya paarvati.

That devotee would get the benefit of chanting it one lakh times.  
And Oh Parvathi Among the very many known armours,

38. Vinaanena na siddhih syaan mantrasyaasya maheshvari,  
sarvaagama rahasyaaDhyam tatvaat tatvam paraat param.

Oh Great Goddess no other chant would give result like this,  
For this is secret from all sastras is a principle among principles, dive among  
divine.

39. Abhaktaaya na daatavyam kuchailaaya duraatmaney,  
deekshitaaya kuleenaaya svashishyaaya mahaatmaney.

This should not be given to one who is not a devotee,  
Nor to the bad soul or one who wears dirty cloths,  
And should be given to one who conducts Yagna,  
Who are from a noble family and are our disciples.

40. Mahaacheena padaasthaaya daatavyam kavachottamam,  
guhyam gopyam mahaadevi lakshmee naaraayaNa priyam,  
vajra panjarakam varma gopaneeyam svayonivat.

This divine armour given by Lord Shiva to you,  
Is very secret and kept hidden, Oh great goddess and is liked by Lord  
Lakshmi Narayana.  
And so please keep this diamond shield like armour to yourself and keep it  
hidden.

|| Iti shree rudra yaamaley tantrey shree devee rahasye lakshmee  
naaraayana  
kavacham sampoornam ||

Thus ends the armour of Lakshmi Narayana occurring in Devi Rahasya which occurs in the book Rudra Yamala.

The armour of Lakshmi Narayana which occurs in the chapter of the secret of the Goddess in Rudra Yamala comes to an end.



# Lakshmi Narayana Stotram

---

By Lord Krishna

Translated by P. R. Ramachander

[This rare and great prayer is addressed to the unified image of Goddess Lakshmi and God Narayana. This was recited by Lord Krishna.]

Dhyanam

Chakram vidhyaa vara ghata gadhaa darpanaan padma Yugmam,  
Dhorbhir bibrath suruchira thanum Mega vidhyunnibhabham,  
Gadothkandam Vivasamanisam pundareekaksha lakshmyo,  
Rekee bhootham vapura vathu va Peetha kouseya kantham. 1

Let us be protected by the unified form of Lakshmi and Narayana,  
Who in their eight hands holds Wheel, Knowledge, Blessing,  
Pot, Mace, mirror and two lotus flowers, who has a pretty form,  
Who like the streak of lightning among the clouds has a shining body  
With blue colour on the left side and white colour on the right side,  
Who are both anxious and worried and both wear yellow silks.

Shankha chakra gadha padma kumbha darshabhja pusthakam,  
Bhibratham megha chapala varnam Lakshmee Harim Bhaje. 2

I sing the praise of Lakshmi Narayana who holds conch, wheel,  
Mace, lotus, pot, mirror, lotus and book and who has body,  
Which shines like the ray of lightning among the clouds.

Vidhyuth prabhaslishta ghanopamanou,  
Shudhasraye bhimbhitha suprakasou,  
Chithe chidhaabhou kalayami Lakshmi,  
Narayanou sathwa guna pradhanou. 3

I meditate on Lakshmi and Narayana,  
Who are like the lightning among the cloud,  
Who are like a form reflected in a pure mind,  
Who both have the shine of true wisdom,  
And have the Sathwa character as more important.

Stotram

Lokodhbhavasthe malayeswaraabhyaam,  
Sokoru dheena sthithnasakabhyam,

Nithyaam, yuvaabhyaam, nathirasthu Lakshmi,  
Narayanabhyam Jagatha Pithrubhyam. 4

My salutations to Lakshmi and Narayana,  
Who are for ever young and parents of the world,  
Who presided over the formation of Universe,  
And who destroy sorrow and depressed feeling.

Sampath sukhananda vidhyakabhyaam,  
Bhaktha vanaa naratha deekshithaabhyaam,  
Nithyaam, yuvaabhyaam, nathirasthu Lakshmi,  
Narayanabhyam Jagatha Pithrubhyam. 5

My salutations to Lakshmi and Narayana,  
Who are for ever young and parents of the world,  
Who grant us wealth, pleasure and joy,  
Who both are very anxious to protect devotees.

Drushwopakare guruthaam cha Pancha,  
Vimsavathaaraan sarasam dhadhathbhyaam,  
Nithyaam, yuvaabhyaam, nathirasthu Lakshmi,  
Narayanabhyam Jagatha Pithrubhyam. 6

My salutations to Lakshmi and Narayana,  
Who are for ever young and parents of the world,  
Who seeing the great need of the situation,  
Yook twenty five different incarnations.

Ksheeramburasyadhi viral bhavabhyaam,  
Naaram sadaa palayithum paraabhyaam,  
Nithyaam, yuvaabhyaam, nathirasthu Lakshmi,  
Narayanabhyam Jagatha Pithrubhyam. 7

My salutations to Lakshmi and Narayana,  
Who are for ever young and parents of the world,  
Who took their forms in the ocean of milk,  
From the primeval divine form and,  
Who look after for ever, every thing.

Daridrya dukha sthithi darakabhyaam,  
Dhaanathi dhooreekrutha dhunathaabhyaam,  
Nithyaam, yuvaabhyaam, nathirasthu Lakshmi,  
Narayanabhyam Jagatha Pithrubhyam. 8

My salutations to Lakshmi and Narayana,  
Who are for ever young and parents of the world,  
Who are killers of the sorrow due to poverty,  
And by their mercy drives all sorrows far away.

Bhaktha vrajaghougha vidharakabhyaam,  
Sweeyasayodhutha rajas thamobhyaam,  
Nithyaam, yuvaabhyaam, nathirasthu Lakshmi,  
Narayanabhyam Jagatha Pithrubhyam. 9

My salutations to Lakshmi and Narayana,  
Who are for ever young and parents of the world,  
Who scatter away the sins committed by devotees,  
And drive away the royal and base characters of people.

Rakthothpalaabraaba vapurdharaabhyaam,  
Padmaari sankhaabhja gadha darabhyaam,  
Nithyaam, yuvaabhyaam, nathirasthu Lakshmi,  
Narayanabhyam Jagatha Pithrubhyam. 10

My salutations to Lakshmi and Narayana,  
Who are for ever young and parents of the world,  
Who are of the colour of blue lotus and the clouds,  
And who hold mace, conch, wheel and Lotus flower.

Angri dhwayabhya archaka kalpakabhyaam,  
Moksha pradha prakthan dampatheeabhyaam,  
Nithyaam, yuvaabhyaam, nathirasthu Lakshmi,  
Narayanabhyam Jagatha Pithrubhyam. 11

My salutations to Lakshmi and Narayana,  
Who are for ever young and parents of the world,  
Who is the wish giving tree to the devotees of their feet,  
And is the couple of yore who grant salvation.

Idham thu ya padeth stotram Lakshmee Narayanashtakam,  
Iyhikaa mushmika sukham bhukthwaa sa labhathemrutham. 12

If this octet praising Lakshmi Narayana is read,  
After enjoying the pleasures of this world,  
One would definitely get the joy of salvation.

Ithi Sri Krishna krutham Lakshminarayanashtakam Sampooranam.

Thus ends the octet on Lakshmi Narayana composed by Lord Krishna.

# Lakshmi Nrusimha Hrudaya Stotra

---

[From Bhavishyothara Purana]  
Translated by P. R. Ramachander

[Lakshmi Nrusimha, the royal man lion with his consort Lakshmi is an extremely important God in the Hindu pantheon.]

Asya Sri Lakshmi Nrusimha hrudaya stotram  
Aha manthrasya,  
Prahladha Rishi, Sri Lakshmi Nrusimho devatha, anushtup Chanda,  
Mama eepsitharthe parayana viniyoga.

For the great chant of "the heart of Lakshmi Nrusimha", the sage  
Is Prahladha, the god addressed is Lakshmi Nrusimha, the meter is  
anushtup,  
And this is being read for fulfilling my desires.

Kara Nyasa  
Om Lakshmi Nrusimha angushtabhyaam nama  
Om Vajra nakhaya tharjaneebhyaam nama  
Om Maha roiopaya madhyamaabhyaam nama  
Om sarvatho mukhaya anamikabhyaam nama  
Om Bheeshanaaya kanishtakabhyaam nama  
Om Veeraya karathala kara prushtabhyaam nama

Rituals with hand  
Om Lakshmi Nrusimha, salutations with the thumb  
Om diamond nailed one, salutations with the pointer finger  
Om god with great form, salutations with middle finger  
Om God with faces every where, salutations with ring finger  
Om God who is fearful, salutations with little finger  
Om God who is valorous salutations with palm and back side of hand

Hrudaya nyasa  
Om Lakshmi nrusimhaya hrudayaya nama  
Om Vajra nakhaya sirase swaha  
Om Maha roopaya shikhayai vashat  
Om Sarvatho mukhaya kavachaya hoom  
Om Bhesanaaya nethra thrayaaya Voushat  
Om Veeraya asthaya phat

The rituas of the heart

Om Lakshmi Narasimha, salutations to the heart

Om God with diamond nails salutations to the head

Om God with great form salutations to the hair

Om god with faces everywhere, salutations to the armour

Om Terrible looking god, salutations to the three eyes,

Om Valorous one salutations through arrow.

Adha Dhyanam

Om sathyam jnanedriyam sukham ksheeambhonidhi madhyagam,

Yoga roodam prasannasya nana bhooshana bhooshitham,

Maha chakram, maha vishnum, trinethram cha pinakinam, '

Swethahivasam, swethangam soorya chandardhi parswagam,

Sri Nrusimham, sadaa dhyayeth koti soorya sama prabham.

Om Namo Bhagwathe narasimhaya devaya nama,

Then Prayer

Om embodiment of truth, organ of divine wisdom, one who is pleasant, one who is in the middle of sea of milk,

One who practices yoga, one who has joyful look, one who wears various ornaments,

The great wheel(chakra), the great Vishnu, shiva with three eyes, holder of pinaka bow,

One in whom whiteness resides, one has a white body, one who is near the sun and the moon,

Is Narasimha and I always meditate on him who shines like billions of suns,

Om salutations to the God who is Narasimha.

Adha Stotram

Now the prayer

1. Sri Nrusimha paramahamsa, Sri Nrusimha param Shiva,  
Nrusimha paramo Vishnu, nrusimha sarva devatha.

Sri Narasimha is the divine Brahma, he is the divine Shiva,  
Narasimha is the divine Vishnu and Narsima is of all gods.

2. Nrusabdhochyathe jeeva, simha sabdhena cha swara,  
Thyair ikyam sruthi proktha ya pasyathi sa pasyathi.

The syllable Nru indicates soul and the word Simha indicates sound,  
And the combination of these is the one sung by Vedas,  
Who is the one who if he is seen is completely seen.

3. Nrusimha deva jyanthe sthavara jangama,  
Nrusimhainaiva jeevanthi, nrusimham pravisanthi cha.

The god Narasimha wins over, movable and immovable things,  
The God Narasimha lives and also spreads.

4. Nrusimho viswa muthpadaya pravisya thadanantharam,  
Raja bikshuka roopena nrusimhasya smaranthi ye.

Nrusimha created the universe and entered in to it,  
And that Narasimha is being remembered as the royal beggar.

5. Nrusimhath param nasthi, nrusimha kula daivatham,  
Nrusimha bhakthyaa ye loke they jnanina itheeritha.

There is nothing above Narasimha, Narasimha is the god of our clan,  
Those people who are devotees of Narsimha, they are termed as wise people.

6. Virakthaa, dhayayaa yukthaa sarva bhoothaa samekshana,  
Nyastha samsaraa nrusimha prapnuvanthi they.

Without any attachment but with great mercy he looks after all beings,  
And those who are blessed by him in the domestic world, all reach Lord Narasimha.

7. Mahathmyam yasya sarva aapi vadanthi nigamagama,  
Nrusimha sarva jagathaam kartha, bhoktha cha na apara.

About his greatness all Vedas and derived books tell,  
That Narasimha is the creator of all the world and he himself is the one who enjoys it.

8. Nrusimho jagathaam hethu, bahiryaya avalambana,  
Mayaya vedithathma cha sudarsana samakshara..

The cause of the universe is Narasimha and all outside depend on him,  
And the soul venerated by illusion is for ever living like the Sudarasana Chakra.

9. Vasudevo maya atheetho narayana sama prabha,  
Nirmalo nirahankaro nirmaleya niranjana.

The Vasudeva is beyond illusion and has the same luster as Narayana,  
He is pure, without egotism and without any stains very clean.

10. Sarveshaam cha api bhoothaanaam hrudayambhoja vasaka,  
Apreshta sadanandho nirvikaro maha mathi.

He lives in the lotus like heart of all beings,  
Who does not have any partiality, is always joyous, without any feelings and greatly wise.

11. Charachara swaroorpi cha charachara niyamaaka,  
Sarveswara sarva karthaa sarvathma, sarva gochara.

He is the form of all moving and non moving things as also the one who makes law for them,  
He is the god of all, doer of all, soul of all and perceptible to all.

12. Nrusimha eva ya saakshath prathyagathma na samsaya,  
Kechith moodaa vadanyevam avatharam aneeswaram

Narasimha is also really the top most soul without any doubt,  
But some fools say that he in an incarnation and is not god.

13. Nrusimha paramathmaanam sarva bhootha nivasinam,  
Theshaam darsaana mathrena sooryasyavalokana bhaveth.

The divine God Narasimha lives within all beings,  
And as soon as you see him, you feel as if you see the Sun god.

14. Sarva nrusimha evethi samgrahathma sudurlabha,  
Naarasimha param deivam Naarasimho jagath guru.

An all embracing soul like Lord Narsimha can only be seen rarely,  
There is no god beyond Narsimhand Narasimha is the teacher of the world.

15. Nrusimhethi nrusimhethi ye padanthi cha,  
Theshaam prasanno Bhagwan Moksham samyak prayachathi.

By him who reads in the morning Narasimha, Narasimha,  
The God would become pleased and he would be granted salvation.

16. Omkarebhyo nithyathma, omkaraika praboditha,  
Omkaro manthra rajascha, loke moksha pradha davyayam.

Those souls who daily chant "Om", and teach all others "Om",  
By the king of chants "Om", the people of this world always get salvation.

17. Nrusimha bhaktha ye loke, nirbhaya nirvikaraka,  
Theshaam darsana mathrena sarva paapai muchyathe.

Those people who are devotees of Narasimha, do not have fear nor have any change,  
And just by seeing them, you can get relief from all sins.

18. Akarao jeeva vachi syath ekara parameswara,  
Ukarakarayair ikyam maha vakyam thatho bhaveth.

The letter "aa" is the word of the soul and the letter "e", is the great god,  
And this after combining with the letter "vu" became the great word.

19. Omkaraja pretha mukthi, kasyaam maranam thadhaa,  
Nrusimha smaranadeva mukthir bhavathi nanyadhaa.

By the word "Om" you get salvation and so is the death in Kasi,  
But otherwise the thought about "Narsimha", would definitely lead to salvation.

20. Thasmad sarva prayathnena manthra rajam ithi druvam,  
Sarveshaam chaapi vedaanaam devathaanaam thadaiva cha.

So put all efforts to learn this king of chants definitely,  
As it is the king of chants of all Vedas and those of all gods.

21. Sarvesham chapi saasthraanam nruharou harou,  
Sri Rama thapaneeyascha gopalasyapithapina.

King of all the holy books is Narasimha who is Lord Vishnu,  
Even of rama Thapaneeya and gopala thapaneeya Upanishads.

22. Nrusimha thapaneeyasya kalaam na arhathi shodaseem,  
Srimath manthra rajasya nrusimhasya prasadata.

Even crescent of Narasimha thapaneeya is higher than shodasi manthra,  
And this king of Manthras would give us the grace of Narasimha.

23. Sri nrusimho namasthubhyam, sri nrusimha praseedha may,  
Nrusimha bhagwan matha, sri nrusimha pithaa mama.

I am saluting lord Narsimha and let Lord Narasimha be kind to me,  
God Narasimha is my mother and Lord Narasimha is my mother.



24. Nrusimho mama puthrascha narkath thrayatthe yatha,  
Sarva devathmakayaschaayaam nrusimha parikeerthitha.

Lord Narasimha being my son would protect me from hell,  
The soul and bodies of all the gods are singing about Narasimha.

25. Aswamedha sahasrani, vajapeya sathani cha,  
Kasi rameswaradheeni phalanyapi nisamya cha.

Without any doubt it would give the effect of visiting Kasi and Rameswara,  
Or doing one thousand aswamedhas or one hundred Vajapeyas.

26. Yavath phalam samapnothi, thavad apnothi manthratha,  
Shannavathyascha karaneeyavathi trupthirishyathe.

27. Pithrunaam thavathi prathi manthrarajasya jaayatthe,  
Aputhrasya gather nasthi ithi sruthwa yadheeritham

Whatever results that we want to attain, that would be given by this manthra,  
And without doing the ninety six offerings,  
Our manes would get satisfied by this manthra,  
And this is also for people without sons and do not have a way hearing this is  
the way.

28. Thathu Lakshmi Nrusimhasya bhaktheerikathaika gocharam,  
Sarvaani tharka meemsa sasthraani parihaaya vai.

And for those who are devotees of Lakshmi Narasimha,  
All the sciences of Tharka and Meemamsa would be self evident.

29. Nrusimha smaranaloke tharakam bhava tharakam,  
Apara bhava varabhdhou sathatham pathathaam nrunaam.

For those who remember Lord Narasimha by this prayer, it would be a boat, a  
boat to salvation,  
And those who have very great load of karma, reading this always is very  
good.

30. Nrusimha manthra rajoyam navika bhashithe budhai,  
Yama paasena bhaddhanaam pangu vai thishtathaam nrunaam.

This king of chants addressed to Lord Narasimha is seen as the pilot by the  
wise,  
For those who are tied by the rope of Yama, this would definitely be a halt.

31. Nrusimha manthra rajoyam rishaya pari keerthitha,  
Bhava sarpena dhamshtraanaam viveka gatha chethasaam.

This king of chants on Narasimha is being praised by sages,  
For it gives you wisdom to come out of the teeth of the snake of Karma.

32. Nrusimha manthra rajoyam Gaarudo manthrouchyathe,  
Ajnana thamasaam nrunam andhavadh brantha chakshushaam.

The king of manthra of Narasimha is also termed as the Manthra of Garuda,  
And it becomes your eyes to see in the darkness of ignorance.

33. Nrusimha manthra rajoyam prayasam parikeerthitha,  
Thapathrayagni dhagdhaanaam chaaya samsraya abhicchathaam.

It is very difficult to praise the king of manthras addressed to Narasimha,  
For it becomes the giver of shade to those put in the three fires of suffering.

34. Nrusimha manthra rajasya bhaktha manasya panjaram,  
Nrusimho bhaskaroi bhoothwaa prakasayathi mandiram.

The king of manthras addressed to Narasimha is the cage of the mind of  
devotees,  
And Narsimha would become the sun would shine as this chant.

35. Vedantha vana madhyasthaa harini mruga ishyathe,  
Nrusimha neela meghasya sandarsana viseshatha.

It is like the deer in the forest of Vedantha,  
And seeing the blue cloud of Nrusimha is very special.

36. Mayura bhaktha navamaano, nruthyanthi prathi poorvakam,  
Anyathra nirgathaa valaa matharam parilokaya.

The peacock like mind of the devotees would dance seeing it,  
And those who do not have any help from elsewhere, this is the help.

37. Yadha yadhaa hi thushyanthe nrusimasya avalokanaath,  
Sri Nrusimha padabhja maha ranga pravesitha.

Again and again when we see Lord Narasimha,  
The lotus like feet of Narasimha will enter the arena of our mind.

38. Madheeya budhi vanithaa nati nruthyathi sundari,  
Sri Nrusimha padabhja madhu peethwaa madhonmadha.

My wisdom lady who is pretty actress dances,  
After drinking the honey of the feet of Narasimha and becomes intoxicated.

39. Madheweya budhi maalokya moodaa nindhanthi maadhavam,  
Sri Nrusimha padabhja renum vidhi subhakshanam.

Seeing my wisdom, the fooloish people would find faults with Lord Vishnu,  
Not realizing that it is but a tiny dust of the lotus like fedet of Lord Narasimha.

40. Madheeya chinthaa hamsoyam manovasyam na yaathi may,  
Sri Nrusimha pithaa mahyam, mathaa cha nara kesari.

The swan of my thoughts control my mind completely,  
For my father is Lord Narasimha and my mother is Lord Narasimha.

41. Varthathe thavubhou nithyam rouvaham pariyaami vai,  
Sathyam sathyam puna sathyam Nrusimha saranam mama.

I spent daily all my time suffering due worries and anger,  
It is the the truth, the truth that Lord Narasimha is my only protection.

42. Ahobhagyam ahobhagyam naarasimho gathir mama,  
Sri Nrusimha padabhja vandhavam may hrudaye sadaa.

What a luck, what a luck it is that Lord Narasimha is my only goal,  
For my heart is always bent upon saluting the lotus feet of Narasimha.

43. Varthathaam varthathaam nithyam druda bhakthim prayacha may,  
Nrusimha thushto bhakthoyam, bhukthim mukthim prayachathi.

I try to try to have daily staunch devotion towards him,  
For when Narasimha is pleased with his devotees,  
He gives them good life in this world as well as salvation.

44. Nrusimha hrudayam yasthu paden nithyam samahitha,  
Nrusimhathwam samapnothi, nrusimha sampraseedathi

If this heart of Narasimha is daily read with great devotion,  
You would merge in to Narasimha and would make Narasimha pleased with  
you.

45. Trisandhyam ya paden nithyam manda vare viseshatha,  
Rajadware sabha sthane, sarvathra vijayee bhaveth.

If this is read at dawn, noon and dusk, specially on Saturdays,  
You would get victory at the gate of palace, in the pulpit of the hall and in all  
places.

46. Yam yam chinthayatrhe kamam tham tham prapnothi nischitham,  
Iha loke shubhaan kamaan prathra cha paraam gathim.

Whatever, whatever desires you think, you would definitely realize them,  
In this world of all good desires and in the end great salvation.

Ithi Bhavishyothara purane, prahladha khaditham, sri Lakshmi Nrusimha  
Hrudaya Stotram sampooranam.

Thus comes to an end the chant of the head of Lakshmi Nrusimha which was  
told by Prahladha and occurs in Bhavishyothara Purana.

# Lakshmi Nrsimha Karavalamba Stotra

---

By Adi Shankara

Translated by P. R. Ramachander

Srimat payonidhi nikethana chakra pane,  
Bhogeendra Bhoga mani rajitha punya moorthe,  
Yogeesa saswatha saranya Bhabdhi potha,  
Lakshmi Nrsimha Mama Dehi Karavalambam. 1

Oh Great God Lakshmi Nrsimha,  
Who lives in the ocean of milk,  
Who holds the holy wheel as weapon,  
Who wears the gems of the head,  
Of Adhi Sesha as ornaments,  
Who has the form of good and holy deeds,  
Who is the permanent protection of sages,  
And who is the boat which helps us cross,  
This ocean of misery called life,  
Please give me the protection of your hands.

Brahmendra, Rudra Arka kireeta koti,  
Sangattithangri kamala mala kanthi kantha,  
Lakshmi lasath kucha saroruha raja hamsa,  
Lakshmi Nrsimha Mama Dehi Karavalambam. 2

Oh Great God Lakshmi Nrsimha,  
Whose feet is touched by the crowns,  
Of Brahma, Indra, Shiva and Sun,  
Whose shining feet adds to his effulgence,  
And who is the royal swan playing,  
Near the chest of Goddess Lakshmi,  
Please give me the protection of your hands.

Samsara gora gahane charathe murare,  
Marogra bheekara Mruga pravardhithasya,  
Aarthasya mathsara nidha chain peedithasya,  
Lakshmi Nrsimha Mama Dehi Karavalambam. 3

Oh Great God Lakshmi Nrsimha,  
Oh Lord who killed the Asura called Mura,  
I have been traveling in the dark forests of day to day life,  
Where I have been terrified by the lion called desire,  
And scorched by the heat called competition, and so,  
Please give me the protection of your hands.

Samsara koopam adhi ghora Magadha moolam,  
Samprapya dukha satha sarpa samakulasya,  
Dheenasya Deva krupana padamagadasya,  
Lakshmi Nrsimha Mama Dehi Karavalambam. 4

Oh Great God Lakshmi Nrsimha,  
I have reached the very dangerous and deep,  
Bottom of the well of day to day life,  
And also being troubled by hundreds,  
Of miseries which are like serpents,  
And am really miserable and have,  
Reached the state of wretchedness and so,  
Please give me the protection of your hands.

Samsara Sagara vishala karala kala,  
Nakra graham grasana nigraha vigrahasya,  
Vyagrasya raga rasanormini peedithasya,  
Lakshmi Nrsimha Mama Dehi Karavalambam. 5

Oh Great God Lakshmi Nrsimha,  
I have reached this wide unfathomable ocean of day to day life,  
And I have been caught by black deadly,  
Crocodiles called time which are killing me  
And I am also afflicted by waves of passion,  
And attachments to pleasures like taste and so,  
Please give me the protection of your hands.

Samasra Vrukshamagha bheeja manantha karma,  
Sakha satham karana pathramananga pushpam,  
Aroohasya dukha phalitham pathatho dayalo,  
Lakshmi Nrsimha Mama Dehi Karavalambam. 6

Oh Great God Lakshmi Nrsimha,  
I have climbed the tree of worldly life,  
Which grew from the seed of great sin,  
Which has hundreds of branches of past karmas,  
Which has leaves which are parts of my body,  
Which has flowers which are the result of Venus,  
And which has fruits called sorrow,  
But I am falling down from it fast and so,  
Please give me the protection of your hands.

Samsara sarpa Ghana vakthra bhyogra theevra,  
Damshttra karala visha daghdha vinashta murthe,  
Naagari vahana sudhabhdhi nivasa soure,  
Lakshmi Nrsimha Mama Dehi Karavalambam. 7

Oh Great God Lakshmi Nrsimha,  
Oh, Lord who rides on the enemy of snakes,  
Oh, Lord who lives in the ocean of nectar,  
The serpent of family life has opened,  
Its fearful mouth with very dangerous,  
Fangs filled with terrible venom,  
Which has destroyed me and so,  
Please give me the protection of your hands.

Samsara dava dahanathura Bheekaroru,  
Jwala valee birathi dhighdha nooruhasya,  
Thwat pada padma sarasi saranagathasya,  
Lakshmi Nrsimha Mama Dehi Karavalambam. 8

Oh Great God Lakshmi Nrsimha,  
I have been scarred badly by the fire of daily life,  
And even every single hair of my body,  
Has been singed by its fearful flames,  
And I have taken refuge in the lake of your lotus feet, and so,  
Please give me the protection of your hands.

Samsara Jala pathithasya Jagan nivasa,  
Sarvendriyarth badisarth jashopamasya,  
Proth Ganditha prachoor thaluka masthakasya,  
Lakshmi Nrsimha Mama Dehi Karavalambam. 9

Oh Great God Lakshmi Nrsimha,  
I have been caught in this net of daily life,  
And all my organs are caught in that web,  
And the five senses which is the hook,  
Tears apart my head from me, and so,  
Please give me the protection of your hands.

Samsara bheekara kareeendra karabhigatha,  
Nishpishta marmma vapusha sakalarthi nasa,  
Prana prayana bhava bhhethi samakulasya,  
Lakshmi Nrsimha Mama Dehi Karavalambam. 10

Oh Great God Lakshmi Nrsimha,  
I have been struck by the fearful king of elephants,  
Which is the worldly illusion, and my vital parts,  
Have been completely crushed, and I suffer,  
From thoughts of life and death, and so,  
Please give me the protection of your hands.

Andhasya me viveka maha danasya,  
Chorai prabho bhalibhi rindriya nama deyai,  
Mohanda koopa kuhare vinipathathasya,  
Lakshmi Nrsimha Mama Dehi Karavalambam. 11

Oh Great God Lakshmi Nrsimha,  
I have become blind because, the sense of discrimination,  
Has been stolen from me by the thieves of 'senses',  
And I who am blind, have fallen in to the deep well of passion, and so,  
Please give me the protection of your hands.

Baddhvaa gale yamabhataa bahutarjayantah,  
Karshhanti yatra bhavapaashashatairyutam maam.  
Ekaakinam paravasham chakitam dayaalo  
Lakshmi Nrsimha Mama Dehi Karavalambam. 12

Oh Great God Lakshmi Nrsimha,  
I have been tied by the soldiers of the God of death,  
By numerous ropes of worldly attachments,  
And they are dragging me along by the noose around the neck,  
And I am alone, tired and afraid, and so Oh merciful one,  
Please give me the protection of your hands.

Lakshmi pathe Kamala nabha suresa vishno,  
Vaikunta Krishna Madhu soodhana pushkarksha,  
Brahmanya kesava janardhana vasudeva,  
Devesa dehi krupanasya karavalambam. 13

Oh king of devas,  
Who is the Lord of Lakshmi, who has a lotus on his belly,  
Who is Vishnu, the lord of all heavenly beings, who is Vaikunta,  
Who is Krishna, who is the slayer of Madhu,  
Who is one with lotus eyes, Who is the knower of Brahman,  
Who is Kesava, Janardhana, Vasudeva,  
Please give me the protection of your hands.

Ekena chakramaparena karena shamkha-  
Manyena sindhutanyaaamavalambya tishhthan,  
Vaame karena varadaabhayapadmachihnam,  
Lakshmi Nrsimha Mama Dehi Karavalambam. 14

Oh Great God Lakshmi Nrsimha,  
Who holds Sudarshana, the holy wheel in one hand,  
Who holds the conch in the other hand,  
Who embraces the daughter of ocean by one hand,



And the fourth hand signifies protection and boons, and so,  
Please give me the protection of your hands.

Samsaara saagara nimajjana muhyamaanam  
diinam vilokaya vibho karunaanidhe maam,  
prahlaada kheda parihaara paraavataara  
Lakshmi Nrsimha Mama Dehi Karavalambam. 15

Oh Great God Lakshmi Nrsimha,  
I am drowned in the ocean of day to day life,  
Please protect this poor one, oh, Lord, Oh treasure of compassion,  
Just as you took a form to remove the sorrows of Prahlada and so,  
Please give me the protection of your hands.

Prahlada naarada paraashara pundariika-  
vyaasaadi bhaagavata pungavah rinnivaasa,  
Bhaktaanurakta paripaalana paarijaata,  
Lakshmi Nrsimha Mama Dehi Karavalambam. 16

Oh Great God Lakshmi Nrsimha,  
Who dwells in the hearts of great sages like Prahlada,  
Narada, Parashara, Pundarika and Vyasa,  
Who loves his devotees and is the wish giving tree,  
That protects them, and so,  
Please give me the protection of your hands.

Lakshminrisimha charana abja madhuvratena  
Stotram kritam shubhakaram bhuvi shankarena,  
Ye tatpathanti manujaa haribhakti yuktaa-  
Ste yaanti tatpada saroja makhandaruupam. 17

This prayer which blesses earth with good things,  
Is composed by Sankara who is a bee,  
Drinking deeply the honey from the lotus feet of Lakshmi Nrsimha,  
And those humans who are blessed with devotion to Hari,  
Will attain the lotus feet of the Brahman.

Sri Lakshmi Nrsimha Padarpanamasthu  
Dedicated to the feet of Lord Lakshmi Nrsimha.

[There are two more versions of this great stotra. In the one printed by Giri Traders, Madras, Stanzas 14 and 15 do not appear. In the compilation by R.S.Vadhyar and sons Palakkad, the stanza 11 is followed by stanza 13 and is followed by the following stanza as 13th stanza:-

Yan mayorjitha vapu prachura pravaha,  
Magnathra mathra nivahoru karavalambham,  
Lakshhminrisimha charana abja madhuvratena  
Stotram kritam shubhakaram bhuvi shankarena. 13

This prayer which provides helping hand to those in need,  
Is composed by Sankara who is a bee,  
Drinking deeply the honey from the lotus feet of Lakshmi Nrsimha,  
And removes the veil of illusion and the tides of births.]

# Loka Rakshanam

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[Protection of the World]

Translated by P. R. Ramachander

[This is a prayer in Malayalam addressed to Lord Vishnu, seeking a boon to protect the entire world.]

Pavana manasa poygayil Vazhunna,  
Jeevanaam hamsathe Vettayaadan,  
Ookkode chadi varunnoru moorkharaam,  
Kootare yodippathinnai. 1

Ulkombil Bhakthiyodeppozhum paduga,  
Chilkombam Sri Hari than namangal,  
Sathyamam pon kodi cheendhi kalayuvaan,  
Sakthrayi theerillavar madichal. 2

To drive away those idiotic people,  
Who vigorously jump and approach,  
To hunt the swan of the soul,  
Which lives in the holy lake of the mind,  
Always sing inside with devotion,  
The name of Hari, which is our only stay.  
Even if they exert themselves hard,  
They would not be able to tear the golden flag of truth,

Punyamerum vanam thannil virajippu,  
Kannanam nama nrusimha veeran,  
Aaa hari garjanam kelkkunna mathrayil,  
Gora paapangalaam van gajangal. 3

Doorathilodi marayunna thal kshanam,  
Bharicha bheethyil aathuraray,  
Uchathile varum sasradham namangal,  
Ucharicheeduvuvin Bhakthanmare. 4

Shining in the forest of pure truth,  
Is Lord Krishna who is the valorous man lion,  
As soon as you hear the roar of the name of Hari,  
The great elephants of greatest sins,  
Would instantly run away and vanish immediately,  
Becoming sick due to the great fear that one has,  
And so oh devotees sing loudly and with devotion,  
The great names of Lord Narayana.

Yethu roopathilum yethilum minnunna,  
Sathya swaroopiyaam thamburaane,  
Manava manasam souhardha soundharya,  
Dhamamyi theerkkane viswa bhandho. 5

Oh Lord who is the form of eternal truth,  
Who in all his forms, who always shines in everything,  
Oh friend of the universe, please make the man's mind,  
Your pretty home of cherished understanding.

Bharatha mathavin sampoorana rakshakkay,  
Narada mukhyaraam bhakthar othum,  
Than sakhanam naranaothum Bhadariyil,  
Van Thapas aacharichudum vibho. 6

For complete protection of the mother India,  
Along with great devotees like Narada,  
And along with all men who are your friends,  
Oh Lord you are doing great penance in Bhadrinath.

Maruthadheeswara, nin krupa varshathaal,  
Parine kaakane Narayana,  
Lokathil yengume Ma]ngala Poomari,  
Lokaika nayaka Thookidename.

Oh Lord of the wind God, using your rain of mercy,  
Please protect this entire world, Oh Narayana.  
Oh Lord of the entire world, all over the world,  
Make the rain of flower of all that is good come.

Krishna Hare Jaya, Krishna Hare Jaya,  
Krishna Hare Jaya, Krishna Hare Jaya.

# Madhava Sthuti

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[Prayer to Madhava]

By Kadathanattu K. Padmanabha Variar

Translated by P. R. Ramachander

[I found this very meaningful and musical prayer in a book named Sri Guruvayurappan Stotra Mala published by Devi Book Stall, Kodungallore.]

1. Sarnga Dharinam Pankajekshanam,  
Pankhajanam pangu soshamam  
Sankara priyam Mangala pratham,  
Yadhu kulothamam, Madhavam Bhaje

I sing about Madhava, who is the a great member of Yadhu clan,  
Who holds the conch called Saranga, who has eyes like lotus flower,  
Who has a lotus like mouth, who takes care of the handicapped,  
Who is dear to Lord Shiva and grants auspicious things.

2. Pakshi vahanam triksharatham,  
Thothra dharinam, Partha saradhim,  
Sathru nasanam, sathwatham harim,  
Yadhu kulothamam, Madhavam Bhaje

I sing about Madhava, who is the a great member of Yadhu clan,  
Who rides on a bird, who is the soul of three lettered "om",  
Who holds a stick to drive cattle, who was the charioteer of Arjuna,  
Who destroys his enemies and is Lord Vishnu in sathva form.

3. Jaladhasannibham, jalaja locanam,  
Bala sahodharam, balavatham varam,  
Khala nikrunthanam, kalimalapaham,  
Yadhu kulothamam, Madhavam Bhaje

I sing about Madhava, who is the a great member of Yadhu clan,  
Who resembles the sea, who has lotus like eyes,  
Who is brother of Balarama, Who is greatest among the strong,  
Who is a mischievous destroyer and one who removes ills of Kali age.

4. Bhanu sannibham, Sri nikethanam,  
Muni nishevitham, dhenukanthakam,  
Manuja vigraham, dhanuja vairinam,  
Yadhu kulothamam, Madhavam Bhaje

I sing about Madhava, who is the a great member of Yadhu clan,  
Who shines like the Sun, Who is the place of stay of Lakshmi,  
Who is worshipped by sages, who is the Lord of cows,  
Who has the form of a man and an enemy of asuras.

5. Kama komalam vamalochanam,  
Bhoomipalakam, bhouma soshanam,  
Ramasodharam, shyamalakruthim,  
Yadhu kulothamam, Madhavam Bhaje

I sing about Madhava, who is the a great member of Yadhu clan,  
Who is as pretty as love God who has pretty eyes,  
Who takes care of the earth, who thins down the earth,  
Who is brother of Balarama and who is black in colour.

6. Bhuvana nayakam, Devaki sutham,  
Yavana soshanam, Bhava bhayapaham,  
Sarva poojitham, sarvathomukham,  
Yadhu kulothamam, Madhavam Bhaje

I sing about Madhava, who is the a great member of Yadhu clan,  
Who is the Lord of the earth, who is son of Devaki,  
Who weakened Greek people, Who removes fear of birth and death,  
Who is worshipped by all, who has faces in all directions.

7. Venu vadhinam, manavathmakam,  
Prana dhayinam, kouna panthakam,  
Bana dharinam, Bana vairinam,  
Yadhu kulothamam, Madhavam Bhaje

I sing about Madhava, who is the a great member of Yadhu clan,  
Who sings the flute, who has the soul of a lad,  
Who gives life, Who kills goblins,  
Who holds a bow and who is the enemy of Bana.

8. Vathsa soshanam, Vathsa poshanam,  
Kamsa vairinam, hamsa roopinam,  
Bheeshma mokshadham, kanmashapaham,  
Yadhu kulothamam, Madhavam Bhaje

I sing about Madhava, who is the a great member of Yadhu clan,  
Who makes the calves tired by making them play, who looks after the calves,  
Who is the enemy of Kamsa, who has the form of a swan,  
Who gave salvation to Bheeshma, who removes all drawbacks.

# Madhurashtakam

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By Vallabhacharya

Translated by P. R. Ramachander

[Mahaprabhu Srimad Vallabhacharya (1479-1531) is one of the greatest sage - philosophers of India, who belonged to a Telugu family, was one of the foremost followers of Bhakthi Marga and established his philosophy of Pushti Marga in North India during the 16th century. His Bhakthi was much more than devotion. It was becoming mad in the thought of God. According to him, the devotee does not see anything except his Lord everywhere.

Madhurashtakam written by him sees sweetness in his lord inch by inch. This translation in to verse has taken the liberty of adding the name of the Lord, here and there, so that the meaning is very clear and the translation becomes a verse.]

Adharam Madhura, Vadanam Madhura,  
Nayanam Madhura, Hasitham Madhura,  
Hrudhayam Madhura, Gamanam Madhura,  
Madhuradhipathi Akhilam Madhura.

Sweet are thine lips, Krishna,  
So are thine sweet cherubic face,  
Sweet are thine jet black eyes, Krishna  
So is thine soulful laugh,  
Sweet is thine loving heart, Krishna  
So is thine beautiful gait,  
Hey king of all sweetness in this world,  
Everything about Thee is sweet.

Vachanam Madhura, Charitham Madhura,  
Vasanam Madhura, Valitham Madhura,  
Chalitham Madhura, Bramitham Madhura,  
Madhurathipathi Akhilam Madhura.

Sweet are thine sweetest words, Krishna,  
So is thine divine story.  
Sweet is the place of your stay, Krishna,  
So is thine greatness,  
Sweet are thine movements, Krishna,  
So is thine confusion.  
Hey king of all sweetness in this world,  
Everything about Thee is sweet.

Venur Madhura, Renur Madhura,  
Panir Madhura, Padhou Madhura,  
Nrithyam Madhuram, Sakhyam MadhuraM,  
Madurathipather Akhilam Maduram

Sweet is thine flute, Krishna,  
So is thine foot-dust,  
Sweet are thine hands Krishna,  
So are thine feet.  
Sweet is thine dance Krishna,  
So is thine friendship.  
Hey king of all sweetness in this world,  
Everything about Thee is sweet

Geetham Madhuram, Peetham Madhuram,  
Bhuktham Madhuram, Suptham Madhuram,  
Roopam Madhuram, Thilakam Madhuram  
Madhurathipather akhilam Madhuram.

Sweet is thine song, Krishna,  
So is what you drink,  
Sweet is what you eat, Krishna,  
So is your sleep,  
Sweet are thine looks, Krishna,  
So is thine Thilaka,  
Hey king of all sweetness in this world,  
Everything about Thee is sweet.

Karanam Madhram, Tharanam Madhuram,  
Haranam Madhuram, Ramanam Madhuram,  
Vamitham Madhuram, Samitham Maduram,  
Madhurathipather akhilam Madhuram.

Sweet are thine deeds, Krishna,  
So is thine path of salvation,  
Sweet is thine theft, Krishna,  
So is thine play of love,  
Sweet are thine oblations, Krishna,  
So is thine tranquility,  
Hey king of all sweetness in this world,  
Everything about Thee is sweet

Gunja Madhura, Mala Madhura,  
Yamuna Madhura, Veechi Madhura,  
Salilam Madhuram, Kamalam Madhuram,  
Madhurathipather akhilam Madhuram.



Sweet is thine necklace of berries, Krishnam  
So is thine garland,  
Sweet is thine river Yamuna, Krishna,  
So are the ripples in the river,  
Sweet is thine water, Krishna,  
So is the lotus in the water,  
Hey king of all sweetness in this world,  
Everything about Thee is sweet

Gopi Madhura, Leela Madhura,  
Yuktham Madhuram, Muktham Madhuram,  
Drishtam Madhuram, Sishtam Madhram,  
Madhurathipather akhila Madhuram

Sweet are thine Gopis, Krishna,  
So is thine playful sport,  
Sweet are thine right thoughts, Krishna,  
So is thine salvation,  
Sweet is what you see, Krishna,  
So is what is left out,  
Hey king of all sweetness in this world,  
Everything about Thee is sweet

Gopa Madhura, Gavo Madhura,  
Yashtir Madhura, Srushtir Madhura,  
Dhalitham Madhram, Phalitham Madhuram,  
Madhurathipather akhila Madhuram.

Sweet are thine Gopas, Krishna,  
So are thine cows,  
Sweet is thine staff, Krishna,  
So is thine creation,  
Sweet is what you trample, Krishna,  
So are thine jokes,  
Hey king of all sweetness in this world,  
Everything about Thee is sweet.

# Mangala Geetham

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By Sri Jayadeva

Translated by P. R. Ramachander

[This is a short prayer written by Jayadeva, the author of Gita Govindam. It is very musical and meaningful.]

Sritha kamala kucha mandala drutha kundala ye,  
Kalitha lalitha vana mala, jaya jaya deva hare. 1

Victory to you, victory to you, Oh Hari,  
Who depends on Lakshmi Devi,  
Who wears ear globes and very pretty forest garland,

Dina mani mandala mandana bhava gandana ye,  
Muni jana manasa hamsa, jaya jaya deva hare. 2

Victory to you, victory to you, Oh Hari,  
Who gives light to the solar system,  
Who cuts off births and is the swan of the minds of sages.

Kaliya visha dhara ganjana, jana ranchane ye,  
Yadu kula nalini dinesa, jaya jaya deva hare. 3

Victory to you, victory to you, Oh Hari,  
Who put an end to the poison of Kaliya,  
Who entertains people and who is the sun to the lotus of Yadu clan.

Madhu mura nara kavi nasana garudasana ye,  
Suru kula kela nidhana, jaya jaya deva hare. 4

Victory to you, victory to you, Oh Hari,  
Who killed Madhu, Mura and Narakasura,  
Who sits on Garuda and who supports the play among devas.

Amala kamala dala lochana, Bhava mochana ye,  
Tribhuvana bhava nidhana, jaya jaya deva hare. 5

Victory to you, victory to you, Oh Hari,  
Who has pretty eyes like the petals of lotus,  
Who saves us from birth and who is the support for all the three worlds.

Janaka krutha sutha bhooshana, jita dhooshana ye,  
Samara samitha dasa kanta, jaya jaya deva hare. 6

Victory to you, victory to you, Oh Hari,  
Who is the ornament for the daughter of Janaka,  
Who defeats those who abuse and who killed Ravana in war.

Abhinava jala dhara Sundara, drutha mandhara ye,  
Sri mukha chandra chakora, jaya jaya deva hare. 7

Victory to you, victory to you, Oh Hari,  
Who is as pretty as rain bearing cloud,  
Who lifted the mandhara mountain,  
And who drinks the prettiness of the face of Lakshmi,  
Like the Chakora bird drinks the rays of moon.

Thava charane pranatha vayamithi bhavaya ye,  
Kuru kusalampranatheshu, jaya jaya deva hare. 8

Victory to you, victory to you, Oh Hari,  
We salute both your feet,  
Please shower mercy on us,  
And please look after our welfare.

Sri jaya deva kaverudhithamidham, kuruthe mudham,  
Mangalamanchala geetham, jaya jaya deva hare. 9

Victory to you, victory to you, Oh Hari,  
This prayer composed by the poet Jaya Deva,  
Gives joy to the devotees of the Lord,  
And is a sweet prayer, beseeching for good.

# Mangalya Sthavam

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[Prayer for Good Happenings]

By Sage Pulasthya

Translated by P. R. Ramachander

[Mangalya Sthavam is a great prayer addressed to several avatharas of Lord Vishnu occurring in the Forty Third Chapter of the Vishnu Dharmotharam Ithihasam. It is a conversation between Sage Pulasthya and his disciple sage Dhaulabhya. On being asked about the most suitable prayer to drive away bad dreams and for being able to complete all jobs in a proper fashion by Dhaulabhya, Pulasthya tells him that only a prayer to Lord Vishnu would help him achieve that and he also teaches the prayer to him. This prayer has been very popular with great Vaishnavite Acharyas like Vedanta Desigar and Parasara Bhattar. This is also recited by devotees before starting any important work. What follows is a simple translation.]

Sage Dhaulabhya asks:

Karyarambeshu sarveshu, duswapneshu cha sathama,  
Amangalyeshu drushteshu ya japthavyam thaduchatham. 1

Which is the most proper to be chanted,  
During the beginning of any job,  
Or when we are flustered by bad dreams,  
Or when we see bad things happening?

Yenarambascha siddhyanthi duswapnoscha upasanthaye,  
Amangalanam drushtanam pariharscha jayathe. 2

How do we make Jobs begun to end well,  
Bad effects not happening because of bad dreams,  
And bad effects seen are properly compensated?

Sage Pulasthya replies:

Janardhanam bhoothapathim jagatgurum  
Smaran manushya sathatham Maha mune,  
Drushantanyeshanyapahanthi sadhayahi,  
Asesha karyani cha yanyabheethsathi. 3

Oh great sage, I will show you the way,  
To drive away bad events and get good results,  
And this is simply done by the man remembering,  
The Supreme Being, lord of all beings and teacher of all.

Srunushwa chanyath gathadho maam akhilam,  
Vadami yathe dwija varya Mangalam,  
Sarvatha siddhi pradathadhi yat sada,  
Nihanthyasesahani cha pathakani. 4

Oh twice born who is great, I will,  
Make you hear that which leads,  
To good events, ensure al round success,  
And destroy all bad events completely.

Prathishtitham yathra jagat characharam,  
Jagathrye yo jagathascha hethu,  
Jagascha pathyanthi cha yasya sarvada,  
Mamasthu mangalya vivrudhaye Hari. 5

One who rooted in the mobile and immobile beings of the world,  
One who in the three worlds, being the cause of the three worlds,  
One who is the destroyer at deluge and protector till then,  
Is Hari, who will help me in increasing auspiciousness.

Vyomambu vayvagni maho swaroopai,  
Vistharavan yo anutharo anu bhavath,  
Asthoola sookshma sathatham pareshwaro,  
Mamasthu mangalya vivrudhaye hari. 6

One who is the unified form of water, air, fire, earth and ether,  
One who is larger than largest and smaller than smallest,  
And the supreme God who is always big and small,  
Is Hari, who will help me in increasing auspiciousness.

Yasmath parasmath purushad ananthath,  
Anadhi madhyadadhikam na kinchith,  
Sahethuhethu Parameshwaraeshwaro,  
Mamasthu mangalya vivrudhaye hari. 7

One who is beyond Purusha and limitless  
One who does not origin, middle and end,  
And being the cause of causes and Supreme god of gods,  
Is Hari, who will help me in increasing auspiciousness.

Hiranya garbhachyutha Rudra roopi,  
Srujatyesham paripathi hanthi,  
Gunagraneeryo bhagwan cha sarvadha,  
Mamasthu mangalya vivrudhaye hari. 8

One who is having forms of Vishnu, Brahma and Rudra,  
One who is the creator, administrator and destructor of all beings,  
And one who is always the God who is the most auspicious,  
Is Hari, who will help me in increasing auspiciousness.

Para Suraanaam, paramo asuranaam,  
Paro yateenam, paramo muneenam,  
Para samasthasya, cha yassa sarvadha,  
Mamasthu mangalya vivrudhaye hari. 9

One who is the greatest among devas and asuras,  
One who is the greatest among Sanyasis and sages,  
And one being considered greatest among everything, by all of them,  
Is Hari, who will help me in increasing auspiciousness.

Dhyatho muneenaam apakalmashair yo,  
Dadathi mukthim parameshwaraeshwara,  
Manobhiraama purusha sa sarvada,  
Mamasthu mangalya vivrudhaye hari. 10

The one who grants salvation to Sages,  
Who are not having any stains, one who is the supreme god of gods,  
And one who is always the purusha who is the stealer of the minds,  
Is Hari, who will help me in increasing auspiciousness.

Surendra vaivasvatha vithapambhupa,  
Swaroopaa roopi paripathi yo jagat,  
Sa shuddhashudha parameshwaraeshwara,  
Mamasthu mangalya vivrudhaye hari. 11

One who takes the form of Indra, Vaivaswatha Manu  
And Kubhera, and who looks after the world,  
And one who is sacredness of the sacred, and one who is supreme god of  
gods,  
Is Hari, who will help me in increasing auspiciousness.

Yannama samkeerthantho vimuchyathe,  
Hi aneka janmarjitha papa sanchayath,  
Papendhan agni sa sadaiva nirmalo,  
Mamasthu mangalya vivrudhaye hari. 12

One by singing whose names all beings,  
Are liberated from the collective sins of several births,  
Like the fire consumes the firewood and cleans it,  
Is Hari, who will help me in increasing auspiciousness.

Yenodhrutheyam daranee rasa thalath,  
Asesha srushti sthithi karanadhikam,  
Bibarthi viswam jagatha sa moolam,  
Mamasthu mangalya vivrudhaye hari. 13

The one who brought back earth from the bottom of the sea,  
The one who creates and looks after this world,  
And the one who destroys it completely,  
Is Hari, who will help me in increasing auspiciousness.

Padeshu Veda, jatareshu characharam,  
Romaswasesha munayo mukhe makha,  
Yasyeshwareshasya sarvada Prabhu,  
Mamasthu mangalya vivrudhaye hari. 14

One who has his feet as Vedas and all beings in his belly,  
One whose hair ends are all the great sages,  
One who has his face as the different fire sacrifices,  
And one who is always the lord of all gods,  
Is Hari, who will help me in increasing auspiciousness.

Samastha yagnangamayam Prabho,  
Yasyangam ishwara samasthuthasya,  
Varaha roopi bhagwan sarvada,  
Mamasthu mangalya vivrudhaye hari. 15

One who is the lord with different parts of his body being parts of yagna,  
One who has all his parts of the body being god themselves,  
And one always took the form of the holy boar,  
Is Hari, who will help me in increasing auspiciousness.

Vikshobhya sarvoddhithoya sambhavam,  
Dadhara dhaathreem jagatascha yo bhuvam,  
Yajneshwaro yagnapuman sa sarvadha,  
Mamasthu mangalya vivrudhaye hari. 16

The one who agitated the great ocean,  
In search of the mother and shook the universe,  
And one who is always the master of Yagnas and himself is yagna,  
Is Hari, who will help me in increasing auspiciousness.

Patala mooleshwara bhogi samhatho,  
Vinyasya padhou prithweem cha bhibratha,  
Yasyopamanam na bhabuva soachyutha,  
Mamasthu mangalya vivrudhaye hari. 17

The one who pushed the hood of Sesha,  
For getting balance to lift the earth from the ocean depths,  
And the one who is Achyutha the matchless god,  
Is Hari, who will help me in increasing auspiciousness.

Sa garagarm yasya cha braumhitham muhu,  
Sanandanadhyai jana loka samshritai,  
Shrutham jayet yukthi parai sa sarvada,  
Mamasthu mangalya vivrudhaye hari. 18

The one who produced loud noises heard,  
By sages like Sanaka in the Jana loka where they live,  
And converted by them as shouts of victory in their wisdom,  
Is Hari, who will help me in increasing auspiciousness.

Yekarna vadyasya maheeyaso maheem,  
Aadhya vegena Khamuthpathishyatha,  
Natham vapur yogi varaissa sarvadha,  
Mamasthu mangalya vivrudhaye hari. 19

The one who rose swiftly out of the waters of deluge,  
Firmly holding the very pretty goddess earth,  
And being always worshipped by great sages,  
Is Hari, who will help me in increasing auspiciousness.

Hatho hiranyaksha mahasura,  
Purana pumsaparamena yena,  
Varaharoopa sa pathi prajapathi,  
Mamasthu mangalya vivrudhaye hari. 20

One who is killer of the great Ogre called Hiranyaksha,  
One who is the ancient divine lord of the universe,  
And the Lord and creator in the form of a boar,  
Is Hari, who will help me in increasing auspiciousness.

Damshttra karala, sura bheethi nasaka,  
Krutham vapor divya nrusimha roopina,  
Trathum jgadyena sa sarvadha prabhu,  
Mamasthu mangalya vivrudhaye hari. 21

One who is endowed with fearsome teeth, the remover of fear of devas,  
One who is the assumer of the great divine form of man and lion,  
And the Lord who is perennial protector of the world,  
Is Hari, who will help me in increasing auspiciousness.



Daithyengra vaksha sthala dhara dharunai,  
Kare ruhairyakrakachanu karibhi,  
Chichedha lokasya bhayani sochyutho,  
Mamasthu mangalya vivrudhaye hari. 22

One who is fearful and who had claws capable of cutting like a saw,  
The chest of the great Asura in a fearful manner,  
And one who is the dispeller of the fears of all beings,  
Is Hari, who will help me in increasing auspiciousness.

Danthantha deeptha dhythinirmalani ya,  
Chakara sarvani dhisam mukhani,  
Ninadha vithrasitha dhanavo hyasou,  
Mamasthu mangalya vivrudhaye hari. 23

One who is the sender of the sparkle of his teeth in all directions,  
Along with his fearsome faces on all sides,  
And the one who scattered all the rakshasas,  
Is Hari, who will help me in increasing auspiciousness.

Yannama sakeerthanatho maha bhayath,  
Vimokshamapnothi na samsayam nara,  
Sa sarvalokarthi haro nrukesari,  
Mamasthu mangalya vivrudhaye hari. 24

One who is the destroyer without doubt of great fears,  
From the minds of those who sing his names,  
And one who is the man lion who is the saviour from dangers of all,  
Is Hari, who will help me in increasing auspiciousness.

Satakarala brhamana nilahatha,  
Sphutanthi yasya ambhudhara samanthatha,  
Sa divya simho sphurithanalekshano,  
Mamasthu mangalya vivrudhaye hari. 25

One with blowing hairs scattering the clouds,  
One with burning eyes equally shedding nectar  
And one who is like the divine lion with burning eyes,  
Is Hari, who will help me in increasing auspiciousness.

Yadheekshna jyothishi rasmi mandalam,  
Praleena meeshanna raraja baswatha,  
Kutha sasangasya sa divya roopa druk,  
Mamasthu mangalya vivrudhaye hari. 26

One whose sight dims the ball of light,  
Created by the rays of the sun and need less,  
To say anything about the cool rays of the moon,  
Is Hari, who will help me in increasing auspiciousness.

.Asesha devesha nareswareswarai,  
Sada sthutham yad charitham mahadbutham,  
Sa sarva lokarthiharo maha hari,  
Mamasthu mangalya vivrudhaye hari. 27

One whose story is sung with awe,  
By the king of devas as well as the lords of men,  
And the great Hari who destroys all their problems,  
Is Hari, who will help me in increasing auspiciousness.

Dravanthi daithya, pranavanthi devath,  
Nasyanthi rakshamsyapyanthi charaya,  
Yad keerthanath so adbutha kesari,  
Mamasthu mangalya vivrudhaye hari. 28

One who makes Asuras run, and devas salute,  
One who destroys asuras and makes one's enemies run away,  
Just by singing the greatness of the wonderful lion,  
Is Hari, who will help me in increasing auspiciousness.

Rik pavitham yo yajusha hi srinath,  
Sama dwani dwastha samastha pathakam,  
Chakre jagat Vamana ssa sarvada,  
Mamasthu mangalya vivrudhaye hari. 29

One who recited the rik Veda and enlivened the world  
One who recited the Yajur Veda and made it bloom,  
One who recited Sama Veda and removed all ills,  
And the Vamana who gave Indra the world for ever,  
Is Hari, who will help me in increasing auspiciousness.

Yad pada vinyasa pavithratham mahee,  
Yayou viyaccha rig yaju sama mudeeranaath,  
Sa vaamano divya sarrera roopa druk,  
Mamasthu mangalya vivrudhaye hari. 30

One who purified this earth by his holy steps,  
One who purified the ether by recitation of the three Vedas,  
And the Vamana who has taken the holy form,  
Is Hari, who will help me in increasing auspiciousness.

Yasmin prayathe asura hhoo brutho adwarath,  
Na nama kheda dava nissa sagara,  
Sa Vamana sarva jagan maya Sada,  
Mamasthu mangalya vivrudhaye hari. 31

One who went to beg for land from the asura king,  
One whose each step made the earth bend,  
And the Vamana who forever fills the whole world,  
Is Hari, who will help me in increasing auspiciousness.

Maha adbuthe daithya pather maha dhware,  
Yasmin pravishte kshubitham mahasurai,  
Sa Vamano antha sthith saptha loka druk,  
Mamasthu mangalya vivrudhaye hari. 32

The one who entered the gate of the asura king creating wonder,  
In the hearts of those assembled and in the heart of the great asura,  
And the Vamana who could hold all the seven worlds with in him,  
Is Hari, who will help me in increasing auspiciousness.

Sangai suranam divi bhuthalai sthidhai,  
Thadha manushair gagane cha khecharai,  
Sthutha kramadhya pracha chara sarvadha,  
Mamasthu mangalya vivrudhaye hari. 33

One who was praised and sung by the groups of Devas,  
By the human beings on the earth,  
And by several celestials in the heaven,  
When he measured earth by his ever growing feet,  
Is Hari, who will help me in increasing auspiciousness.

Kranthva dharithreem gaganam thadha divam,  
Maruthpatherya pradhathou trivrishtapam,  
Sa deva devo bhuvanswareswaro,  
Mamasthu mangalya vivrudhaye hari. 34

One who measured the earth, sky and the heavens,  
One who presented the three worlds to Indra,  
And the one god of gods who is lord of lords of the universe,  
Is Hari, who will help me in increasing auspiciousness.

Anugraham chapi baler anuthamam,  
Chakara yaschendra padopamam kshanath,  
Suramscha yagnamsa bhjuassa sarvadha,  
Mamasthu mangalya vivrudhaye hari. 35

One who blessed Mahabali with a great position,  
Equal to the one held by Indra, in no time,  
And the one who gave the offering of Yagnas to Devas,  
Is Hari, who will help me in increasing auspiciousness.

Rasa thaladhyena pura samahrutha,  
Samastha Veda jala chara roopina,  
Sa kaidabhari madhuhambu sayee,  
Mamasthu mangalya vivrudhaye hari. 36

One who In the ancient times, reached Rasatala,\*  
In search of Vedas which were hidden in the water,  
And was seen by Madhu and Kaidaba as sleeping on water,  
Is Hari, who will help me in increasing auspiciousness.

\* A world below the earth

Nikshatriyam yascha chakara medhineem,  
Anekaso bahuvanam thadha aschinnath,  
Ya karthaveeryasya sa bhargavothamo,  
Mamasthu mangalya vivrudhaye hari. 37

One who made this world rid of Kshatriyas,  
For several generation and cut off the hands,  
Of Karthaveeryarjuna and is the great one of Bhargava clan,  
Is Hari, who will help me in increasing auspiciousness.

Nihathya yo Balinamugra vikramam,  
Nibhadhya sethum jaladhou dasananam,  
Jagana chanyan rajani charanasou,  
Mamasthu mangalya vivrudhaye hari. 38

One who killed the greatly valorous Vali,  
One who built a bridge across the sea,  
And killed Ravana and Many other Asuras,  
Is Hari, who will help me in increasing auspiciousness.

Chikshepa balasa sakatam babanja,  
Yo yamarjunam kamsamarim jagana cha,  
Mamardha chaanura mukkkhan sa sarvadha,  
Mamasthu mangalya vivrudhaye hari. 39

One who with a baby kick pulverized Sakatasura,  
One who broke the yamarjuna trees and killed Kamsa,  
And who killed the wrestler Chanura for ever,  
Is Hari, who will help me in increasing auspiciousness.

Pratha sahasramsu marichi nirmalam,  
Karena bibhrat Bhagawan sudarshanam,  
Koumadhakeem chaapi gadam anantho,  
Mamasthu mangalya vivrudhaye hari. 40

One who holds the holy wheel Sudarshana,  
Which is similar in brightness to thousands of suns,  
And one who holds the holy mace called Koumadhakee,  
Is Hari, who will help me in increasing auspiciousness.

Himendu kundha sphaatikabha nirmalam,  
Mukhanila pooritham eeswareshwara,  
Madhyahna kalapi sa Shankamudhwahan,  
Mamasthu mangalya vivrudhaye hari. 41

One who is as clear as ice, jasmine and crystal,  
One who is the god of gods who fills his breath,  
In his holy conch even during the noon,  
Is Hari, who will help me in increasing auspiciousness.

Thatha aprahne pravikasi pankajam,  
Vaksthalena Sriyam udwahan Hari,  
Visthari padmayatha pathra lochana,  
Mamasthu mangalya vivrudhaye hari. 42

One who holds the fully opened lotus flower in his hand,  
One who carries his consort Lakshmi on his chest,  
And one Who is adorned with eyes as pretty the lotus leaf,  
Is Hari, who will help me in increasing auspiciousness.

Sarveshu Kaaleshu sarva deseshu,  
Aasesha karyeshu thada eswareswara,  
Sarvai swaroopai bhagwan anadhiman,  
Mamasthu mangalya vivrudhaye hari. 43

One who is the god of gods for every one,  
At all times, in all regions of the world,  
And in all types of actions and who is,  
The God with all types of forms and shapes  
And who is without end nor beginning,  
Is Hari, who will help me in increasing auspiciousness.

Phala Sruthi  
[Benefits of Recitation]

Ethad padan dulabhya samastha paapai,  
Vimuchyathe Vishnu paro Manushya,  
Sidhayanthi kaaryaani thadasya sarvan,  
Arthanvapnothi yadechathe than. 44

Oh Daulabhya, these verses would,  
Get rid of all the sins committed,  
Make one attain the land of Vishnu,  
Make one fulfill all the actions undertaken,  
And also bless one with all types of wealth.

Duswapna prashamam upaithi pataya mane,  
Sthothrosmin sravana vidhou sadhodhyathasya,  
Prarambho hrutha mupayathi siddhim isa,  
Paapani kshapayathichasya deva deva. 45

For the one who hears this stotra being read,  
Bad dreams will vanish and all actions,  
Initiated by him would bear fruits  
And all the sins omitted by him,  
Would be pardoned by the God of Gods.

Maangalyam paramapadham sadartha sidhi,  
Nirvignaam adhikaphalam sriyam dadathi,  
Kim loka thadiha paratra chapu pumsam,  
Yad Vishnu pravanadhiyam cha dhalabhya sadhyam. 46

Oh Daulabhya, there is nothing that is  
Beyond the reach of the devotees of Lord Vishnu,  
In this and in the other world and they would be blessed with,  
All that is good, limitless wealth, life with him,  
Permanently in his supreme abode and all that is auspicious.

Devendras thribhuvanamartha pinga,  
Samsidhim thribhuvangam cha Kartha veerya,  
Vaideha paramapadam prasadhya Vishnum,  
Sampraptha sakala phala pradho hi Vishnu. 47

The devendra enjoys all the pleasures of three worlds,  
The Kubhara got all the wealth of the world,  
King Karthaveerya gained control over the three worlds,  
And the king Janaka gained salvation at the feet of Vishnu,  
Through the grace of Vishnu, who alone can grant everything.

Sarvarambeshu Dalabaithad duswapneshu cha Panditha,  
Japedeka mana vishnou thada mangalya darshane. 48

Oh sage Daulabhya, while starting anything or  
When they see bad and evil dreams, the learned,  
Recite this Mangalya sthavam, and when they,  
With one mind meditate on Vishnu, they see him.

Shamam prayanthi dushtani graham peedascha dharuna,  
Karmarambaascha sidhyanthi punyam aapnothi cha uthamam. 49

The inauspiciousness vanishes, and horrible ill effects by planets is set right,  
And when done before the start of an action, the learned gets divine grace.

Harir dadathi bhadrani mangalya sthithi samsthutha,  
Karothe akhila roopaisthuraksham akshatha shakthi bruth. 50

To the one who chants the Mangalya Sthava,  
Lord Vishnu grants wealth of all types,  
Grants him auspicious blessings,  
And in his various myriad forms,  
Takes care of his complete welfare.

# Matsya Stotram

---

[Prayer to the Fish]

Translated by P. R. Ramachander

[Here is a rare prayer praising the Mathsyava Avatara of Lord Vishnu.]

Noonam thwam Bhagawan sakshath harir narayano avyaya,  
Anugrahaya bhoothanam dhathse roopam jalokasam. 1

Hey Lord Vishnu who does not have death,  
You, who is the real Lord Vishnu,  
Even took the form of living being in water,  
For showering your blessings on all beings.

Namasthe purusha sreshta, sthithyuthpathivyayayeswara,  
Bhakthanam na prapannanam mukhyo athma gathir vibho. 2

Salutations to the greatest among males,  
Who is responsible for creation, upkeep and destruction,  
And for us devotees who are seeking your protection,  
You are the only means leading to their salvation.

Sarva leelavtharasthe bhoothanam bhoothi hethava,  
Gnathumichamyadho roopam yadartham bhavatha drutham. 3

Hey god all your incarnations are for the well being of the world,  
And I would like to know, what is the necessity of your real form.

Na they aravindaksha, padhopasarpanam,  
Mrusha bhaveth sarva suhruth priyathmana,  
Yadatharesham pradagathmanam satha,  
Madheedruso yadwapaadhbhutham na. 4

Is it not a fact, lotus eyed Lord,  
Who is the friend and relation of all,  
That total surrender to your feet is never useless,  
For you showed your wonderful form,  
To the great sages as well as humble devotees like us.



# Mohini Rachitha Krishna Stotram

---

Translated by P. R. Ramachander

[The stotra in Sanskrit is available at: [sanskritdocuments.org](http://sanskritdocuments.org). It is supposed to have been written by Mohini. Mohini is the incarnation of Lord Vishnu on two occasions. The first one was to prevent the nectar, which was got from churning the ocean, falling in the hands of Asuras. He also took this incarnation to prevent Basmasura hurting Lord Shiva. No where in the stotra Lord Krishna is mentioned directly. The peculiarity of this stotra is that it is the only one that is known to me which helps a man get married / get married to his beloved.]

Mohinyuvacha:-

Mohini told:-

1. Sarvendryanam pravaram Vishnor amsam cha manasam,  
Thadeva karmaanaam bheejam thad udhbhava namosthutte.

The first among all the sense organs, the part of Lord Vishnu is the mind,  
And my salutations to that which is born out of the seed of its work.

2. Swayam athma hi bhagawan, Jnana roopo Maheswara,  
Namo Brahman jagath sruth thadhubhava namosthutte.

The god is himself the soul and he is the greatest god with the form of wisdom,  
Salutations to Brahman and to the one from whom Brahma who created was born.

3. Sarvajitha, jagath jetha, jeeva jeeva manohara,  
Rathibheeja, rathiswamin, rathipriya namosthutte.

Salutations to him who has won everybody, who has won the universe,  
Who is the pretty soul of all beings, who is the root of pleasure,  
Who is the god of pleasure\* and one who likes pleasure.

\* It could be also "Rathi", the wife of Manmatha,

4. Saswad yoshidhanushtana, yoshid pranathika Priya,  
Yoshi vahanam, yoshasthra yosha dwandwo namosthutte.

I salute the two goddesses and one who is permanently with them,  
And Who is dearer than soul to them, as well as,  
The vehicle of those goddesses and the weapons of those Goddesses.

5. Pathi sadhya kara sesha roopadhara, gunasraya,  
Sugandhi vatha sachiva, Madhu mithra namosthuthu.

Salutations to the one who is considered fit for his riding.  
To the one who assumed the form of Adhishesha,  
Who depends on good qualities, who carries the perfumed air,  
And who is the friend of the sweet one.

6. Saswad yoni kruthadhara, sthree sandarshana vardhana,  
Vidagdhaanaam virahinaam prananthaka namosthuthu.

Salutations to him who is the basis of the creation done, again and again,  
Who increases the chance of meeting ladies and,  
Who is the killer of undigested food and pangs from separation.

7. Akrupa yeshu thenartha, theshaam jnanam vinasanam,  
Anootha roopa bhaktheshu krupa sindho namosthuthu.

If your grace is not there, it would mean destruction of his wisdom,  
So salutations to the ocean of mercy from this careless devotee.

8. Thapasvinam cha thapasaam Vighna, bheejaaya leelaya,  
Mana sakaamam mukthaanam karthu shaktham namosthuthu.

I salute him who is capable of removing passion from the mind,  
And also problems for penance to the sages as a matter of play.

9. Thapa saadhya sthadha aaradhya sadaivam Pancha bhouthika,  
Panchendra krutha adhara Pancha bana namosthuthu.

I salute the God with five arrows, who helps in penance and worship,  
Of all the Gods as well as the five elements and who is the basic of action of  
the five sense organs.

10. Mohinithyeva mukthaathu manasa saa vidhe pura,  
Vira rama namra vakthra bhaboova dhyana thathparaa.

In the places of stay, Those who followed Mohini were liberated,  
When they prayed with bent heads and were interested in meditation

11. Uktham madhyamdhino kanthe stotramethath manoharam,  
Puraa durvaasasa datham mohinyai Gandha madhane.

Repeat during noon, oh dear, this stotra  
which was given by Sage Durvasa to Mohini at the Gandha madhana  
mountain.

12. Stotra methath maha punyam kaami bhakthya yadhaa pateth,  
Abheeshtam labhathe noonam, nishkalanko bhavathe dhruvam.

If this very holy stotra which if read with devotion by the passionate one,  
Without doubt his wish would be fulfilled,  
And he will definitely would become stainless.

13. Cheshtaam na kuruthe kama kadhachith api tham priyam,  
Bhavedh arogi sri yuktha, kama deva sama prabha.  
Vanitham labhathe sadhvim pathim trilokya mohinim.

Without taking any action, sometimes the loved one would become his own,  
And he would be blessed with health and wealth and shine like the God of  
love,  
And also he would get the pious lady who is the mind stealer in the three  
worlds as his wife.

Ithi Sri Mohini krutham Krishna stotram samaptham

Thus ends the prayer to Lord Krishna composed by Mohini.

# Moola Thathwam

---

[Basic Principle]

By Poonthanam

Translated by P. R. Ramachander

[Poonthanam is one of the greatest Bhakthi poets of Kerala. In this poem, which is philosophical, he tries to trace the cause of Sorrow.]

1. Dukhamodukkunna thamburane, Krishna,  
Trukkazhal jnan kumibudunnen,

Oh Lord Krishna, Who removes sorrow,  
I salute your divine feet.

2. Dukham yeduthathinnu, yenthe moolam - Krishna,  
Dukham yeduthathu janmam moolam.

What is basic reason of sorrow - Krishna,  
This birth is the basic reason of this sorrow.

3. Janmameduthathinnu yenthe moolam - Krishna,  
Janmam yeduthathu karmam moolam

What is the basic reason of this birth - Krishna,  
Karma is the basic reason of this birth.

4. Karmam yeduthunnathu innu yenthe moolam - Krishna,  
Karmam yeduthathu Ragam moolam.

What is the basic reason of this Karma - Krishna,  
Attachment is the basic cause of Karma.

5. Ragam yeduthathinnu yenthe moolam - Krishna,  
Ragam yeduthathu maanam moolam.

What is the basic reason for attachment - Krishna,  
Pride is the basic cause of attachment.

6. Manam yeduthathinnu yenthe moolam - Krishna,  
Thanne ninayaiga manam moolam.

What is the basic reason for pride - Krishna,  
Not thinking about self is the basic cause of pride.

7. Thanne ninayayvathinnenthe moolam - Krishna,  
Ajnanmaam avivekam moolam.

What is the basic cause of not thinking about oneself - Krishna,  
It is due to the thoughtlessness causing ignorance.

8. Jnanam undavathinnu yenthu cheivu - Krishna,  
Jnanam undavathu Bhakthi konde

What we should we do to become wise - Krishna,  
Wisdom only comes through devotion.

9. Bhakthiyundavathinnu yenthu cheyvoo - Krishna,  
Bhakthiyundavu virakthi konde.

What we should do to get devotion - Krishna,  
Devotion comes due to detachment.

10. Sakthi poyeeduvaan yenthu cheivu - Krishna,  
Chithathil nalloru shudhi konde.

How do we remove attachment - Krishna,  
It can be achieved only due to purity of mind.

11. Chitha shudhikku jnan yenthu cheyvu - Krishna,  
Nalla vazhikkulla sradha cheivu.

What should I do to get purity of mind - Krishna,  
It can only be got by deep attention to the good path.

12. Sradhayundavathginnu yenthu cheyvu Krishna,  
Punya kadhakale keetu kolvu.

What should we do to get deep attention - Krishna,  
It can be got by hearing divine stories.

13. Salkadha kelpathinnu yenthu cheivu - Krishna,  
Sajjana sangathi cheythu kolvu.

What should I do to hear divine stories - Krishna,  
It can be got by constant contact with holy people.

14. Sajjana sangathikku yenthu cheyvu - Krishna,  
Vama pureswarane seva cheyvu.

What should I do to cultivate holy people - Krishna,  
You do service to the God of Vamapura (Lord Krishna).

15. Vama gehadhipa, Vasudeva, Krishna,  
Balagopalaka palaya maam.

Oh Lord of Vamapura, Oh Vasudeva, Oh Krishna,  
Oh child cowherd, please take care of me.

16. Krishana hare Jaya, Krishna Hare Jaya,  
Krishna Hare Jaya, Krishna Hare Jaya.

Victory to Lord Vishnu and Krishna,  
Victory to Lord Vishnu and Krishna,  
Victory to Lord Vishnu and Krishna,  
Victory to Lord Vishnu and Krishna.

# Muchukunda Sthuthi

---

By King Muchukunda

Translated by P. R. Ramachander

[This prayer by King Muchukunda occurs in the tenth Skanda of Bhagwatha Purana in the Fifty First Chapter (Slokas 46-58). Muchukunda was a King of the solar dynasty being the son of the Great King Mandatha. He was extremely valorous and helped the devas in the war against their enemies. Once he even waged a war against Lord Kubhera and when offered all his Wealth he thankfully refused it. When Lord Subramanya was made the commander of the deva army, the devas requested Muchukunda to take rest and made him enter in to sleep in a cave. They also gave him a boon that whosoever wakes him up would turn in to ashes. Kalayavana (deathly greek) a friend of Jarasandha attacked Lord Krishna. Lord Krishna pretended to retreat and lead Kala Yavana into the cave where king Muchukunda was sleeping. Kalayavana woke him up and was turned in to ash. King Muchukunda recognized the Lord and prayed him and was granted salvation. This is that prayer. The stotra in devanagari script is available at: [prapatti.com](http://prapatti.com).]

1. Vimohithoyam, jana eesa maayaya,  
Thwadheeyaya thwaam na bhajatyanadha druk,  
Sukhaaya dukha prabhavesu sajjathe,  
Gruheshu yoshith purushascha vanchitha.

People get greatly attracted due to illusion  
And getting blinded to the real truth,  
They get attached to their homes,  
Which is a source of misery,  
And search for happiness there and again get deceived.

2. Labdhwaa jano durlabhamathra manusham,  
Kadanchidavyangamayathnatho aneka,  
Padaravindam na bhajathya sanmathi,  
Gruhandha koope pathitho yadhaa pasu.

After getting the very difficult to get, life of a man,  
And with a sound body and mind fit for devotion,  
They do not seem to worship your lotus like feet,  
And fall in the blind dark well of domestic life like an animal

3. Mamaisha kalojitha nishphalo gatho,  
Rajasreeyonnaddha madhasya bhoopathe,  
Marthyathma budhe sutha dhara kosa bhooshu,  
Asajjamanasya durantha chinthaya.

All my allotted life has been simply wasted by me,  
By the royal wealth and the very great pride of being a king,  
And getting worried about my mortal body,  
Which was attached to my wife, my son, treasury and land,  
Leading to unnecessary pessimistic worries.

4. Kalevaresmin ghata kudya sannibhe,  
Niroodamaano nara deva ithyaham,  
Vrutho radhebhaa aswapadathyanee kapai,  
Gaam paryatastha ganayan sudhurmadha.

In the body of mine which is like a mud pot or wall,  
I being proud that I am the God among kings,  
Who was surrounded by chariots, elephant, cavalry and soldiers,  
I went round the world but never thought of you.

5. Pramatha muchai rithi kruthya chinthaya,  
Pravruddha lobham vishayesha lalasam,  
Thwama pramatha sahasabhi padhyase,  
Kshulleli hano ahiraavghu manthaka.

When I loose the intelligence due to the great pride,  
And not take any actions but get entangled with,  
Attractive sensual aspects of the life of the world,  
You come and catch me like a serpent chasing a rat and licking its lips.

6. Puraa radhair hema parishkruthai scharan,  
Matahanga jairvaa nara deva samgnitha,  
Sa yeva kaalena durathyayayena they,  
Kalevaro vit krumi bhasma samgnitha.

Me who in olden times was travelling on a golden chariot,  
Or on a exuberant elephant thinking that I am a king,  
In course of time became an excrement,  
Like a dead body which becomes ash or be eaten by worms.

7. Nirjithya dikchakram abhootha vighraho,  
Varsanastha sama raja vanditha,  
Graheshu maidhunya sukheshu yoshithaam,  
Kreedamruga Purusha eesa neeyathe.



Though conquering places in all directions, with no possible conflict,  
And sitting on the blessed throne, saluted by kings equal to him,  
He gets drowned in the pleasure of the act of love making,  
And becomes like a pet deer to the young ladies there.

8. Karothi karmani thapas sunishtitho,  
Nivrutha bhoga sthadabekshaya dhadhath,  
Punascha bhooyoyamaham swaradithi,  
Pravrudha daksho na sukhaaya kalpathe.

Having done all the duties with a decided austerity,  
And forsaken pleasures compared to them,  
For the sake of getting the post of the king again,  
He though blessed with a life of happiness,  
Wants to get more than that and loses even that.

9. Bhavapavargo bramatho yadha bhaveth,  
Janasya tharhayachyutha sath samagama,  
Sath Sangamo yarhi thadaiva sath gathou,  
Paravarese thwayi jayathe mathi.

When the mind is confused when confronted with death,  
The companionship of good souls reduces his attachment to life,  
And if the same companionship comes his way,  
His mind travels and gets attached to you.

10. manya mamanugraha eesa they krutho,  
Rajyanu bhandhapagamo yadruchaya,  
Ya prarthyathe sadhu bir ekacharyaya,  
Vanam vivekshad biraganda bhoomi pai.

I consider that you have granted me a blessing,  
When without expectation you removed me from kingship,  
For this would be the prayer of all those good kings,  
Who are wise who intend to go to forest and meditate on you.

11. Ya kamaye anyam thava pada sevanaad,  
Akinchana prarthayathamad b varam vibho,  
Aaradhya kashwaam hyapavargadham hare,  
Vruneetha aaryo vara mathma bandhanam.

Who will want to do anything except to perform service and worship to your feet,  
And want to pray for any other thing, my Lord,  
And Oh Hari, which wise man would ask,  
Anything else which will tie and imprison his soul?

12. Thasmad visrujyasisha eesa sarvatho,  
Rajasthama sathva gunanu bandhana,  
Niranjanam nirgunam adhvayam param thwaam,  
Jnaphimathram purusham vrujamyaham.

So forsaking for all time, Oh God,  
The ties of the Sathva, Rajas and thamo gunas,\*  
I seek from you nothing except the to serve you,  
Who is without taint, without properties and without a second one.  
\* Saintly regal and base qualities.

13. Chiramiha vrujinarthastha apyamano anuthapai,  
Avithrusha shada mithro alabdha santhi kadanchith,  
Saranadha samupetha sthava padabhjam parathman,  
Abhaya amrutha asoka pahi maa aapannamisam.

For a long time, suffering the pitiable state of attachment,  
Being tormented by the six enemies of five senses and the mind,  
I could not get at any time, any peace whatsoever,  
But on completely surrendering to your lotus feet, which is devoid of fear,  
sorrow and death,  
Now I have crossed that very dangerous state.

# Mukthaka Mangalam

---

By Manavala Mamuni

Translated by P. R. Ramachander

[This mangalam is normally sung during worship in most of the Vaishnava temples of South India.]

Thaniyan [Poem About Author]

Sri Sailesa dhaya pathram Dhee bhkthyadhi gunarnavam,  
Yatheendra pravanam vandhe ramya jamatharam munim.

To One to who received the mercy of Srisailesa, to One who is the ocean of wisdom, devotion etc,  
To One who was respected by the king of saints,  
And to the sage who is the attractive father in law, my salutations

[This is a poem praising the sage Manavala Mamuni and is supposed to be written by Lord Ranganatha himself on his 60th birthday.]

1. Lakshmi charana laakshanga sakshi Sri Vathsa vakshase,  
Kshemangaraya sarveshaam, Sri Rangesaya mangalam.

Auspiciousness to Lord Ranganatha, who grants comfort to all,  
And who has Srivathsa on his chest, which is evidence of lac paint on the toes of Goddess Lakshmi.

[This is addressed to Sri Ranganatha of Sri Ranganam.]

2. Sriya kaanthaya kalyana nidhaye nidhayerthinaam,  
Sri Venkata nivasaya Sri nivasaya Mangalam,

Mangalam to the abode of Lakshmi, who lives in the Venkata mountain,  
Who is the consort of Lakshmi and the treasure to those who ask.

[This is addressed to Lord Venkidachalapathy of Thirupathi.]

3. Asthu sri sthana kasthuri vasanaa vasithorase,  
Sri Hasthi giri nathaya, devarajaya mangalam.

Mangalam to the king of devas who lives in hasthigiri,  
Who has the perfume of the musk applied by Lakshmi on her chest.

[This mangalam is addressed to Lord Vardaraja of Kanchipuram.]

4. Kamala kucha kasthuri kardhamangitha vakshase,  
Yadavadri nivasaya sampath puthraya mangalam

Mangalam to Sampath kumara, who lives on the Yadavagiri,  
Whose chest is coated with the musk applied on Lakshmi's chest.

[This is addressed to the Sampathkumara - the uthsava idol of Melkote,  
Karnataka.]

5. Srinagarya Mahapuryoo Thamrapurnya uthare thate,  
Sri thinthrini moola dhaamne satakopaaya mangalam

Mangalam to Satakopa who has his original place below a tamarind tree  
In the great city of Srinagara which is in northern shore of Thamraparni.

[Addressed to Sri Satakopa of Azhvar Thirunagari (Srinagara) of Thirunelveli  
district.]

6. Srimathyai vishnudatharya mano nandana hethave,  
Nanda nandana sundaryai Godhaayai nithya mangala

Mangalam for ever to Andal, who is the pretty one of son of Nanda,  
Who is the daughter of Vishnu datha and gave great joy to his mind

[This is addressed to Andal of Srivilliputhur.]

7. Srimad Maha boothapure Sri Kesava Yajjwana,  
Kanthimathyaam prasoothaaya yathirajaya mangalam.

Mangalam to the king of saints Ramanuja who was the son of Kanthimathi,  
Who was the descendent of Sri Kesava of Sri maha bhootha pura

[This is addressed to Saint Ramanuja who hailed from Sriperumbudur also  
called Bhoothapuri.]

8. Mangalasaana parai madacharyapurogamai,  
Sarvaischa poorvairacharyai sathkruthayasthu mangalam

Mangalam to all the acharyas who have done holy deeds,  
And to those who were followers of our Acharya,  
And wrote auspicious poems about temples.

[General poem addressed to all acharyas of Vaishnavism.]

9. Pithre brahmopadeshte may gurave daivathaya cha,  
Prapyaya prapakaayasthu Venkatesya mangalam.

Mangalam to Venkata natha, who is attainment and means of attainment,  
And he was to me father giving me Brahmopadesam, teacher and God.

[Written about Srimad Vedantha Desika by his son Sri Varadarayaa.]

10. Srimathe ramya jamathru muneendraya mahathmane,  
Sriranga vasine bhooyath mangalam nithya mangalam.

Mangalam and daily Mangalam to he who lived in Sriranga,  
Who was the son in law of a great saint and great soul.

[Again addressed to Lord Ranganatha of Sri Rangam.]

# Mukunda Mala

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By Kulasekhara Azhwar

Translated by P. R. Ramachander

[These immortal verses were composed by a prince of the Chera Dynasty called Kulashekara Azhwar (Kula Shekara Perumal in Kerala). He was also called Mudaliyandan Nambi. He was one of the 12 sages of the Bhakthi cult of Vaishnavism called Azhwars. These sages were the minstrels of God who traveled from place to place and sang the praise of Lord Vishnu. The devotion to God expressed in these verses is unparalleled in any world literature.]

Vandhe mukunda maravindha dalayathaksham,  
Kundhendu sankha dasanam Sishu gopa vesham,  
Indradhi deva gana vandhitha pada peetham,  
Vridhavanalaya maham Vasudeva soonum,

Salutations to him who has,  
Long lotus like eyes,  
Teeth as white as moon, jasmine and conch,  
Whose feet is for ever worshipped,  
By Indra\* and other Devas,\*\*  
Who lives in Brindavana,\*\*  
And who is the son of Vasudeva.\*\*\*\*

\* King of Devas.

\*\* Demi Gods in Hindu Heaven.

\*\*\* Place where Sri Krishna grew up, literally forest of ocimum.

\*\*\*\* King of Vrishnis, father of Lord Krishna.

Sri Vallabhethi Varadhethi Dhaya Parethi,  
Bhakthi priyethi Bhavaluntana kovidhethi,  
Nathedhi, Naga sayanethi, Jagannivasa,  
Thyalapinam prathi dinam kuru maam mukunda

Oh my lord who can only give deliverance, please make me capable of  
chanting every day,  
Thy names such as, Lord of all beings, He who can give all boons,  
He who is the store house of mercy, He who loves all his devotees,  
He who can kill all problems of this world, He who is Lord of every thing,  
He who sleeps on the serpent and He who lives every where in this universe.

Jayathu jayathu devo devaki nandhanoyam,  
Jayathu jayathu krishno vrishni vamsa pradheepa,  
Jayathu jayathu megha syamala komalango,  
Jayathu jayathu prithvi bhara naso mukunda.

Victory and victory to the son of Devaki,\*  
Victory and victory to Krishna who belongs to family of Yadhu,\*\*  
Victory and victory to him who is black as a cloud and who has pretty limbs,  
Victory and victory to the Mukunda\*\*\* who lightens the earth.

\* Mother of Lord Krishna.

\*\* The family of Lord Krishna's foster father, Nanda Gopa.

\*\*\* He who gives immortal bliss.

Mukunda, murdhna prani pathya yache,  
Bhavantha mekantha miyantha martham,  
Avismrithi swacharanaravinde,  
Bhave bhave meastha bhavat prasath.

Hey Mukunda, With bowed head I beg of you,  
A small favour alone and in secret,  
Never should I forget your lotus like feet,  
Please, please be kind enough to grant.

Sri Govinda padhombhoja,  
Madhuna Mahadbutham,  
Yath Payino na munchanthi,  
Munchanthi yadhpaia.

The honey from the Lotus like feet of Govinda,\*  
Is truly surprising,  
People who get it never get released,  
And people who do not get always get released  
\* He who is attained by Vedas.

Naham vandhe thave charanayor dwndwamadwandha mahatho.  
Kumbhi pakam guru mapi hare, narakam napanothum,  
Ramya rama mrudhthu thanu latha anandhanena apirama  
Bhave bhave hridaya bhavane bhavayayam bhavantham.

I do not bow before your two great holy feet,  
Oh God, to protect us from Kumbhi paka hell,\*  
Nor do I for playing in the pretty garden,  
Of sensuous tender bodies of bewitching damsels,  
But with a request to keep your memory,  
In the palace of my heart for ever,  
From birth to birth.

\* One of the sections of hell where the sinner is tortured.

Nastha dharmenavasunichaye naiva kamopabhoghe,  
Yadyath bhavyam bhavathu bhagawan poorva karmanuroopam,

Ethath prarthyam mama bahumatham janma janamathoropi,  
Twatpadambhoruha yuga gatha nischala bhakthirasthu.

No interest I have in Dharma,  
Nor in collection of wealth and assets,  
Nor in passion and making love,  
For what has been decided by you,  
Will come to me in the form of karmas of the past,  
But I have one soulful prayer to thee, my Lord,  
In this birth and what follows,  
Let me have rock like faith,  
In thine two holy feet.

Divi va bhuvi va mamastu vaso  
Narake va narakantaka prakamam  
Avadhirita-sarada aravindau  
Charanau the marane api chintayami

Lord, who is the killer of Narakasura.\*  
Let me be in this world,  
Or the ether world or nether world,  
But make me remember even at my death,  
Only your pretty lotus like feet  
\* One of the Rahshsas who is son of Vishnu and Bhoodevi.

Chintayami harim eva santatam  
Manda-hasa-muditananambujam  
Nanda-gopa-tanayam parat param  
Naradadi-muni-vrinda-vanditam

Always I think of Hari,\*  
Whose smile adorns his lotus like face,  
Who is the truth of truths,  
Who is the son of Nanda Gopa,\*\*  
And who is worshipped by sage Narada,\*\*\*  
And crowds of sages like him.  
\* He who removes births and deaths.  
\*\* Foster father of Lord Krishna.  
\*\*\* One of the sages who is the singing minstrel of God.

Kara-charana-saroje kantiman-netra-mine  
Srama-mushi bhuja-vichi-vyakule agadha-marge  
Hari-sarasi vigahyapiya tejo-jalaugham  
Bhava-maru-parichinnah klesam adya tyajami



Exhausted by the difficult path of life so far,  
I will drink the water from the pond of Hari,  
Where his hands and arms are the lotus flowers,  
And his shining eyes are the pretty fish,  
And leave the pains and aches of this earth forever.

Sarasija-nayane sa-sankha-chakre  
Mura-bhidi ma viramasva chitta rantum  
Sukha-taram aparam na jathu jane  
Hari-charana-smarana amrithena tulyam

Oh mind, never stop thinking for ever.  
Of he who has lotus like eyes.  
Of he who has the conch and the holy wheel,  
And of he who has killed the Asura\* called Mura,  
For I do not know any other pleasure as equal or great  
Than the memory of the nectar like feet of Hari.

\* Ogre

Mabhir manda-mano vichintya bahudha yamis chiram yatana  
Naivami prabhavanti papa-ripavah svami nanu sridharah  
Alasyam vyapaniya bhakti-sulabham dhyayasva narayanam  
Lokasya vyanapanodana-karo dasasya kim na kshamah

Oh my foolish idiotic mind,  
Do not fret and think,  
Of the pains that God of death will give.  
How can your foes and sin touch you ever,  
Is not your master the great Lord Sridhraa?\*

Leave out this indifference,  
And pray Lord Narayana,  
Who is easy to approach.  
Will not that master.  
Remove the sorrows of his slaves in a jiffy?

\* He who carries Goddess Lakshmi.

Bhava-jaladhi-gathanam dvandva-vata hatanam  
Suta-duhitru-kalatra-thrana-bhararditanam  
Vishama-vishaya-thoye majjatam aplavanam  
Bhavati saranam eko vishnu-poto naranam.

Travelling in this sea of birth and death,  
Being tossed hither and thither,  
By the cyclone of love and hate,  
Carrying the heavy care,

Of son, daughter and wife,  
And being drowned,  
In this troublesome sea of attachments,  
The only boat to save us is our Lord Vishnu

Bhava-jaladhim agadham dustharam nisthareyam  
Katham aham ithi cheto ma sma gah katharathvam  
Sarasija-drishi deve tharaki bhaktir eka  
Naraka-bhidi nishanna tarayishyaty avasyam

Do not fret and worry,  
As to how you can cross,  
This deep sea of life,  
Which can never be crossed,  
For the single minded devotion,  
To the God who killed the Naraka,  
Will certainly take you across,  
Without fail.

Trishna-toye madana-pavanoddhuta-mohormi-male  
Daravarte tanaya-sahaja-graha-sanghakule cha  
Samsarakhye mahati jaladhau majjatam nas tri-dhaman  
Padambhoje vara-da bhavato bhakti-navam prayaccha.

Drowning I am in this sea,  
Of birth, death and life,  
Because Of the wind of passion,  
Started by the God of love,  
And because of the burden of attachment,  
To the son I love,  
To the wealth that I earned and keep,  
To the wife for whom I yearn,  
And so giver of blessings,  
Please be kind to give me a place,  
In the boat of devotion,  
To thine lotus like feet and save.

Prithvi-renur anuh payamsi kanikah phalguh sphulingo laghus  
Tejo nihsvasanam marut tanu-taram randhram su-sukshmam nabhah  
Kshudra rudra-pitamaha-prabhritayah kinah samastah sura  
Drishte yatra sa tarako vijayate sri-pada-dhuli-kanah

This earth becomes a particle of dust,  
This water of the sea becomes but a single drop,  
The raging fire becomes a tiny spark,  
The blowing winds become a tiny movement,

The sky surrounding us becomes a small hole,  
The Lords Shiva\* and Brahma\*\* become insignificant,  
And all the devas become like tiny insects,  
If our Lord Mukunda is seen,  
For the dust from his feet enslaves them all.

\* Lord of destruction.

\*\* Lord of creation.

He! lokah srinutha prasuthi-marana-vyadhes chikitsam imam  
Yoga-jnah samudaharanti munayo yam yajnavalkyadayah  
Antar-jyothir ameyam ekam amritham krishnakhyam apiyatam  
Tat pitam paramaushadham vitanute nirvanam atyantikam

Hey, people of the world,  
Hear the panacea for birth, death and disease,  
That has been told by sages great.  
Steeped in ancient wisdom,  
Like the Yagnavalkya,\*  
It is the inner light alone,  
Which like nectar,  
And is the name "Krishna"  
For when drunk this great nectar,  
Grants the final liberation,  
Which is complete and forever.

\* One of the great sages of the Vedas.

He! martyah paramam hitham srinutha vo vakshyami sankshepatah  
Samsararnavam apad-urmi-bahulam samyak pravisya sthitah  
Nana-jnanam apasya chetasi namo narayanayety amum  
Mantram sa-pranavam pranama-sahitam pravartayadhvam muhuh

Hey men, hear what is really good for you,  
In briefest possible words,  
Drowned you have in the sea of existence,  
Which has big waves of misfortune.  
Which toss you hither and thither.  
So leave out this futile search for jnana,\*  
And oft chant "Om Narayana"  
And bow before your lord.

\* Knowledge of the Ultimate Truth.

Nathe nah purushottame tri-jagatam ekadhipe chetasa  
Sevye svasya padasya dathari pare narayane thishthati  
Yam kinchit purushadhamam kathipaya-gramesam alpartha-dam  
Sevayai mrigayamahe naram aho mudha varaka vayam

Our Lord Narayana, the greatest among men,  
Who rules alone the three worlds,  
Who can be served by mere control of breath,  
Has come to share his all with us,  
And come personally before us,  
Yet we beg some lowly men,  
Who rules a few villages,  
For petty rewards and service.  
What foolish wretches we are, alas.?

Baddhenanjalina nathena sirasa gatraih sa-romodgamaih  
Kanthena svara-gadgadana nayanenodgirna-bashpambuna  
Nityam tvachranaravinda-yugala-dhyanamritasvadinam  
Asmakam sarasiruhaksha satatam sampadyatam jivitam

With bowed head and joined hands,  
We pray our Lord,  
With hairs standing erect,  
And with tottering voice we repeat his names,  
With swelling tears we request the Lord Narayana,  
"Please allow us to drink the nectar,  
From your two lotus like feet,  
And carry on our lives for us,  
Oh, Lord who is lotus eyed".

Yat krishna-pranipatha-dhuli-dhavalam thath varshma thad vai siras  
Thea nethre tamasojjhite su-ruchire yabhyam harir drisyathe  
Sa buddhir vimalendu-sankha-dhavalaya madhava-dhyayini  
Sa jihvamrita-varshiti prati-padam ya stauti narayanam

The head with white dust is loftiest, where the dust is collected by bowing to  
our Lord,  
Those eyes which have left ignorance after seeing Lord Hari are the prettiest,  
That brain which meditates on Lord Madhava,\*  
Has the white glow of the moon and the conch and that tongue always  
showers nectar,  
Which praises and glorifies lord Narayana.  
\* He who is born in the family of Madhu.

Jihve kirthaya kesavam mura-ripum cheto bhaja sridharam  
Pani-dvandva samarchayachyuta-kathah srotra-dvaya thvam srunu  
Krishnam lokaya lochana-dvaya harer gacchanghri-yugamalayam  
Jighra ghrana mukunda-pada-tulasim murdhan namadhokshajam

Oh tongue, sing the praises of Kesava,\*  
Oh mind, praise the Lord who killed Mura,\*\*  
Oh hands, serve the Lord Sridhara,  
Of ears, hear the stories extolling Achyutha\*\*\*  
Oh eyes, see always lord Krishna,  
Oh feet, Go to the temples of Hari,  
Oh nose, smell the Thulasi,\*\*\*\*  
From the two holy feet of Lord Mukunda,  
And Oh head, bow before Lord Adhokshaja.\*\*\*\*\*

\* He who has a beautiful hair.

\*\* An ogre or Rakshasa.

\*\*\* He who does not allow his devotees to slip.

\*\*\*\* The sacred basi plant.

\*\*\*\*\* He who never gets tired of his devotees.

Amnayabhyasanany aranya-ruditham veda-vrathany anv-aham  
Medas-cheda-phalani purtha-vidhayah sarvam hutam bhasmani  
Tirthanam avagahanani cha gaja-snanam vina yat-pada-  
Dvandvambhoruha-samsmritim vijayate devah sa narayanah

Recitation of holy words is but a cry in the forest,  
Observation of penance of the Vedas is but a slimming exercise,  
Holy sacrifices observed are but pouring ghee in to ashes.  
Bathing in holy rivers is but a bath of an elephant,  
If done without the memory of his lotus feet,  
And so victory to the lord Narayana.

Madana parihara sthitim madhiye  
Manasi mukunda-padaravinda-dhamni  
Hara-nayana-krisanuna kriso 'si  
Smarasi na chakra-parakramam murarer.

Oh God of love, change your place of residence from my mind,  
For my mind is occupied by the lotus feet of Mukunda,  
Ere long ago have you not been burnt by the fiery look of Hara,\*  
And still you forget the holy wheel of Lord Murari.\*\*

\* Lord Shiva who burnt the God of Love.

\*\* He who killed the Rakshasa called Mura.

Nathe dhathari bhogi-bhoga-sayane narayane madhave  
Deve devaki-nandane sura-vare chakrayudhe sarangini  
Lilasesha-jagat-prapancha-jathare visvesvare sridhare  
Govinde kuru chitta-vrittim achalam anyais tu kim vartanai

Never forget the Hari who sleeps on the serpent,  
And who is also called Narayana and Madhava,  
Who is the darling son of Devaki,  
Who is venerated by Devas,  
Who has the holy wheel and the bow Saranga\* as weapon,  
Who holds the world as if it is a play,  
Who is the Lord of the universe,  
Who is the Lord Sridhara.  
Who takes care of cows,  
And make your mind unwaveringly firm on him,  
For what else can you gain by any other way?  
\* The bow of Lord Vishnu.

Ma draksham kshina-punyan kshanam api bhavato bhakti-hinan padabje  
Ma srausham sravya-bandham tava charitam apasyanyad akhyana-jatam  
Ma smarsham madhava tvam api bhuvana-pathe chetasapahnuvanan  
Ma bhuvam tvat-saparya-vyatikara-rahito janma-janmantare api

Let not my glances fall on those,  
Who do not have devotion to your feet,  
Let not me hear any other thing,  
Except the stories of your exploits,  
Let not me think of those,  
Who do not think of thee, Madhava,  
And let not me become unable,  
To serve you even in a menial way,  
Birth after birth.

Maj-janmanah phalam idam madhu-kaitabhare  
Math-prarthaniya-mad-anugraha esha eva  
Tvad-bhrithya-bhrithya-paricharaka-bhrithya-bhrithya-  
Bhrithyasya bhrithya iti mam smara loka-natha

The result of my life,  
Oh god who killed Madhu and Kaitabha,\*  
And the prayer and also my blessing  
Would be oh, Lord of the earth,  
If you can make me,  
To be thy servant's, servant's,  
Assistant's servant's servant's,  
Servant's servant.

\* Two ogres who were produced by Vishnu and killed by him.

Tattvam bruvanani param paras tan  
Madhu ksharantiva mudavahani  
Pravartaya pranjalir asmi jihve  
Namani narayana-gocharani

His names indicating the supreme truth,  
Would give you as much pleasure, as constant dripping of honey,  
And so I pray with folded hands, Oh my tongue,  
Repeat endlessly the various names of Lord Narayana.

Namami Narayana-pada-pankajam  
Karomi narayana-pujanam sada  
Vadami narayana-nama nirmalam  
Smarami narayana-tattvam avyayam

I prostrate on the lotus feet of Narayana,  
I always do worship of Narayana,  
I recite the pure names of Narayana,  
And I meditate on the truth behind Narayana.

Sri-natha narayana vasudeva  
Sri-krishna bhakta-priya chakra-pane  
Sri-padmanabhachyuta kaitabhare  
Sri-rama padmaksha hare murare

Ananta vaikuntha mukunda krishna  
Govinda damodara madhaveti  
Vaktum samartho api na vakthi kaschid  
Aho jananam vyasanabhimukhyam

Lord of Lakshmi, Narayana, Vasudeva,\*  
Sri Krishna, Darling of devotees, Wielder of the holy wheel,  
Sri Padmanabha,\*\* Achyutha, Kaita Bhare,\*\*\*  
Sri Rama, Lotus eyed Lord, Hari, He who killed Mura,  
\* Son of King Vasudeva  
\*\* He who has a lotus growing in his belly  
\*\*\* He who killed Kaitabha

Oh endless one, Vaikuntha,\* Mukunda, Krishna,  
Govinda, He who was tied by a rope in his belly, Madhava,  
All of us are able to call you any of these,  
But we never call you these,  
See how eager all of us are,  
To see our own peril.  
\* Heaven in which Lord Vishnu lives

Bhaktapaya-bhujanga-garuda-manis trailokya-raksha-manir  
Gopi-lochana-chatakambuda-manih saundarya-mudra-manih  
Yah kanta-mani-rukmini-ghana-kucha-dvandvaika-bhusha-manih  
Sreyo deva-sikha-manir disathu no gopala-chuda-manih.

Hey jewel riding on the back of Garuda,\*  
Hey jewel taking care of all the three worlds,  
Hey jewel attracting the eyes of Gopis\*\* like the Chataka bird,\*\*  
Hey jewel which is the signal of beauty,  
The only jewel on the chest of Rukhmani,\*\*\*\*  
Who herself is a jewel among your consorts,  
Hey crown jewel of all gods,  
Hey Gopala\*\*\*\*\* who is the supreme jewel,  
Please show us the way.

\* The bird on which Lord Vishnu rides.

\*\* The cow maidens who were friends and devotees of Lord Krishna.

\*\*\* A mythical ever thirsty bird.

\*\*\*\* One of the consorts of Lord Krishna

\*\*\*\*\* He who takes care of cows or souls.

Satru-cchedaika-mantram sakalam upanishad-vakya-sampujya-mantram  
Samsaroccheda-mantram samuchita-tamasah sangha-niryana-mantram  
Sarvaisvaryaika-mantram vyasana-bhujaga-sandashta-santhrana-mantram  
Jihve sri-krishna-mantram japa japa sathatham janma-saphalya-mantram

Mantra which kills all enemies,  
Mantra which is worshipped,  
By each and every word of Upanishads.  
Mantra which cuts the bonds of the world,  
Mantra which drives away.  
The darkness of ignorance,  
Mantra which helps in attaining all riches,  
Mantra which cures the snake bite,  
Of worldly worries,  
Is the name of Sri Krishna,  
And so tongue always chant it,  
And get deliverance from life.

Vyamoha-prasam aushadham muni-mano-vritti-pravritty-aushadham  
Daityendrarti-karaushadham tri-bhuvane sanjivanaikaushadham  
Bhaktatyanta-hitaushadham bhava-bhaya-pradhvamsanaikaushadham  
Sreyah-prapti-karaushadham piba manah sri-krishna-divyaushadham

Medicine that cures improper desires,  
Medicine in the minds of sages,



Which makes them to meditate,  
Medicine for controlling king among Rakshasas,  
Medicine which gives life to the three worlds,  
Medicine which cures the travails of devotees,  
Medicine that cures fear of existence,  
Medicine that can bring all glory,  
Is the holy medicine of Sri Krishna.  
And so, devotees drink it to your fill..

Krishna tvadiya-pada-pankaja-panjarantam  
Adyaiva me visatu manasa-raja-hamsah  
Prana-prayana-samaye kapha-vata-pittaih  
Kanthavarodhana-vidhau smaranam kutas te

Krishna, within your feet which are like lotus stems,  
How can my mind which is like a royal swan enter?  
When the soul is ready to depart and when bile air and phlegm, choke my  
throat,  
How will I ever remember your holy name?

Chetas chintaya kirthayasva rasane namri-bhava thvam siro  
Hastav anjali-samputam rachayatam vandasva dirgham vapuh  
Atman samsraya pundarika-nayanam nagachalendra-sthitam  
Dhanyam punya-tamam thad eva paramam daivam hi sat-siddhaye

Oh mind, Sing of our Lord,  
Oh head, bow before him,  
Oh hands join your hands in supplication,  
Oh body, do obeisance to him,  
Oh soul, Make him your refuge,  
Him who reclines on mountain of snake,  
Him who is auspicious,  
Him who is holy of holies,  
Him who is the greatest God,  
And Him who leads to the only truth.

Srunvan janardana-katha-guna-kirtanani  
Dehe na yasya pulakodgama-roma-rajih  
Nothpadyathe nayanayor vimalambu-mala  
Dhik tasya jivitam aho purushadhamasya

Hearing the stories and nature of Lord Janardhana,  
In whose body the hairs do not stand erect,  
And in whose eyes the pure garland of tears does not form,  
See for yourself, the man who is basest of humans.

Andhasya me hritha-viveka-maha-dhanasya  
Chauraih prabho balibhir indriya-namadheyaih  
Mohandha-kupa-kuhare vinipatitasya  
Devesa dehi kripanasya karavalambam

Blind I have become of the great riches of discrimination,  
For the thieves of senses have stolen them from me,  
And thrown me in the blind well of passion,  
And so Lord, please extend your hands of support to this wretch.

Idam sariram parinama-pesalam  
Pathaty avasyam satha-sandhi-jarjaram  
Kim aushadham pricchasi mudha durmate  
Niramayam krishna-rasayanam piba  
This body which will change over time,  
Would one day fall after its hundred joints stiffen,  
Why are you in search of other medicines, you fool,  
Only drink deep, the elixir of Lord Krishna.

Ascharyam ethad dhi manushya-loke  
Sudham parityajya visham pibanti  
Namani narayana-gocharani  
Tyaktvanya-vacah kuhakah pathanti

Wonderful is this world of men,  
Leaving out nectar they drink poison,  
Not repeating the names of Narayana,  
The ignorant go on telling all other words.

Tyajantu bandhavah sarve  
Nindantu guravo janah  
Tathapi paramanando  
Govindo mama jivanam

Relatives and friends have abandoned me,  
All the elders scold me always,  
But in spite of it, the supreme bliss,  
Of Govinda is my life.

Sathyam brovami manujah svayam urdhva-bahur  
Yo yo mukunda narasimha janardaneti  
Jivo japaty anu-dinam marane rane va  
Pashana-kashtha-sadrisaya dadaty abhishtam

Hey man, I shout the truth with raised hands,  
All of whom, who meditate in death and war,  
Of Mukunda, Narasimha\* and Janardhana,  
Would think of his own desires as worthless,  
Worse than stone and dead wood for ever.

\* Incarnation of Lord Vishnu as half human and half lion

Narayanaya nama ity amum eva mantram  
Samsara-ghora-visha-nirharanaya nityam  
Srinvanthu bhavya-matayo yatayo anuragad  
Ucchais taram upadisamy aham urdhva-bahuh

The hearing of the mantra "Om Namo Narayana"  
Is the panacea for the every day dark poisonous material life,  
With compassion I utter this to the sages who have renounced the world,  
And shout this at the top of my voice and with raised hands.

Chittam naiva nivarthate kshanam api sri-krishna-padambujat  
Nindantu priya-bandhava guru-jana grihnanthu munchantu va  
Durvadam parighoshayantu manuja vamse kalanke astu va  
Tadrik prema-dharanuraga-madhuna mattaya manam tu me.

Mind of mine never for a moment  
Not think of the lotus feet of Krishna,  
Let my dear relations and friends,  
Elders and the ordinary ones,  
Scold and berate me,  
Let the evil ones spread with gusto,  
Gossips about bad things of my family,  
For an intoxicated mad mind of mine,  
It is sufficient to have only His nectar of love.

Krishno rakshatu no jagat-traya-guruh krishnam namadhvam sada  
Krishnenakhila-satravo vinihatah krishnaya tasmai namah  
Krishnad eva samutthitam jagad idam krishnasya daso asmy aham  
Krishne tishthati visvam etad akhilam he krishna rakshasva mam

Krishna is the teacher of the three worlds and protects us,  
And so without stop bow before Lord Krishna,  
Krishna has killed all our enemies in this universe,  
Salutations to Krishna,  
All the world has come from Krishna,  
I am the humble slave of Krishna,  
All the world is within Krishna,  
Oh Krishna, protect me for ever.

Hey gopalaka, Hey kripa-jalanidHe, Hey sindhu-kanya-pate  
Hey kamsantaka, Hey gajendra-karuna-parina, Hey madhava  
Hey ramanuja, Hey jagat-traya-guro, Hey pundarikaksha mam  
Hey gopijana-natha palaya param janami na tvam vina

Hey, cow heard boy, Hey, ocean of mercy, Hey, darling of the daughter of the sea,

Hey, slayer of Kamsa,\* Hey, Lord who showered mercy on the king of elephants,

Hey, Madahava, Hey brother of Balarama,\*\* Hey, master of the three worlds,  
Hey, my lord with lotus eyes, Hey, Lord of all gopis,  
Know I none greater than you and so protect me.

\* Uncle of Krishna who wanted to eliminate him

\*\* Elder brother of Lord Krishna

Dara varakara-vara-sutha the tanujo virincih  
Stotra vedas tava sura-gana bhritya-vargah prasadah  
Mukthir maya jagad avikalam tavaki devaki thwa  
Mata mithram bala-ripu-sutas tat tvad anyam na jane

Your wife is the daughter of the sea,  
Your son is Brahma who creates the world,  
Chants about you are the holy Vedas,  
Devas are your servant force,  
Liberation from this world is your sport, Devaki is your mother,  
Arjuna the invincible enemy is your friend,  
And so I do not know any one else but you.

Pranamam isasya sirah-phalam vidhus  
Tad-archanam prani-phalam divaukasah  
Manah-phalam tad-guna-tattva-chintanam  
Vacah-phalam tad-guna-kirtanam budhah

Prostration to God is supreme duty of the head,  
Worship with flowers the duty of the life breath,  
Thought of his goodness is the duty of the mind,  
And singing of his praise is the duty of the speech,  
So say the divine ones living in the sky.

Sriman-nama prochya narayanakhyam  
Ke na prabhur vanchitam papino api  
Ha nah purvam vak-pravritta na tasmims  
Tena praptam garbha-vasadi-duhkham

By calling aloud the name of Lord Narayana,  
Even the sinner is blessed with his desires,  
Possibly we had not used the power of speech in last earlier life,  
Which resulted in the sorrow of us living in the womb.

Dhyayanti ye vishnum anantam avyayam  
Hrit-padma-madhye satatam vyavasthitam  
Samahitanam satatabhaya-pradam  
Te yanti siddhim paramam tu vaishnavim.

He who meditates on Vishnu, the limitless and folly less,  
Who is present on a lotus in the middle of the heart,  
And who grants the one who meditates, fearlessness,  
Will get for sure the perfection great of a Vaishnava.\*  
\* Devotee of Vishnu also means a great soul.

Tat tvam prasida bhagavan kuru mayy anathe  
Vishno kripam parama-karunikah khalu tvam  
Samsara-sagara-nimagnam ananta dinam  
Uddhartum arhasi hare purushottamo asi

Shower your mercy on me my Lord,  
You are the Vishnu who is the most merciful,  
For this sinner is drowned in this endless sea of material life,  
And merits your help Hey Hari, Hey Purushottama.\*  
\* The greatest among males

Kshira-sagara-tarangarasikara-  
Sara-tarakita-charu-murtaye  
Bhogi-bhoga-sayaniya-saayine  
Madhavaya madhu-vidvishe namah

To the one sprayed with drops from the waves of the ocean of milk,  
Who has the pretty form of stars in the sky,  
Who Reclines on the bed of the serpent,  
Who is Madhava and the killer of Madhu,  
Are my heart felt salutations.

Alam alam alam eka praninam patakanam  
Nirasana-vishaye ya krishna krishneti vani  
Yadi bhavati mukunde bhaktir ananda-sandra  
Karatala-kalina sa moksha-samrajya lakshmih

Suffice, suffice and suffice it is for all sins of a being,  
To be driven away for ever,

By the repetition of "Krishna" and "Krishna"  
But if one has the ecstasy of devotion to Mukunda,  
He will have always in his hand liberation, influence and riches.

Yasya priyau sruti-dharau kavi-loka-virau  
Mitrau dvi-janma-vara-padma-sarav abhutam  
Tenambujaksha-charanambuja-shat-padena  
Rajna krita kritir iyam kulasekharena

Friends of mine, intellects great,  
Who were heroes in the world of poets,  
Belonging to the twice born caste,  
Are the lotus stems pretty,  
And these poems dedicated to the lotus feet of the lotus eyed,  
Were composed by king called Kulashekara.

Mukunda-malam pathatam naranam  
Asesha-saukhyam labhate na kah svit  
Samasta-papa-kshayam etya dehi  
Prayati vishnoh paramam padam tat

All men who read the verses of Mukunda Mala,  
Will achieve all happiness in life,  
And their sins would be pardoned,  
And will travel to the supreme abode of Vishnu.

# Mukunda Mukthavali

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[Hymn for Salvation on Mukunda]

By Rupa Goswami

Translated by P. R. Ramachander

[I found this Stotra in a compilation of stotras named as Stotra Rathnakaram published by Devi Book Stall (Kodungaloor, Kerala). Strangely the several slokas in this great prayer are not of similar meter. This is a collection of stotras on Krishna.]

Nava jaladha varnam chambakoth bhasi karnam,  
Vikasitha nasyam, visphurath manda hasyam,  
Kana karuchidhakulam charu barhava moolam,  
Kamapi nikhila saram Naumi gopi kumaram. 1

I salute that lad of gopis,  
Who is of the colour of the new cloud,  
Who wears champaka flowers in his ear,  
Whose smile is as pretty as an opened lotus flower,  
Who wears cloths of the colour of gold,  
Who wears peacock feathers on his head,  
And who is the ultimate meaning of everything.

Sajalajalada neelam vallavi keli lolam,  
Sritha sura tharu moolam vidhyudullasi chelam,  
Natha sura muni jalam, sanmanobimba leelam,  
Sura ripu kula kalam, naumi gopala balam. 2

I salute that child of Gopas,  
Who is like the blue cloud,  
Who is an expert in pleasing gopis,  
Who is the wish giving tree to his devotees,  
Who wears cloths shining like lightning,  
Who is being saluted by devas and sages,  
Who lives in the mind of good people,  
And who is god of death to enemies of devas.

Sajalajalada neelam darsithodara leelam,  
Kara thala drutha shailam, venu nadhai rasalam,  
Vruja jana kula palam, kamini keli lolam,  
Kalitha lalitha malam, naumi gopala balam. 3

I salute that child of Gopas,  
Who is cool as the water bearing clouds,  
Who shows great plays to his devotees,  
Who held the mountain with trees in his hand,  
Who pleases all with the sound of his flute,  
Who takes care of the people of Vruja,  
Who pleases his sweethearts by tricks,  
And who wears several pretty garlands.

Smitha lalitha kapola snigdha sangeetha lolam,  
Lalitha chikura jalam chourya chathurya leelam,  
Sathamaka ripu kalam, satha kumbhabha chelam,  
Kualaya dala neelam, naumi gopala balam. 4

I salute that child of Gopas,  
Who has a face that shines by his smile,  
Who is immersed in the notes of music,  
Who has a very pretty made up crowning glory,  
Who is an expert in playful theft,  
Who is god of death to the enemies of Indra,  
Who wears dresses of the colour of gold,  
And who is of the colour of the blue lotus flower.

Murali ninadha lolam mugdha mayura choodam,  
Dalitha dhanuja jalam dhanya soujanya sheelam,  
Para hitha nava helam, padma sathmanukoolam,  
Nava jala dhara neelam, Naumi gopala balam. 5

I salute that boy who is a cow herd,  
Who is interested in playing the flute,  
Who is pretty as he wears a peacock feather,  
Who by his trick killed crowds of asuras,  
Who is having an attractive quality of friendliness,  
Who was determined to do good to others,  
Who is the darling of she who sits on a lotus,  
And who is as blue as the fresh water bearing cloud.

Mukha jitha saradindu, keli lavanya sindhu,  
Karavinihahakandhur vallavee prana bandhu,  
Vapurapasyatharenu, kaksha nikshipthavenur,  
Vachana vasaga dhenu, pathu maam nanda soonu. 6

Let the son of king Nanda protect me, who wins hundred moons by his face,  
Who is the ocean of pretty playfulness, who holds in his hand a ball,



Who is the soul mate of his darlings, who is coated with dust all over his body,  
Who holds the flute in his armpits and who is capable of making the cows obey him.

Dwastha dushta sankha chooda, vallavee kulopa gooda,  
Bhaktha maanasidhi rooda, Neelakanda pincha chooda,  
Kanda lambhi manju kunja, keli labdha ramya kunja,  
Karna varthi phullakundha, pahi deva, maam mukunda. 7

Please protect me, Oh Mukunda,  
Who killed the bad one called Sankha Chooda,  
Who is the secret lover of Gopis,  
Who lives in the mind of his devotees,  
Who wears the blue feathers of peacock,  
Who wears the long garlands made of pretty beads,  
Who playfully lives in huts and who wears jasmine flowers in his ears.

Yagna bhanga rushta sakranunna ghora megha chakra,  
Vrushti poora khinna gopa veekshanopajathakopa,  
Kshiptha savya hastha padmadharitho cha shaila sathma,  
Guptha goshta raksha raksha maam thadhdhya Pankajaksha. 8

Please save me oh God with lotus eye,  
Who lifted the great mountain with his lotus soft hands,  
With anger and saved the Gokula, from the torrential rain,  
Sent by Devendra who got angry,  
Because the fire sacrifice to him was stopped.

Mukthaharam dhadhadhudu chakrakaram,  
Saram gopimanasi manojaaropi,  
Kopi kamse khala nikarumbho thamse,  
Vamse range disathu rathim na sarngi. 9

Please protect me, God who holds the Saranga,  
Who wears the pearl necklace which shines like stars,  
Who melts the minds of Gopis,  
Who is angry at bad people like Kamsa,  
And who is an ace in playing the flute.

Leelodhama jaladhara malashyama,  
Kshama kamadha birachayanthi ramaa,  
Saamamavyaadha akhila muneenaam sthavya,  
Gavyapoorthi prabhu raghasathror moorthi. 10

Please save me Oh God, who exterminates sins,  
Who has done several playful acts,  
Who is of the colour of water bearing cloud,  
Who satisfied several wishes of Gopis,  
Who is being praised by groups of sages,  
And who is interested in products of cows.

Parva varthula sarvari pathi garva reethi hananam,  
Nanda nandamindirakrutha vandanam, dhrutha chandanam,  
Sundaree rathi mandarikrutha kandaram druthamandaram,  
Kundaladhyuthi mandalaplutha kandaram bhaja sundaram. 11

I sing songs of praise on the handsome one,  
Whose face defeats the pride of the full moon by its beauty,  
Who is a child who is being worshipped by Goddess Indira,  
Who wears the sandal wood paste,  
Who lives in the passionate group of beauties,  
Who lifted the mountain,  
And who has the light of his ear studs on his shoulders.

Gokulangana Mangalam krutha poothana bhava mochanam,  
Kunda Sundara dantha mambuja vrunda vanditha lochanam,  
Sourabhaa kara phulla pushkaravisphurath kara pallavam,  
Daivatha vruja durlabham bhaja vallavee kula vallabham. 12

I sing the praise of him, who is the darling of Gopis,  
Who does good to the women of Gokula,  
Who gave salvation to the ogress Puthana,  
Who has teeth resembling the buds of jasmine,  
Who has eyes similar to the lotus flower,  
Who has palms like the sweet smelling,  
Fully opened lotus flower,  
And who is even rare for the celestial devas.

Thunda kanthi dandithoru panduramsu mandalam,  
Ganda pali thanda vali Sali rathna kundalam,  
Phulla pundareeka khanda kliptha malya mandanam,  
Chanda bahu dandamathra naumi kamsa khandanam. 13

I salute that God who punished and killed Kamsa,  
With his powerful hands,  
Who has the shine in his face that punishes the moon,  
Who has the shine of precious gems,  
That hangs and plays around his neck,  
And who wears garlands made out of the petals of lotus.

Utharanga dangaraga sangamathi pingalas,  
Thangasrunga sangi pani ranganathi mangala,  
Digvilasi malli hasi keerthi valli pallava,  
Sthwam sa pathu phullacharu chilliradhya vallava. 14

You protect us, Hey able lad,  
Who is of brown colour due to several  
Religious marks applied on his body,  
Who is the companion of the flute,  
Who does good to girls,  
And whose frame is in all directions.

Indranivaram vrajapathivaram  
Nirdhoothavaram hrutha gana varam,  
Rakshitha gothram preenitha gothram  
Thwaam drutha gothram naumi sagothram. 15

I salute him with all my family,  
Who has won over Indra,  
Who is the chief of Gokula,  
Who prevented torrential rain,  
Who is of the colour of cloud,  
Who protected his family,  
Who made the entire world happy,  
And who lifted the mountain.

Kamsa mahepathi hruth gatha soolam,  
Santhatha sevitha yamunakoolam,  
Vande sundra chandraka choodam,  
Thwamahamakhila characharamoolam. 16

I salute Him, who is the root of all universe,  
Who is the spear which killed Kamsa,  
Who was being served by his friends who live near Yamuna,  
And who is pretty with a peacock feather worn by him.

Malayajaruchira sthanujithamudhira,  
Palitha vibhudhasthoshitha vasudha,  
Maamathirasika kelibhiradhika,  
Smithasubhagaradha krupayathu varadha. 17

Please show mercy on me, oh merciful one,  
Who shines with applied sandal paste, who is of the colour of the cloud,  
Who saved and looked after the devas, who made the earth very happy,  
Who is a very great enjoyer, who has extreme playfulness,  
And who is greatly handsome.

Urari krutha muralee rutha bhangam,  
Nava jaladharakiranollsadangam,  
Yuvathee hrudaya drutha madana tharangam,  
Pranamatha Yamuna thata krutha rangam. 18

I salute that Lord who lives in the shores of Yamuna,  
Who sings several songs using his flute,  
Who has a body which is the like new water bearing cloud,  
And who creates waves of love in the hearts of lasses.

Navambhodena lam, jagathoshi sheelam,  
Mukha sangi vamsam shigandavathamsam,  
Kara lambhi vethram varambhoja nethram,  
Druthaspheethagunjam bhaje labdha kunjam. 19

I pray the god who lives among pretty bushes,  
Who is of the colour of the new rain cloud, who makes the entire world happy,  
Who sings using the flute, who wears the feather of peacock,  
Who carries a stick to mind cattle, in his hands,  
Who has eyes as pretty as the lotus flower,  
And who wears the garland of tree beads.

Hrutha kshoni bharam krutha klesa haram,  
Jagat geetha saram maha rathna haram,  
Mrudu shyamakesam lasadwanyavesam,  
Krupabhirnudesam, bhaje vallawesam. 20

I pray that lord of Gopis,  
Who reduced the burden of the earth,  
Who can destroy sorrows of the world,  
Who is the subject for song of the universe,  
Who wears garlands made of great jewels,  
Who has soft black hair, who roams in the forests,  
And who is the great storehouse of mercy.

Ullasadvallaveevasasaam thaskara,  
Sthejasa nirjithaprasphurath bhaskara,  
Peenahos thadhayorullasa chandana,  
Pathu vaa sarvatho devaki nandna. 21

Let us be protected by the Lord,  
Who is the son of Devaki,  
Who stole the cloths of Gopis,  
Who has the dazzle which is greater than the Sun,  
And who applies sandal paste on his broad chest.

Samruthestharakam tham gavam charakam,  
Venunaam manditham kreedane panditham,  
Dhathubhir veshinam dhanava dweshinam,  
Chinthayaswaminam vallavi kaminam. 22

I think of that master who is the darling of Gopis,  
Who helps one to cross the ocean of birth,  
Who makes cows eat in the grazing land,  
Who plays good music with his flute,  
Who is ace in play and playfulness,  
Who dresses himself with mountain products,  
And who hates the asuras.

Upathakabalam paragasa balam,  
Madegasaranam saroja charanam,  
Arishtadalanam vikrushta lalanam,  
Namami samaham sadaiva thamaham. 23

I also worship that great God,  
Who keeps a ball of rice in his hand,  
Who shines with the coated pollen on his body,  
Who is my only refuge,  
Who has lotus like feet,  
Who removes all problems of deterioration,  
And who attracts lasses.

Viharasadanam manogna radanam,  
Praneetha madanam sasanka vadanam,  
Urastra kamalam, yasobhiraalam,  
Karantha kamalam bhajaswathamalam. 24

Sing the praises as much as possible,  
Of that lord who is the storehouse of playfulness,  
Who has a heart warming row of teeth,  
Who even attracts the god of love,  
Who has a face like the full moon,  
Who has a chest on which Lakshmi resides,  
Who is having perennial fame,  
And keeps a lotus flower in his hand.

Dushtadwamsa karnikaravathamsa,  
Kheladwamsi panchamadwanasamsi,  
Yogee chetha keli bhangi niketha,  
Pathu swairi hantha va kamsa vairee. 25

Let that god protect me,  
Who punishes bad people,  
Who wears ear studs,  
Who sings the panchama tune,  
Using his soulful flute,  
Who resides in the mind of sages,  
Who resides in the mind of peaceful ones,  
And who is the enemy of Kamsa.

Vraundatavyam keli manandavyam,  
Kurvan naari chitha kandarpa dhari,  
Nammod gari maam dukulapahari,  
Neeparooda pathu barhava chooda. 26

Let me be protected by him who wears peacock feathers,  
Who induces live in the minds of gopi lasses,  
Of the brindavan by his happy attractive plays,  
Who steals the cloths of Gopis,  
And who sits on the kadamba tree after that.

Ruchiranake rachaya sakhe,  
Valitharathim bhajanathathim,  
Thwamavirathasthwarithagathir,  
Natha sarane hari charane. 27

Hey friend, quickly depend solely on the feet of Hari,  
Which is the place where devotees depend,  
And which has very pretty nails.

Ruchirapata pulinathata,  
Paupathir guna vasathi,  
Samamasuchirjjaladaru,  
Charmanasi paraisphurathu hari. 28

Let that Hari shine in mind,  
Who tastefully dresses himself,  
Who roams in the banks of the rivers,  
As the chief of boys who minds the cows,  
Who is the storehouse of god,  
And is of the colour of clouds.

Keli vihithayamalarjuna bhanjana,  
Sulalitha charitha nikhila jana ranjana,  
Lochana narthana jitha khala khanjana,  
Maam paripalaya kaliya ganjana. 29

Let me be protected by that God who killed Kaliya,  
Who broke the two arjuna trees playfully,  
Who is liked by people due to his interesting stories,  
And who kills bad people just by movement of his eyes.

Bhuvana visruthwara mahimadambara,  
Virachitha nikhila khalolkarasambara,  
Vithara yasodathanaya varam varam,  
Abhilishitham may drutha peethambara. 30

Fulfill my desires, Oh God who wears yellow silk,  
Whose fame is spread all over the world,  
Who suppressed all bad people of the world,  
And who is the son of Yasodha.

Chikura karambhitha charu shikandam,  
Phala vinirjitha vara shikhandam,  
Radharuchi nirdhitha mudhitha kundam,  
Kurutha budha hrudhi sapadhi mukundam. 31

Hey wise ones, meditate on that Mukunda,  
Who wears pretty feather of peacock on his head,  
Who has a forehead which wins in prettiness a piece of moon,  
And who has pretty teeth which wins the buds of jasmine.

Ya pari rakshitha surabhi laksha,  
Sthadhapi cha surabhee mardhana daksha,  
Muralee vadana khuralee shale sa,  
Disathu kusalam thava vana malee. 32

Let me be daily protected by the lad of the forest,  
Who looked after several cows,  
Who destroyed the fear of several devas,  
And who is an expert in playing the flute.

Ramitha nikhila dimbhe venu pethoshta bhimbhe,  
Hatha kala nikumrumbhe, vallavee datha chumbhe,  
Bhavathu mahithanande thathra va keli kande,  
Jagatha virala thunthe bhakthir oorvi mukunde. 33

Let you be devoted to that Mukunda,  
Who attracted all gopa boys,  
Who used to keep the flute close to his lips,  
Who used to destroy crowds of bad people,  
Who was being kissed by the gopi maidens,

Who was the storehouse of happiness,  
Who was extremely playful,  
And who was a rare beauty of the world.

Pasupa yuvathi goshti chumbitha srimadhoshti,  
Smaratharalitha drushtir nirmithananda vrushti,  
Nava jaladharadhama pathu va Krishna nama,  
Bhuvana madhura vesha malini moothiresha. 34

Let this God save us,  
Who had lips kissed by the gopi maidens,  
Who had a look of being tired by passion,  
Who used to rain Happiness,  
Who was of the colour of new clouds,  
Who was being addressed as Krishna,  
Who had the sweetest look of the world,  
And who decorated himself with garlands.



# Nama Ramayana

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Translated by P. R. Ramachander

[A devout Hindu believes that if he reads Ramayana (Story of Rama) daily, he would be nearing his God. He also would like to meditate on the name 'Rama', so that all his sins are washed off. Nama Ramayana is the story of Rama written for this purpose. Apart from condensing the story, it helps the devotees to meditate on the different sterling aspects of Rama. Here is a translation in English to help the devotees to do just that.]

## Bala Kanda

Shudda Brahma Parathpara Rama  
Kalathmaka parameshwara Rama  
Seshathalpa suha nidhritha Rama  
Barhamthyamara prarthitha Rama  
Chanda kirana kala mandana Rama  
Srimath Dasratha nandana Rama  
Kausalya sukha vardhana Rama  
Viswamithra priya dhana Rama  
Gora Thatakaa gathaka Rama  
Mareehadhi nipathaka Rama  
Kaushika muka samrakshaka Rama  
Srimad Ahalya uddharaka Rama  
Gowthama muni sampoojitha Rama  
Sura muni vara samsthutha Rama  
Navika davidha mrudhu paada Rama  
Mithila pura jana modhitha Rama  
Triambaka karmuka banchaka Rama  
Seetharpitha vara moulika Rama  
Krutha vaivahika kauthuka Rama  
Bhargava darpa vinaasaka Rama  
Srimad Ayodhya palaka Rama.

My Rama, Essence of all that is Godly, My Rama  
My Rama, Essence of the destroyer, My Rama  
My Rama, Who sleeps on the snake Sesha, My Rama  
My Rama, Who was saluted by Brahma and all Devas, My Rama  
My Rama, Who was born in Sun's dynasty, My Rama  
My Rama, Who was a source of joy to Dasaratha, My Rama  
My Rama, Who made life of Kausalya very happy, My Rama  
My Rama, Who was most dear to Viswamitra, My Rama  
My Rama, Who killed ogress Thadaka in the deep forest, My Rama  
My Rama, Who drove away Maricha, My Rama

My Rama, Who saved the prestige of Koushika, My Rama  
My Rama, Who helped Ahalya to regain form, My Rama  
My Rama, Who was worshipped by Goutama the sage, My Rama  
My Rama, Who was given boons by Gods and Sages, My Rama  
My Rama, Who was darling of people of Mithila, My Rama  
My Rama, Who broke the bow of Trayambaka, My Rama  
My Rama, Who was garlanded by Princess Sita, My Rama  
My Rama, Who became happy marrying Sita, My Rama  
My Rama, Who destroyed the ego of Parasu Rama, My Rama  
My Rama, Who looked after the people of Ayodhya, My Rama.

### **Ayodhya Kanda**

Aganitha guna dana bhooshitha rama,  
Avani kamini kamitha Rama  
Raaka chandra samaanana Rama  
Pithru vakhya sthitha kanana Rama  
Priya guha nivedhitha pada Rama  
Thal kshalitha nija mrudhu pada Rama  
Bharadwaaja supoojitha Rama  
Chithra kootadri nikethana Rama  
Dasaratha santhatha chinditha Rama  
Kaikeyi thayarthitha Rama  
Virachitha nija pithru karmaka Rama  
Baratharpitha nija paadhka Rama  
Danda kanana pavana Rama.

My Rama, Who is personification of all good, My Rama  
My Rama, Who was darling of all citizens, My Rama  
My Rama, Who was like the full moon in a cloudless sky, My Rama  
My Rama, Who obeyed the words of his father, My Rama  
My Rama, Who was worshipped by his friend Guha, My Rama  
My Rama, Who was taken care of by Guha, My Rama  
My Rama, Who was worshipped by Sage Bharadwaja, My Rama  
My Rama, Who lived in Chitra Koota Mountains, My Rama  
My Rama, Who became sad by death of Dasaratha, My Rama  
My Rama, Who was requested to return by Bharata, My Rama  
My Rama, Who did the obsequies for his father, My Rama  
My Rama, Who gave his shoes to Bharata, My Rama  
My Rama, Who went to Dhandaka Forests, My Rama.

### **Aranya Kanda**

Dusht viraadha vinaasaka Rama  
Sara bhanga sutheeshna architha Rama

Agasthanugruha vardhitha Rama  
Grudradhipa samsevitha Rama  
Pancha vati thata susthitha Rama  
Soopanikharthi vidhaayaka Rama  
Khara dhooshana mukha saadhaka Rama  
Seetha priya harinaanuga Rama  
Mareecharthi krudhaashuka Rama  
Vinashta seethanweshaka Rama  
Grudhradhipa Gathi dayaka Rama  
Sabari datha phalaasana Rama  
Kabandha bahu chedana Rama.

My Rama, Who killed the Bad Virata, My Rama  
My Rama, Who was worshipped by Sage Sarabhanga, My Rama  
My Rama, Who was blessed by Sage Agastya, My Rama  
My Rama, Who was honoured by King of Eagles, My Rama  
My Rama, Who lived near five banyans, My Rama?  
My Rama, Who insulted the voracious Surpanaka, My Rama  
My Rama, Who killed Khara and Dhushana, My Rama  
My Rama, Who chased the deer wanted by Sita, My Rama  
My Rama, Who killed Mareecha in deer's form, My Rama  
My Rama, Who started searching for the lost Sita, My Rama  
My Rama, Who Sent The King of Eagles to Heaven, My Rama  
My Rama, Who ate the fruits given by Sabari, My Rama  
My Rama, Who cut the hands of Kabanda, My Rama.

### **Kishkinda Kanda**

Hanumat sevitha nija pada Rama  
Natha sugrevabeshtadha Rama  
Garvitha Bali nishoodhana Rama  
Vaanara dhootha preshaka Rama  
Hitha kara Lakshmana samyutha Rama

My Rama, Who was served by Hanuman, My Rama  
My Rama, Who promised to help Sugreeva, My Rama  
My Rama, Who killed the proud Bali, My Rama  
My Rama, Who sent monkeys all over the world, My Rama  
My Rama, Who was consoled by Lakshmana, My Rama

### **Sundara Kanda**

Kapi vara santhatha samsthutha Rama  
Thal gathi vigna dwamsaka Rama  
Sitha prana dharaka Rama

Dushta dasanana dhooshitha Rama  
Sishta Hanumath bhooshitha Rama  
Sitha rodhitha kopana Rama  
Krutha choodamani darshitha Rama  
Kapi vara vachanaa aswasitha Rama

My Rama, Who was worshipped by the Great Monkeys, My Rama  
My Rama, Who removed all obstacles from their path, My Rama  
My Rama, Who is the support of life of Sita, My Rama  
My Rama, Who was abused by the bad Ravana, My Rama  
My Rama, Who was praised by the great Hanuman, My Rama  
My Rama, Who became upset because Sita cried, My Rama  
My Rama, Who saw the Chudamani of Sita, My Rama  
My Rama, Who was consoled by the great monkey, My Rama

### **Yudha Kanda**

Ravana nidhana prasthitha Rama  
Vaana sainya samavyatha Rama  
Soshitha thatini sarthitha Rama  
Vibeesana abhaya dayaka Rama  
Sagara sethu nibandhaka Rama  
Gata karna sira cheedaka Rama  
Rakshasa sanga vimardhaka Rama  
Amahitha Ravana vaarana Rama  
Samhrudha dasa mukha Ravana Rama  
Vidhi bhava mukha sura samsthutha Rama  
Khasthitha dasaratha veekshitha Rama  
Sitha darshana modhitha Rama  
Abhishiktha Vibishananatha Rama  
Pushpaka yaanarohana Rama  
Baradwajaabhi nishavana Rama  
Baktha prana preenana Rama  
Saketha puri bhooshana Rama  
Sakala sweeya samanatha Rama  
Rathanalasal peeta sthitha Rama  
Pattabishekaalankrutha Rama  
Paarthiva kula sammanitha Rama  
Vibeeshanarpitha thal pada Rama  
Keesakalanugruha Rama  
Sakalajagat paripalaka Rama  
Sakalaabheeshta vara pradha Rama  
Rama Rama Jaya Raghava Rama  
Rama Rama Jaya Sitha Rama.

My Rama, Who marched towards Ravana's place, My Rama  
My Rama, Who was accompanied by the army of monkeys, My Rama  
My Rama, Who gave protection to Vibhishana, My Rama  
My Rama, Who built the bridge across the sea, My Rama  
My Rama, Who killed Kumbhakarna, My Rama  
My Rama, Who defeated the army of Asuras, My Rama  
My Rama, Who made Ravana helpless, My Rama  
My Rama, Who slew Ravana in battle, My Rama  
My Rama, Who destroyed the bad asuras, My Rama  
My Rama, Who saw Dasaratha from the heavens, My Rama  
My Rama, Who became Happy on seeing Sita, My Rama  
My Rama, Who made Vibhishana the king of Lanka, My Rama  
My Rama, Who traveled back in Pushpaka plane, My Rama  
My Rama, Who was honoured by Sage Bharadwaja, My Rama  
My Rama, Who saved the life of Bharatha, My Rama  
My Rama, Who was ornament to the city of Ayodhya, My Rama  
My Rama, Who made everybody happy, My Rama  
My Rama, Who sat on the throne of gems, My Rama  
My Rama, Who was the greatest of Sun dynasty, My Rama  
My Rama, Who got the respect from Vibhishana, My Rama  
My Rama, Who was honoured by the dynasty of monkey kings, My Rama  
My Rama, Who ruled over the entire world, My Rama  
My Rama, Who granted all boons to his devotees, My Rama  
Rama, Rama, Victory to you Rama, Rama, Rama  
Rama, Rama, Victory to you, Seetha Rama.

# Nama Rasam

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[Taste of Name]

Translated by P. R. Ramachander

[Here is a collection of prayers found in other stotras that have been given the name of Nama Rasam. I came across this collection in a Tamil Magazine called Kumudam Bhakthi.]

1. Krishnaya Vasudevaaya, Devaki Nandanaya,  
Nanda gopa kumaraya, Govindaya namo nama.

I salute and salute that Govinda who is Krishna,  
Who is son of Vasudeva, who is the darling of Devaki,  
And who is also the son of King Nandagopa.

2. Nama Pankaja nabhaya, nama pankaja maline,  
Nama Pankaja nethraya. Namsthe Pankajangraye.

Salutation to one having lotus on belly and one who wears lotus garland,  
Salutation to one who has lotus like eyes and lotus like feet.

3. Mookam karothi vachalam, pangam langayathe girim,  
Yath krupa paramam aham vande, Paramananda madhavam

I salute that divine mercy who is Madhava the ultimate joy,  
Who makes even dumb ones speak and lame ones cross the mountain.

4. Sanka chakra Gadhapane dwaraka nilayachyuthe,  
Govinda pundareekaksha, Raksha maam saranagatham.

Please protect me who has surrendered to you, oh lotus eyed Govinda,  
Who holds conch, wheel and mace and lives in Dwaraka.

5. Thwam aadhi andho bhoothamnam, thwameva cha para gathi,  
Viswathman, viswa janaka, viswa Kartha, prabhovaya.

Oh lord who is without end, you are the beginning and end of all beings,  
The soul of the universe, the father of the universe and the power which  
makes universe act.

6. Yathra yogeeswara Krishno, Yathra partho dhanurdhara,  
Thathra sri vijayo bhoothir, druthwa neethir mathir mama.

Where Krishna the God of Yoga lives,  
Where the great archer Arjuna lives,  
There wealth and victory would be there,  
And also justice and wisdom.

7. Devaki Sutha Govinda, Vasudeva jagat pathe,  
Dehime thanayam Krishna, Thwam aham saranam gatha,

I surrender completely to you, Govinda the son of Devaki,  
Who is Vasudeva the lord of the world, with a request to give me a son.

8. Bhagawan Uvacha  
Naham vasami Vaikunte, na yogi hrudaye,  
Thathra thishtami Yathra gayanthi mad bhakthya, Narada

God said  
I do not live in Vaikunta, nor in the heart of Yogis  
But I live in that place where my devotees sing about me, Narada.

# Namam Japikkuga

---

[Chant Thy Name]

Translated by P.R. Ramachander

[This stotras by an unknown devotee of Kerala, prays the Lord to help him chant the names of Lord Narayana even in his death bed. The graphic numbing description of the state of the devotee in his death bed and the essentiality of his being able to chant the names of Lord Narayana is well brought out. Sung with devotion, this small sthothra will definitely transport any one to divine ecstasy.]

Navu kuzhayadhe namam japikkuvan,  
Sadhicheedaname Narayana Hare,  
Narayana Hare, Narayana Hare,  
Narayana hare, Narayana!

Hey Narayana, Hey Narayana,  
Help me please. To chant thine names,  
Without twisting my tongue,  
Hey Narayana, Hey Narayana.

Moham palathume sadhichadathe than,  
Deham kshayichoru vrudhanayi theernu jnan,  
Dannavum vannu pidi pettu vallathe,  
Dannichu kondi kidakkunna velayil,  
(Navu kuzhayathe ..., ...)

When I am in my deathbed,  
With ills and aches.  
All over mine body,  
And have become old,  
With many of my desires still unfulfilled,  
(Hey Narayana ..... )

Vannathu pokadhe verenyum dannangal,  
Pinneyum pinneyum vannu vannangine,  
Deham muzhuvanum kai vasamakkiye,  
Dehiye ittu vallakkunna velayil,  
(Navu kuzhayadhe.....)

When my physical frame,  
Is dragged from diseases on all sides,  
And when whatever aches that have come has not gone,



With new aches marching anew,  
And filling my body to the full,  
(Hey Narayana .....)

Meyyu thalarnnu vivasanayi onnume,  
Cheyyuvan vayyathe kai kaal kuzhanju gnan,  
Malinya mattameyannoru sayyayil,  
Malandu kidakkunna velayil,  
(Navu kuzhayadhe.....)

When I am arrested in my bed like a python,  
In the dirty bed which I never leave,  
When all my body is tired,  
And when my arms and legs,  
Are no more firm.  
(Hey Narayana .....)

Onu cheniju kidakkuvanum kalgai,  
Onnu marichu vekkuvanum vishamamayi,  
Sandhi bandhangal kuzhanju vasam kettu,  
Sandhiyil pettu valayunna velayil.  
(Navu kuzhayadhe.....)

When my joints are joined in joints,  
When I am not able to lie even on my sides,  
When I am not able to keep my foot in the bed,  
And when all the joints are full of aches  
(Hey Narayana .....)

Kayyilum kalilum neeu veengi chora,  
Meyilillathe vilarthoru dehiye,  
Moham endhennalathu kodukkuvan vidhicha,  
Hantha vaidyunum kai vitta velayil.  
(Navu kuzhayadhe)

When even the doctor,  
Who wants to give me a trouble free life,  
Has left me to my death,  
When my hands and legs are swollen,  
When my whole body is without blood.  
(Hey Narayana .....)

Oninum kollathorthal arakkunna,  
Thennum malamandettavum dukhadham,  
Ennalum ee yudal kai vidanayi madchu,

Ennude manasam mazhgidum velayil,  
(Navu kuzhayadhe..... )

When I am in the peak of my sorrow,  
Dirtying my bed oft and oft,  
When even my pals avoid a visit,  
And When I do not want to leave this frame,  
(Hey Narayana, .....)

Maraka vyadhigal onnichu chernadhi-  
Karamen meyyil nadathi thudangave,  
Chollan kazhiyattha dandangalum kondi,  
Vallathe gnan vishamikkunna velayil  
(Navu kuzhayade.....)

When all the aches and pain,  
Rule my body without mercy,  
When I suffer those diseases,  
Which I can never even talk  
(Hey Narayana.....)

Thellume mamsamum medhassumilladhe.  
Yellum tholiyumai theernoru meyyumai,  
Kandaloru thani pretham kanakkine,  
Neendu nivarnnu kidakkunna velayil.  
(Navu kuzhayadhe.....)

When there is no more flesh,  
In my body fine,  
When the luster of my face is dark,  
And When I lie in the cot,  
Like a lifeless corpse.  
(Hey Narayana .....)

Ekki valichu kondulla vayarum,  
Ellokeyum undhi nilkunnaru udalumai,  
Tholil podinjittoru asthi koodam pole,  
Kalugal neeti thudangunna velayil.  
(Navu kuzhayadhe.....)

When my belly is down,  
By my harsh breathes of death,  
When I am but a skeleton,  
Packed in loose skin,  
And when I am not able to bend my knees.  
(Hey Narayana .....)

Noorayiram kara mullu tharachathil,  
Ere gnan dandicho kondu kidakkave,  
Dehathil ninnumijeeva chaithanyathe,  
Mahan ilakki valikkunna velayil.  
(Navu kuzhayadhe.....)

When my body is pained,  
As if struck by thousands of thorns,  
When the God of death,  
Pulls this soul from this physical frame  
(Hey Narayana .....)

Chundugal random kizingu pallundhi kan  
Random kuzhinju vay pathi thurannitha gnan,  
Kandal vikruthamam roopamndum kondu,  
Neendu kidannu valikkunna velatil,  
(Navu kuzhayadhe .....)

When my lips have parted,  
When all my teeth protrude,  
When both my eyes are sunken,  
When my mouth is half open,  
And When I am so bad to look at,  
And lying straight in my cot  
(Hey narayana.....)

Theeyil oodhi pazhupicha kambigal,  
Meyyil adichu kethunna pol oordwanavum,  
Dehathil agaveyullori pranane,  
Dehathil ninnu vidarthunna velayil  
(Navu kuzhayadhe..... )

When my body feels,  
As if driven by red-hot irons,  
Made hot by fire driven by bellows,  
And my soul is being pulled,  
From this dirty body of mine  
(Hey Narayana .....)

Ellam vedinjittu pogendathay oru,  
Vallatha gattathil ellarkkum bayangaram,  
Nattu kar, veetu kar kootu kar okkeyum,  
Vittu piriynnora dukha velayil.  
(Navu kuzhayadhe.....\_)

When at last the horrid time comes,  
To bid farewell for all,  
When the people of the town,  
Those relations near,  
And friends dear,  
Are beating the chest for me,  
(Hey Narayana .....)

Ethrayum dur vruthanayoru Ajamilan,  
Puthane orthu than peronnurakkave,  
Sathamankkiya dehiye kai kondu,  
Katha Narayana, kathu kollename.  
(Navu kuzhayadhe.....)

You who saved the sinner Ajamila of yore,  
By taking him to heaven,  
When he called out the name his son to save him,  
As My Narayana, My Narayana,  
Please save me, Oh Narayana  
(Hey Narayana .....)

# Nanda Kumara Ashtakam

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[Octet on Son of Nanda]

By Sri Vallabhacharya

Translated by P. R. Ramachander

[Sri Vallabhacharya (1479-1531) was a devotional philosopher who founded the Pushti sect in India and the philosophy of Shuddha Advaita (Pure Non-dualism). He gave a different interpretation of devotion. He made a distinction between the continuous flow of devotion and devotion falling in drops. When a devotee's heart is completely filled with the love of God, he ceaselessly chants the name of God. This state of mind of the devotee was described thus, Sarvadaa Sarvakaaleshu Sarvatra Harichinthanam (ceaselessly thinking of God at all times and at all places). Among the several stotras he wrote the Madurashtakam is very famous. This stotra extols the qualities of Krishna in a very mellifluous verse. So far, there is no translation of this stotra in English in the web.]

Sundara gopalam uravana malam, nayana visalam, dukha haram,  
Vrundavana Chandra mananda kadam paramanandam dharani dharam,  
Vallabha gana shyamam poorna kamamaathyabhiramam preethikaram,  
Bhaja Nanda kumaram sarva sukha saram Thathwa vicharambrahmaparam.

1

Sing about that son of Nanda, who is essence of all happiness,  
Who is the inner meaning of religion and bridge to Brahman,  
Who is the pretty cowherd, who wears garland of forest flowers,  
Who has very broad eyes, who is killer of all sorrow,  
Who is the moon of Brindavana, who is essence of happiness,  
Who is the ultimate of happiness, who is the supporter of the world,  
Who is black, who is loved by all, who is the complete pleasure,  
Who is pretty every moment and who pleases every one.

Sundara varija vadanam nirjitha madanam aananda sadanam mukuta  
dharam,  
Gunja kruthi haram vipina viharam paramodharam cheeraharam,  
Vallabha pata pathim krutha upaveetham kara navanitham vibhudhavaram,  
Bhaja Nanda kumaram sarva sukha saram Thathwa vicharambrahmaparam.

2

Sing about that son of Nanda, who is essence of all happiness,  
Who is the inner meaning of religion and bridge to Brahman,  
Who has pretty lotus like face, who defeats god of love in beauty,  
Who is store house of happiness, who wears the crown,

Who wears garland made of gunja,\* who roams about in the garden,  
Who is greatly benevolent, who steals the dresses of gopis,  
Who likes the silk cloths, who wears the holy thread,  
Who has butter in his hand and the lord who gives boons.

\* A red and black berry use to weigh gold in India.

Shobitha muka dhoolam yamunakoolam, nipata athoolam sukadatharam,  
Muka manditha renum chaaritha denum vaditha venum madhurasuram,  
Vallabhamathi vimalam, shubhapada kamalam nakaruchi amalam  
thimiraharam,  
Bhaja Nanda kumaram sarva sukha saram Thathwa vicharambrahmaparam.

3

Sing about that son of Nanda, who is essence of all happiness,  
Who is the inner meaning of religion and bridge to Brahman,  
Who shines with dust of Yamuna on his face, whose voice is incomparable,  
Who blesses people with pleasure, whose face is coated with pollen grains,  
Who looks after cows, who plays flute with sweetest notes, who is very pure,  
Who has feet as pretty as a lotus, who has shining nail and who removes  
darkness.

Shiramukuta sudesam kunchithakesam natavaravesamkamavaram,  
Mayakruthamanujam haladhara anujamprathihathadanujam bharaharam,  
Vallabha vraja palam subhaga suchalamhithamanukalam bhava varam,  
Bhaja Nanda kumaram sarva sukha saram Thathwa vicharambrahmaparam.

4

Sing about that son of Nanda, who is essence of all happiness,  
Who is the inner meaning of religion and bridge to Brahman,  
Who has crown on his pretty head, who has curly hair,  
Who is dressed up like an actor, who is more pretty than god of love,  
Who by illusion looks human, who is the brother of Balarama,  
Who lightens earth by killing asuras, who takes care of the people of vruja,  
Who is a dear, who walks prettily, Who wants good always and who is good.

Indhivarabhasam prakuta surasam kusuma vikasam vamsidharam,  
Hrutha manmadhamanam roopa nidhanam krutha kala ganam chitha haram,  
Vallabha mruduharam kuncha nivasam vividha vilasam kelikaram,  
Bhaja Nanda kumaram sarva sukha saram Thathwa vicharambrahmaparam.

5

Sing about that son of Nanda, who is essence of all happiness,  
Who is the inner meaning of religion and bridge to Brahman,  
Who has shine like blue lotus flower, who by nature is divine,  
Who looks like a opened lotus flower, who holds a flute,

Who destroys the pride of god of love, who has a pleasant calm look,  
Who steals the mind by playing soulful music,  
Who is witty but soft and who lives on Kuncha vine and plays various roles.

Athipara praveenam palitha deenam bhakthadeenam karmakaram,  
Mohanamathi dheeram phanibala veeram hathapara veeram taralataram,  
Vallabha vraja ramanam varija vadanam hala dara samanam sailadaram,  
Bhaja Nanda kumaram sarva sukha saram Thathwa vicharambrahmaparam.  
6

Sing about that son of Nanda, who is essence of all happiness,  
Who is the inner meaning of religion and bridge to Brahman,  
Who is a great expert who takes care of oppressed people,  
Who obeys his devotees, who is engaged in doing his duty,  
Who is pretty and very brave, who is very heroic Adishesha,  
Who kills all his enemies, who is extremely fickle,  
Who entertains the Vraja, Who has a face like a lotus flower,  
Who pacifies Bala Rama and who carried a mountain.

Jala dhara dyuthi angam lalithatribangam bahu krutha rangam rasikavaram,  
Gokula parivaram madanakaram kuncha viharam goodatharam,  
Vallabha vruja chandram subhaga suschandam krutha aanandam  
branthiharam,  
Bhaja Nanda kumaram sarva sukha saram Thathwa vicharambrahmaparam.  
7

Sing about that son of Nanda, who is essence of all happiness,  
Who is the inner meaning of religion and bridge to Brahman,  
Whose limbs shine like a rich cloud, Who can be easily defeated by love,  
Who lives in different places, who is a great connoisseur,  
Whose family is in Gokula, Who looks like the god of love,  
Who lives in kuncha, who is great in hiding himself,  
Who is the moon of the vruja, who is like the pretty verse,  
Who makes every one happy and who drives away illusion.

Vandithayuga charanam, pavanakaranam jagad udharanam vimaladaram,  
Kaliya siragamanam krutha phani namanam gathithaya manam mrudula  
taram,  
Vallabha dukha haranam nirmala charanam asarana saranam mukthikaram,  
Bhaja Nanda kumaram sarva sukha saram Thathwa vicharambrahmaparam.  
8

Sing about that son of Nanda, who is essence of all happiness,  
Who is the inner meaning of religion and bridge to Brahman,  
Whose feet are fit to be saluted, who makes everything holy,  
Who takes care of the world, who is carried in mind by pure people,

Who climbed up on the head of Kaliya, who is saluted by Adhi Sesha,  
Who killed Kala yavana, who is extremely soft by nature,  
Who steals away our sorrow, who has a very pure feet,  
Who is the solace for the oppressed and who leads us to salvation.

Ithi Vallabacharya Virachitham,  
Nanda kumarshtakam Sampooranam.

Thus ends the octet on the son of Nanda,  
Composed by Sri Vallabacharya.



# Narasimha Dwadasa Nama Stotram

---

[Twelve Names of Narasimha]

Translated by P. R. Ramachander

Pradhamam thu Mahaa jwalo, dwitheeyam thu ugra kesari,  
Thritheeyam Vajra damshtro, Chathurthothu Visaradha. 1

Firstly great flame, secondly the angry lion,  
Thirdly one with diamond like teeth,  
Fourthly the great expert.

Panchamam Narasimhascha, Sashta Kasyapa mardhana,  
Sapthamo yathu hantha cha, ashtamo Deva vallabho. 2

Fifthly the Man-lion, Sixthly the killer of Kasyapa's son,  
Seventhly Killer of Asuras and eighthly the Lord of devas.

Nava Prahaladha Varadho, dasamo Anantha hasthaka,  
Ekadaso Maha Rudro, Dwadaso Tharunasthadha. 3

Ninthly The one who blessed Prahlada, tenthly the one with endless hands,  
Eleventh the great God who is angry and twelfth the one helps at right time.

Dwadasani namani Nrusimhasya Mahathmana,  
Manthra raja ithi jnatham, Sarva papa vinasanam. 4

These twelve names of the great God Narasimha,  
Is called the king of chants and destroys all sins.

Kshaya apasmara kushtadhi, thapa jwara nivaranam,  
Raja dware, Maha Gore sangrame cha Jalandhare 5

Giri gahara aaranye Vyagra chora maya dish,  
Ranecha marane chaiva samatham paramam Shubham. 6

This cures Tuberculosis, epilepsy, leprosy and Typhoid,  
And is helpful in gate of the king, I horrible wars and inside water.

It helps in mountains and forests populate by tigers and robbers,  
And in war and death it helps to get out safely and later attain salvation.

Satham aavarthayeth yasthu muchyathe Vyadhi bhandanath,  
Aavarthayantha sahasram thu labhathe Vanchitham phalam. 7

Repeating hundred times would help you get out of diseases and imprisonment,  
And repeating it one thousand times would help you get what you want.

# Narasimha Kavacham

---

Translated by P. R. Ramachander

1. Nrusimha kavacham Vakshye prahlodhenodhitham puraa,  
Sarva rakshakaram punyam, sarvopadrava nasanam

I shall recite the armour of Narasimha recited in the olden times by  
Prahladha,  
Which protects everything that is blessed and destroys all problems.

2. Sarva sapath karam chaiva swarga moksha pradhayakam,  
Dhyathwa Narasimham devesam hema simhasana sthitham.

It gives all sorts of wealth and grants heaven as well as salvation,  
If it is chanted meditating on Narasimha as sitting on the throne.

3. Vivrythaasyaam trinayanam, sharad Indu sama prabham,  
Lakshmyaalingitha vamangam, Vibhoothirupasritham.

He has three eyes, keeps his mouth open and has the glow of autumn moon,  
And he is hugged on left side by Lakshmi and his form depends on his  
glowing power.

4. Chathur bhujam Komalangam Swarna kundala shobhitham,  
Sarojashobhithoraskam rathna keyura mudhritham.

He has four hands, he has pretty limbs and wears a golden ear stud,  
His chest shines like a lotus flower and he wears gem studded bracelets.

5. Thapatha kanchana sankasam Peetha nirmala vasasam,  
Indradhi sura moulistha sphuran manikya deepthibhi.

He resembles the molten gold and wears yellow cloths,  
He shines in the light of rubies on head of the saluting Indra and other devas.

6. Virajitha pada dwandwam shanka chakradhi hethibhi  
Garuthmathaa savinayam sthuyamanam mudhanwitham.

He shines with two feet and holds the conch and wheel in his hand,  
And Lord Garuda with humility offers him prayers with devotion.

7. Swahruth kamala samvasam kruthwa thu kavacham padeth,  
Nrusimho may drusou pathu loka rakshanathma sambhava.

If one reads this armour after making Lord Narasimha,  
Who protects the world, Occupy the lotus of his mind  
The Lord who is born to take care of this world will protect one's head.

8. Sarvago api sthambha vasa phalam may Rakshathu dwanim,  
Nrusimho may drusou pathu soma suryagni lochana.

Let my forehead be protected by the all pervading one who is in the pillar,  
Let my sound be protected by Narasimha and  
My eyes be protected by the one who has sun, moon and fire as eyes.

9. Smruthim may pathu nruharir muni varya sthuthipriya,  
Naasaam may simhanasathu, mukham Lakshmi mukha Priya.

Let my memory be protected by Narasimha, who likes prayers from great  
sages,  
Let my nose be protected by he who has a lion's nose,  
And let my mouth be protected by he who loves the mouth of Lakshmi.

10. Sarva Vidhyadhipa pathu Nrusimho rasanaam mama,  
Vakthram pathu indhu vadana sada prahlada vandhitha.

Let my taste buds be protected by the Lord of all knowledge, Narasimha,  
Let my face be protected by the moon faced one saluted by Prahlada.

11. Nrusimha pathu may kandam, skandhou bhoo bharanantha kruth,  
Divyasthra shobhitha bhujou Nrusimha pathu may bhujou.

Let my neck be protected by Narasimha,  
And shoulders by him who rules over the world till the end,  
And let that Narasimha whose arms shine,  
With divine weapons protect my arms.

12. Karou may deva varadho, nrusimha pathu sarvadha,  
Hrudayam yogi sadshyascha, nivasam pathu may Hari.

Let my hands be protected by the protector of devas,  
Let me be protected from all sides by Lord Narasimha,  
Let my heart be protected by him who can be approached by great sages,  
And let my house be protected by Lord Hari.

13. Madhyam pathu Hiranyaksha, Vaksha kukshi vidaranaa,  
Nabhim may pathu nruhari, sva nabhi brahma samsthuthaa.

Let my middle be protected by the God  
Who tore apart chest and abdomen of Hiranyaksha,  
Let my navel be protected by Lord Narasimha,  
Who is praised by Brahma who sprang from his own navel.

14. Brahmanda kotaya katyaam yasyasou pathu may katim,  
Guhyam may pathuu guhyanaam manthraanaam guhya roopa druk.

Let my hip be protected by him,  
On whose hips all the universe rests,  
Let my private parts be protected by the mysterious one,  
Who can only be seen by use of very secret mantras.

15. Ooru manobhava pathu jahnuni nara roopa druk,  
Jange pathu dharaa bhara harthaa yo as ou nrukesari.

Let my thighs be protected by one who happens in the mind,  
Let my knees be protected by him who has a human form,  
Let my calves be protected by him who lightens my load,  
And appears in the form of a combination of man and lion.

16. Sura rajya pradha pathu padhou may nruhareswara,  
Sahasra seershaa Purusha pathu may sarva sas thanum.

Let my feet be protected by the God in man lion form,  
Who looks after the kingdom of all devas,  
And let my entire body be protected by the God,  
Who has one thousand heads.

17. Mahogra poorvatha pathu maha veeragrajo agnitha,  
Maha Vishnu dakshine thu maha jwalasthu nairyathi.

Let the ferocious one protect me from the east,  
Let the very valorous one protect from south east,  
Let the great Vishnu protect me from the south,  
And let God who blazes like a flame protect me from the south west.

18. Paschime pathu sarveso, Disi may sarvatho mukha,  
Nrusimha pathu vayavyaam, soumyam bhooshana vighraha.

Let God of everything protect me from west,  
As he has faces turned in all directions,  
Let Narasimha protect me from north west,  
And let the well ornamented one protect me from north.

19. Eeshanyo pathu bhadro may, srava mangala dhayaka,  
Samsra bhayadha pathu mruthyor mruthyus nrukesari.

Let the God who protects and gives all things auspicious,  
Protect me from the north west and let me be protected,  
From fear of birth and death by the Lord Narasimha,  
Who is indeed death to death itself.

20. Idham nrusimha kavacham, prahladha mukha manditham,  
Bhathiman ya paden nithyam sarva papam prumuchyathe.

This armour of Lord Narasimha which was narrated by Prahladha,  
If read by a devotee daily, would save him from all his sins.

21. Puthravan, dhanavan loke deerga ayur upa jayathe,  
Yam yam kamayathe kamam tham tham prapnonsthyasamsayam.

He would be blessed with sons, wealth and a very long life,  
And all that he desires would be achieved by him without any doubt.

22. Sarvathra jayam aapnothi, sravathra vijayee bhaveth,  
Bhhomyanthareeksha divyaanaam grahaanaam vini varanam.

He who desires for victory everywhere would get victory everywhere,  
He would ward off all the evils caused by earth, environment and planets.

23. Vruschiko raga sambhootha visha apa haranam param,  
Brahma Rakshasa yakshaanaam dhoorothsaarana karanam.

This armour steals away the poison caused by serpents and scorpions,  
And Brahma Rakshasas and Yakshas would be driven far- far away.

24. Bhurje vaa thala pathre vaa kavacham likhitham shubham,  
Kara moole drutham yena sidhyeyu karma sidhaye.

If this auspicious armour is written on a palm leaf or bark of a tree,  
And this is worn in the hand all his actions would be come divine.

25. Devasura manushyeshu swam swameva jayam labheth,  
Yeka sandhyam trisandhyam vaa ya paden niyatho nara.

That man who reads it following all rules, three times,  
In the dawn, noon or dusk or one of these times,  
Would get victory over humans, devas and Asuras.

26. Sarva mangala mangalyam, bhuthim, muykthim cha vindathi,  
Dwathrimsad sahasrani padeth shudhatmanaam nrunaam.

That holy and pure human being who reads it,  
Thirty two thousand times would definitely get,  
All auspicious things, wealth and salvation.

27. Kavachayasya manthrasya manthra sidhi prajayathe,  
Anena manthra rajena kruthwa bhas mabhi manthranam.

If this is chanted along with wearing of ashes, by the help of this,  
Mantra of the Kavacha which is the king of mantras, he would get mastery  
over it.

28. Thilakam vinyased yasthu thasya graham bhayam hareth,  
Trivare japamanasthu datham varibhya manthrya cha.

By wearing a Tilaka and after doing Aachamana with mantras,  
If this is chanted for three weeks, the fear of planets would be removed for  
him.

29. Prasayedhyo naro mantram, nrusimha dhyanamacharedh,  
Thasya roga pranasyanthi ye cha syu kukshi sambhavaa.

After meditating on Lord Narasimha, if a man,  
Masters this mantra his diseases would be cured,  
Including those diseases of the abdomen.

30. Kimathra bahu nokthena nrusimha sadruso bhaveth,  
Manasa chinthitham yathu sa thachapnothya samsayam.

Which other great one can ever become like Narasimha,  
For just thinking about him in mind would make him your own without doubt.

31. Garjantham garjayantham nija bhuja patalam sphotayantham hatantham,  
Roopyantham thapayantham dhivi bhuvi dhithijam kshopayantham  
kshipantham,  
Kranthantham roshayantham disi disi sathatham samharantham bharantham,  
Vikshantham ghoornayantham sara nikara sathair divya simham namami.

He roars and makes us roar, He with his many arms tears and throws them  
out,  
He searches and troubles the sons of Dhithi in this and other worlds,  
Throws them and scatters them and when angry he kills them from all  
directions,

And when he sees them he tears them apart with his hundreds of divine hands,  
And I salute him who has manifested himself as a divine lion.

Ithi Sri Brahmanda purane prahalodhoktham nrusimha kavacham  
sampoornam.

Thus ends the armour of Narasimha told by Prahlada found in Brahmanda Purana.



# Narasimha Mangalam

---

Translated by P. R. Ramachander

[This Mangala stotra is addressed to Narasimha, an incarnation of Lord Vishnu. These songs are recited after reciting prayers to the Lord or after performing worship. Wishing Mangalam means, wishing all that is good.]

Mangalam sthamba dimbhaya,  
Mangalam mruthyu mruthyuve,  
Mangalam Roudhra roopaya,  
Narasimhaya Mangalam. 1

Mangalam to the one who was born from a pillar,  
Mangalam to the lord of death to the lord of death,  
Mangalam to him who is fierce looking,  
Mangalam to the Lord who is lion man.

Hirani kasipum hathwa,  
Daithyendram deva kandakam,  
Jagat rakshana duryaya,  
Jagat bheejaya Mangalam. 2

Mangalam to the seed of universe,  
Who killed the Asura called Hiranya Kasipu,  
Who was the lord of Rakshasas and killer of devas,  
And the Lord who was interested in saving of the world.

Prahlada Sthuthi santhushta,  
Prasanna nija moorthaye,  
Varadabhaya hasthaya,  
Varadaya cha Mangalam. 3

Mangalam to the giver of boons,  
Who was happy with the prayer of Prahlada,  
Who was really a God with pleasant mien,  
And who shows protection and boons by his hands.

Karagrair vajra samsparsair,  
Narair shathru dharine,  
Theeshna damshtathanvaya,  
Tharkshya vahaya Mangalam. 4

Mangalam to the one carried by Garuda,  
Whose hands are as hard to touch like a diamond,  
Who puts down the enemies of men,  
And who has very sharp protruding teeth.

Nara kanteeravaakara vyakthaa,  
Athyugra vibhoothaye,  
Mrugendraya narendraya,  
Daivathendraya Mangalam. 5

Mangalam to the Lord of Devas,  
Who has the shape of the man and lion,  
Who has fierce disposition,  
And who is the lord of men and beasts.

Kireeta hara keyura,  
KundalaInkruthaya cha,  
Koti Surya prakasaya,  
Deva simhaya Mangalam. 6

Mangalam to the God lion,  
Who decorates himself with,  
Crown, garland, bracelet and ear studs,  
And who had the brilliance of billion suns.

Triyugadhi triprushtaya,  
Trigunaya trimurthaye,  
Nara kesari roopaya,  
Lakshmi lolaya Mangalam. 7

Mangalam to the lover of Lakshmi,  
Who belongs to three ages,  
Who has three type of back,  
Who has three characteristics,  
Who is the three Gods,  
And who has a man lion form.

Mathsya kachapa varaha,  
Rama Vamana murthaye,  
Ramakrishnathmane Boudha,  
Kalki simhaya Mangalam. 8

Mangalam to the fish, turtle, boat.  
Parasu Rama and Vamana incarnations,  
Who is the soul of Rama and Krishna and Budha,  
And Kalki as well as the lion.

Sarva bheejaya sathyaya,  
Sarvadheeshtana murthaye,  
Sarveswaraya Sarvasmai,  
Sathwa simhaya Mangalam. 9

Mangalam to the lion of truth,  
Who is the real root of everything,  
Who can be approached by every one,  
Who is god of all and himself is every one.

# Narasimha Nakha Sthuthi

---

[Prayer of Nails of Narasimha]

By Madhvacharya

Translated by P. R. Ramachander

[Among the many great works of Saint Madhvacharya, the proponent of the Dwaitha system of philosophy, this very small prayer extolling the nails of the man lion form of Lord Vishnu stands out. It was written as an introduction for the Hari Vayu Sthuthi which was written by his disciple Sri Trivikramacharya.]

Om panthwasman puru hootha vairi bhalavan mathanga madyath ghata,  
Kumbochadri vipata nadhikpatu prathyeka vajrayutha,  
Srimath kanteera vasya prathatha sunakharaa dharitha arathi dhoora,  
Pradhwastha dhwantha santhi pravathitha manasa bhavitha bhoori bhagai. 1

Oh Lord Narasimha who is with Goddess Lakshmi,  
Please protect all of us with your omnipotent nails,  
For Just like a ferocious lion attacks herd of elephants,  
And splits apart their heads with its nails,  
And the Vajrayudha of Indra splits highest mountains  
Your nails kill the asuras who are like exhilarated elephants,  
And the same precious nails of Sri Narasimha with Lakshmi,  
Destroyed and removed the duties of a Brahmana,  
And solved the darkness of poor knowledge,  
So that the devas became with a calm mind,  
Along with Brahma and all the other Gods.

Lakshmi kanta samantatopi kalyanai veshithesthusamam,  
Pashyamittamavasthu duritharathopasthamv rasayosthama,  
Yadroshakkara daksha nethra kutila pranthopi agni sphurat,  
Kandhyothopama vishpulinga basitha brahmesa shakrothkara. 2

Hey consort of Lakshmi, I do not find any one equal to you in showering  
graces,  
And see you as something even at a distance, as the king of all mixtures-  
ashtama rasa.  
And if those eyes of yours which are angry and burning, opens slightly in a  
curve,  
It sends sparks that look tiny like a glow worm but is more like the glowing  
Sun God,  
An these are capable of burning several ions of Brahma, Shiva and Indra.

Ithi Srimad Ananda Theertha bhagwat padacharya virachitham,  
Sri Nrusimha nakah Sthuthi sampoornam

Thus ends the prayer to Nails of Lord Narasimha  
Composed by Srimad Ananda theertha (Madhvacharya).

# Narasimha Panchamrutham

---

[Five Nectars on Narasimha]

Translated by P. R. Ramachander

[This prayer is supposed to have been composed by Lord Rama when he visited the temple of Narasimha at Ahobilam. Since each stanza is like nectar, it is called Panchamrutham.]

## Introductory Stanza

Ahobilam Narasimham gathwa Rama prathapavan,  
Namaskruthwa Sri nrusimham asthousheetha kamalapatheem.

The glorious Rama went to Narasimha of Ahobilam,  
Prostrated before him and offered prayers to the Lord of the lotus.

## Main Text

Govinda, Kesava, Janardhana, Vasudeva,  
Viswesa, Viswa, Madhusoodhana, Viswaroopo,  
Sri Padmnabha Purushothama Pushkaraksha,  
Narayanachyutha Nrusima namo namsthe. 1

Protector of beings, destroyer of persons, he who is everywhere,  
Lord of the universe, he who is complete, killer of Madhu, lord with universal form,  
Lord having lotus on his belly, best among men, lotus eyed god,  
He who lives in water, he who does not slip and Oh Lion man,  
Salutations and salutations to you.

Deva samastha khalu yoga mukhya,  
Gandharwa vidhyadhara kinnarscha,  
Yath pada moolam sathatha namanthi,  
Tham Narasimham saranam gathosmi. 2

I have sought the protection of that Man lion,  
Whose feet is ever worshipped by,  
All devas, certainly by great experts in yoga,  
Gandharwas, Vidhyadharas and Kinnaras

Vedan Samasthan khalu Sastragarbhan,  
Vidyabale keerthimathim cha Lakshmeem,  
Yasya prasadath sathatham labhanthe,  
Tham narasimham saranam gathosmi. 3

I have sought the protection of that Man lion,  
By whose grace, one receives always without fail,  
All the Vedas, essence of all sciences,  
Knowledge, strength fame as well as wealth.

Brahma shivasthwam purushothamancha,  
Narayanoasoumarutham pathischa,  
Chandrarka vayvagni maruth ganamcha,  
Thwameva tham thwam sathatham nathosmi. 4

I always salute you and you only as you are,  
Brahma, Shiva, Vishnu, Narayana,  
The chief of maruths, moon wind,  
Fire and all the celestial principles.

Swapnepi nithyam jagatham trayanam,  
Srushta cha hantha vibhuraprimeya,  
Thratha thwameka sthrididho vibhinna,  
Tham thwam narasimham sathatham nathosmi. 5

I always salute you and you only as you are,  
Who creates destroys and looks after,  
The entire three worlds as if in a dream,  
And you are the one, who divides,  
Yourself in to these three forms.

## Conclusion

Iti sruthwa Raghu sreshta poojayamasa tham vibhum,  
Pushpavrushti papathasu thasya devasya moordhani,  
Sadhu sadhudwithi tham prochu deva rishi ganair saha

The best of the Raghu clan prayed him thus,  
And showered a rain of flowers on the god's body,  
And the sages and devas told Great, Great.

Deva Ouchu:

Raghavena krutham stotram panchamruthamanthamam,  
Padanthi ye dwija vara thesham swargasthu saswatha.

Devas told:

The is prayer sung by Lord Rama is equal to five nectars,  
And the twice born who reads thid would permanently attain his heaven.

# Narasimha Raja Patha Stotram

---

[Prayer which is King's Road to Narasimha]

Translated by P. R. Ramachander

[This Stotra supposed to be composed by Lord Shiva himself is from the Ahirbudhanya Samhita, a Paancharaatra text. It is also called Manthra Raja Pada stotra. It is supposed to be the best remedy for aches and mental depression. The Sanskrit text of this stotra is available at: [prapatti.com](http://prapatti.com).]

1. Ugram, veeram, Maha Vishnum,  
jwalantham, sarvathomukham,  
Nrusimham bheeshanam bhadram  
mrutyor mrutyum namamyaham

I salute the God who is death to death itself,  
Who is ferocious, who is valorous, who is great Vishnu,  
Who shines with faces in all directions,  
Who is Narasimha, who frightens and who takes care of.

2. Vruthoth phulla visalaksham,  
Vipaksha kshaya deekshitham,  
Ninada thrastha viswandam,  
Vishnum ugram namayaham.

I salute the ferocious Vishnu,  
Who has broad round eyes,  
Who has taken an oath to kill enemies,  
Who shakes the globe of the universe by his roar.

3. Sarvair avadhyathaam praptham,  
Sabha lougham dither sutham,  
Nakhagara sakali chakre,  
Yastham veeram namayaham.

I salute that valorous God,  
Who cannot be approached or killed by any one,  
Who tore with the tip of his nail, the enemy of Indra,  
Who is the son of Dithi along with a great army,

4. Padava ashtaabdha patalam,  
Moordhavishta trivishtapam,  
Bhuja pravisha ashta dhisam,  
Maha Vishnum namayaham.



I salute the great Vishnu,  
Who reaches the netherworld by his feet,  
Who touches by his head the land of the trinity,  
And by his hands touches all eight directions.

5. Jyothemshya arke indu nakshatra,  
Jwala nadhiny anukramath,  
Jwalanithi thejasaa yasya,  
Tham jwalantham namayaham.

I salute him who shines,  
By whose light sun, moon, stars,  
And fire are able to shine,  
And appear resplendent.

6. Sarvendriyairapi vinaa,  
Sarvam sarvathra sarvadfhaa,  
Yo jaanaathi namam yaadhyaam,  
Thamaham sarvatho mukham.

I salute him who has faces in all directions,  
Who without the use of any of his organs,  
Knows all things about everything always.

7. Naravath simhavachaiva,  
Yasya roopam mahathmana,  
Maha satam, maha damshtram,  
Tham nrusimham namamya.

I salute that Lord Narasimha,  
Who is both lion as well as man,  
Who is great and has a great form,  
With great mane and great teeth.

8. Yan nama smaranadh bheetha,  
Bhootha Vetala Rakshasa,  
Rogad yascha pranasyanthi,  
Bheeshanam tham namayaham.

I salute that fearful one,  
By remembering whose name,  
Those who were scared by ghosts, ghouls and Rakshasas,  
Would get rid of all their sickness.

9. Sarvopi yam samasrithya,  
Sakalam bhadramasnuthe,  
Sriyaya bhadraya jushto,  
Yasyam bhadram namayaham.

I salute him who takes care,  
For everything depends on him  
As Everything is kept safely by him  
As he takes care of even goddess Lakshmi.

10. Sakshath swakale sampraptham,  
Mruthyum shatru gunanvitham,  
Bhakthaanaam nasayed yasthu,  
Mruthyur mrutyhum namamyaham

I salute the death to the death itself,  
Who reaches anywhere really at the correct time,  
And gives death and destroys the enemies,  
Of his devotees who are blessed with good qualities

11. Namakarathmakam yasmai,  
Vidhya athma nivedanam,  
Thawakth dukho akhilaan kamaan,  
Asnantham tham namayaham.

I salute him who by one's salutation,  
And offering of one self to him,  
Removes all the sorrows of him,  
And fulfills all his wishes.

12. Dasa Bhootha thwath sarve,  
Hyathmana paramathmana,  
Atho aham api they dasa,  
Ithi mathwa namayaham.

All beings are your servants,  
Oh God who is the soul of all beings,  
And understanding this fact,  
I am saluting you as your slave.

13. Shankarea aadhaarath proktham,  
Padaanaam Thathwa nirnayam,  
Tri sandhyam ya padeth thasya,  
Srir vidhya aayuscha vardhathe,

These words which have been put together,  
By Lord Shiva with reverence,  
If read during dawn, dusk and noon,  
Would lead to increase of wealth, longevity and knowledge.

# Narasimha Sthuthi of Prahladha

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Translated by P. R. Ramachander

[Hiranya Kasipu, the tyrant, tortured his son Prahladha for praying to Lord Vishnu. Even in spite of several painful tortures, he did not change, Hiranya Kasipu wanted to know where Lord Vishnu lives. When Prahladha replied that he is everywhere, Hiranya Kasipu broke a pillar before him to see, whether Lord Vishnu is there inside the pillar. Lord Vishnu emerged in the form of a man lion and killed Hiranya Kasipu. After this Prahlada offered a prayer to Lord Vishnu in the form of Narasimha. This prayer occurs in seventh Skanda, ninth chapter in slokas 8-50. I have consulted the translation of this prayer by Smt. Sudha Devi Ramkumar in her Tamil book called Sri Krishna Sthuthi Malai and the translation by Sri C. I. Goswami in his English Translation of Bhagawatham published by Gita Press, Gorakhpur. I have also consulted the great translation and commentary of this great work available at: [scribd.com](http://scribd.com).]

1. Brahmadaaya sura gana munayotha sidhaa,  
Sathvaika thana mathayo vachasam pravahai,  
Naaradhithum puru gunairadhunaapi pipru,  
Kim thoshtumarhathi samay hari rugra jathe.

How can I, who was born in a ferocious asura clan,  
Expect to please you, when you were not pleased,  
By Brahma, other devas, sages and Sidhas,  
Who were all steeped in Sathwa qualities,  
Using the torrential flow of words,  
Which describes your great qualities.

2. Manye dhanabhi jana roopa thapa sruthoujastheja,  
Prabhava bala pourusha budhi yoga,  
Naaraadhanaaya hi bhavanthi parasya pumso,  
Bhakthya thuthosha bhagwan gaja yoodha paaya.

In spite of it, I know that wealth, pedigree, form, penance,  
Vedic learning, power, strength, manliness, wisdom and yoga,  
Are not sufficient to please you, Oh divine and supreme god,  
And that only the devotion of the elephant king succeeded in pleaseing you.

3. Vipradh dwi shad gunayutha dhath aravinda nabha,  
Padaravinda vimukhascha vapacham varishtam,  
Manye thad arpitha mano vachane hithartha,  
Pranam punathi sa kulam na thu bhoorimana.

Oh God with lotus on the navel, compared to a Brahmin,  
Blessed with the twelve desirable qualities, but,  
Not having devotion to your lotus like feet,  
The person born in a lowly caste, who worships you,  
Surrendering his mind, word and soul to you,  
Redeems his race, besides making himself pure.

4. Naivathmana prabhurayam nija labha poorno,  
Maanam janaadha vidhusha karuno vruneethe,  
Yad yajjano bhagwathe vidha dheetha maanam,  
Thacchtmane prathi mukhasya yadha mukhasree.

The devotee and not you, Oh Lord, receive profits,  
Of your worship by the ignorant one, Oh merciful one,  
For whatever honour the devotee offers to the Lord,  
Rebounds to him, like a mirror reflecting his own image.

5. Thasmad aham vigatha viklava iswarasya,  
Sarvathmana mahi gunaami yadhamanisham,  
Neecho ajayaa guna visarga manu pravishta,  
Pooyetha yena hi pumaan anuvarnithena.

Therefore with all my fear gone, in spite of my being unworthy,  
I am starting to pray to the best of my ability, the greatness,  
Of the almighty lord, by doing which even an ordinary debased one,  
Who has been caught, in the net of mundane life, gets purified.

6. Sarve hyaami vidhi karaa sthava Sathwa dhaamne,  
Brahmadhayo vayamivesa na choddhi jantha,  
Kshemaya bhoothaya uthathma sukhaaya chasya,  
Vikhreeditham bhagawatho ruchiravatharai.

Lord Brahma and others who are your devotees,  
Are standing here with fear towards you, who normally have a soft form  
drenched with truth,  
Though they know that you are taking these incarnations,  
For the welfare and complete happiness of all beings.

7. Thadyachaa manyu masurascha hathas thva yaadhyaa,  
Modhetha sadhurapi vruschika sarpa hathyaa,  
Lokaascha nirvruthi mithaa prathiyanthi sarve,  
Roopam nrusimha vibhayaaya janaa smaranthi.

Please hold your anger in control as the asura (Hiranya Kasipu) has been killed,  
For even sages are happy, when scorpion and snakes are killed  
And now the entire world is relieved and waiting for you to become peaceful,  
So that they would continue, to recall this man lion always.

8. Naaham vibhemya jitha they athi bhayanakaasya jihwa,  
Arka nethra brukuti rabhaso ugra damshtath,  
Anthra sruja kshathaja kesara sanku karnnirhradha,  
Bheetha dhigibhada ribhinna khagrath.

Oh invincible lord, I am not at all afraid of your this form,  
Which has fearful tongue, with sun like eyes, horrifying looks,  
Fierce teeth, with blood drenched flying red manes, erect ears and claws that  
tear the enemies,  
Along with the intestine garland that you are wearing,  
All of which even makes the elephants guarding the directions scared.

9. Thrasthomyaham krupana vathsala dussahograa,  
Samsara chakra gadjhanaad grasathaam praneeth,  
Badha swakarma bhirusatham they angry moolam,  
Preetho apa varga saranam hvayase kadhh nu.

But I am definitely afraid, Oh lover of the oppressed,  
Of the terrible suffering involved in this cycle of births and deaths,  
Since I am tied by my own acts and thrown amidst blood thirsty demons,  
And oh shining one, be pleased with me and when are you,  
Going to call me near your feet, which would grant me salvation.

10. Yasmath priyaa Priya viyoga sayoga janma,  
Sokaa agninaa sakala yonishu dahyamaanaa,  
Dukha oushadham thadapi dukha matha dwiyaaham,  
Bhooman bramaami vadha may thava dasya yogam.

So having taken several births which involved,  
Separation from things I liked and those I hated,  
And burning in the fire of sorrow in several wombs,  
And realizing that the cure for a sorrow involves more sorrow,  
I would like to know from you, Oh Lord,  
The method of being, in eternal service to you.

11. Soham priyasya suhrudha para devasthaaya,  
Leela kadahsthava nrusimha virincha geethaa,  
Agnja sthitharmya anugrahan gunavipramuktho.  
Durgaani thay pada yugalaaya hamsa sanghaa.

And after serving you, enjoying the friendship,  
Of enlightened souls and hearing your story,  
And the prayer of Lord Brahma addressed to you,  
I would by your blessing cross the unknown obstacles,  
By constant worship of the pair of your feet.

12. Baalasya neha saranam pitharo nrusinha,  
Naarthasya chaagadha mudhanwanthi majjatho nau,  
Thapthasya thath preethi vidhirua ihaajnaa sesthaa,  
Sthaavath vibho thanu bhruthaam thwad upekshithaanaam.

Oh Narasimha, in case you decide to completely neglect us,  
Fathers would not be able to protect their sons,  
No medicine would be able to cure any diseases,  
No shipping vessel would be able to save one from drowning,  
And without your grace one would not be able,  
To get out or even destroy a very small sorrow,  
And how can I get cured of this sorrow,  
Of domestic life without your help?

13. Yasmin yatho yarhi yena cha yasya yasmaadh,  
Yasmai yadhaa yadhutha yasthvaparas paro vaa,  
Bhava karothe vikarothe pradhak swabhava,  
Sanchodhithastha d akhilam bhavathas swaroopam.

All beings which are high or low and possessing,  
A nature of its own produces or transforms some things,  
Whatever way it has to be done, whatever cause, whatever time,  
Using which, from which, using whichever method,  
Which job, with whom and to what purpose,  
But all of them would be your form and nothing else.

14. Maayaa mana srujathi karma mayam baleeya,  
Kalena chodhitha gunanu mathena pumsa,  
Chandho mayam yadha jayaarpitha soda saaram samsara chakram,  
Aja ko athi thareth thwadhanya.

The innate nature with its differing characters,  
Created by time which represents the will of God,  
Evolves in to a subtle body, which is a product of Karma,  
Which is very strong and is within the wheel,  
With its sixteen spokes,\* and this cannot,  
Be crossed by those who do not surrender to you.

\* Mind, ten sense organs and five subtle elements.

15. Sa thwam hi nithya vijitha athma guna swadhamna,  
Kalo vaseekrutha visrujya visarga Shakthi,  
Chakre visrushta majayeswara shodasare,  
Nish pedayaamaana mupakarsha vibho prapannam.

You are forever victorious over the innate nature using your greatness  
And You as time, have exercised control over both effects and causes,  
And Oh Lord, who is everywhere, draw me who is suffering as I having been,  
Caught and being crushed in the wheel with the sixteen spokes.

16. Dashtraa mayaa dhivi vibho akhila dhisshnya pana mayu,  
Sriyo vibhava icchaathi yagna noyam,  
Ye asmathpithu kupitha hasa vijrumbhitha,  
Broovisphurjithena lulithaa sa thu they nirastha.

Oh Lord, I have seen that the long life, riches, glory of the devas,  
Which ordinary people crave for in this world, of my father,  
Were easily destroyed by your angry laughter,  
And the frown of the eye brow very easily,  
And I also have seen, that valorous one being killed by you.

17. Thasmadhamoo sthanu bruthaa maha maasisho jnaya  
Aayu sriyam vibhava maindriya maavirichaath,  
Nechami they vilulithaan uru vikramena,  
Kalathma nopanaya maamnija bruthya parswam.

So my lord I am not interested in those great pleasures,  
Like long life, wealth and sensory gratification which even Brahma enjoys  
And I also do not desire of getting mystic powers that are crushed by you as  
time,  
But I request you to place me among your servant s.

18. Kuthrasisha sruthi sukhaa mruga thrushni roopaa,  
Kwedham kalevaram asesharujaam viroha,  
Nirvidhathe na thu jano yadha peethi vidhwaan,  
Kaamaanalam madhulavai samayandhuraapai.

These desires are sweet to hear but have the form of mirages,  
And this body being subject to diseases also cannot enjoy them,  
And in spite of knowing all this people do not hate them,  
Being engaged in quenching the fire of their pleasures,  
By the drops of honey which are difficult to get.



19. Kwaaham raja prabhabava yeesa namo adhikesmin,  
Jatha surethara kule kwa thavanukampaa,  
Na Brahmano na thu bhavasya na vai ramaaya,  
Yanme arpitha sirasi padmakara prasada.

Oh God, How come your pity on me, who was born,  
In a non deva race dominated by regal qualities,  
For you have blessed me by keeping your hand on my head  
Which you have not done either to Brahma or Shiva or Lakshmi,

20. Naishaa pravaramathir bhavatho nanu syaath,  
Janthor yadhaa aathma suhrudho jagadastha dhapi,  
Sam sevayaa suratha roriva they Prasada,  
Sevaanu roopam udayo na paraa varathwam.

Unlike the people who think others as low and high,  
You being the friend of the soul and lord of the world,  
Only by doing service one can get your grace,  
Which is like the wish giving tree of devas,  
And your grace to others depend on how they serve you,  
But definitely not based on who they are?

21. Yevam janam nipathiotham prabhavaahi koope,  
Kaamabhi kama manu ya prapathan prasangaath,  
Kruthwaa aathmasaath surarshinaa bhagwan graheetha,  
Soham kadham nu visruje thava bruthya sevaam.

When due to desires I was about to join those men,  
Who were suffering, after falling in to the snake infested well,  
The celestial sage Narada made me his friend and blessed me,  
And so how can I ever think of leaving your service as a servant.

22. Math prana rakshanam anantha pithur vadhascha manye,  
Swa bruthya rishi vakhya amrutham vidhathum,  
Khadgan pragruhya yada vocha dasa dwithith sus thwaa,  
Meeswaro mada paro aavathu kam haraami.

Oh endless one, You saved me as well as killed my father,  
When my father came to kill me with an unsheathed sword,  
Saying "if there is a God above, let him save you as I am cutting your head."  
So that the immortal words of Sanaka sages would come true,

23. Yekasthwa meva jagadethamushya yath thwam,  
Aadhyanthayo prutha gavasyasi madh yadascha,  
Srushtwaa guna vyathikaram nija mayayedham,  
Naaneva thairava sithastha dhanu pravishta.

You are same as the universe that you are showing,  
For in the past, during and after its birth, you only are there,  
As after creating a modification of the three fold characters,  
You immediately entered in to it and due to the real illusion,  
You appear varied and many, though you are one.

24. Thwam vaa idham sada sadheesa bhavaam sthadho anye,  
Maayaa yada athma para budhiriyam hyaparthaa,  
Yadhyasya janma nidhanam sthithireekshanam,  
Cha thadwaithadeva vasu kalavadha shti dharvo.

You yourself are this world consisting,  
Of movable and immovable things,  
Yet you are something different from it,  
The notions of God is self and God is others,  
Are notions without any import,  
For that from which something,  
Originates cannot be different from it,  
Similar to the relation between,  
Seed and tree, the later being only a temporal change.

25. Nyasyedha mathmani jagaadwi layaabhu madhye,  
Sesha aathmanaa nija suka anubhavo niroha,  
Yogena militha drugathmani peetha nidhra,  
Sthitho na thu thamo na gunamscha yungshai.

You merge all that exists in to yourself,  
By your own free will and repose in the,  
Water of deluge enjoying the real divine pleasure,  
Without any activity whatsoever,  
But by yoga though you appear asleep,  
You are not in the state of sleep,  
For you are beyond the state of thamas by sleep or wakefulness,  
And you are the one who shines by your own power.

26. Thasyaiva they vapuridhamnija kala shakthyaa,  
Samjnchodhitha prakruthi dharmana aathma goodam,  
Ambasyanaantha sayanaad viramath samaadhe,  
Nabherabhooth swa kamikaa vatavan mahaabjam.

You had assumed your form due to the power of time,  
Which ignite the three fold characters and  
When your trance on the bed of Adhi sesha ended  
From your navel, a huge lotus sprang up,  
From the seed that was hidden there.

27. Thath sambhava kavi ratho anyadha pasya maanasthwam,  
Bheejamathmani thatham swabahir vichinthaya,  
Naavindha dhabdha sathamapsu nimmajjamaano jaathe,  
Angure kadha maho pala bhedha bheejam.

That Brahma who rose from that lotus, not seeing,  
Any other thing other than that flower, started,  
Searching for the cause of that flower, though,  
You were spread inside and outside him,  
And he was inside the water for one hundred years,  
For how can anyone who is on the sprout see the seed?

28. Sa thwathmayo nirathi vismitha aasthitho abhjam,  
Kaalena theevra thapasaa parishuddha bhavaa,  
Thwamathanisa bhuvi gandha mivathi sookshmam,  
Bhoothendriysayamaye vithatham dadarsa.

Not able to find out the reason, with great sense of wonder,  
Brahma returned to the flower and started doing,  
Hard Penance and became one with a very pure mind and,  
After realizing that the scent of the earth cannot be separated from it.  
Saw you who were spread within him and his senses completely.

29. Yevam sahasra vadhanaangri sira karoru,  
Nasaasya karna nayanaabharayudhaadyam,  
Maaya mayam sad upalakshitha samnivesam,  
Drushtwaa maha Purusha maapa mudham virincha.

Brahma became extremely happy on seeing you, the Lord,  
Who was the supreme manifestation in himself, hidden by illusion  
With thousands of faces, feet, heads, hands, thighs,  
Noses, mouths, ears, eyes, ornaments and weapons.

30. Thasmai bhavaan haya sira sthanuvacha bhibradha,  
Veda druhathi balou Madhu kaidabhakyai,  
Hathwwa aanachruthi ganaamsthu rajasthamascha,  
Sathwam thava Priya thamaam thanu maamnanthi.

Then you, after assuming the form of Hayagreeva,  
With the head of a horse, killed Madhu and Kaidabha,  
Who were the personification of base qualities of rajas and thamas,  
You recovered the Vedas, which were dear to you,  
And which were personification of Sathwa quality  
And gave them to Lord Brahma.

31. Itham nruthiryagrushidhe vajashava tharai lokaan,  
Vibhavayasi hamsee jagath prathipaan,  
Dharma mahapurusha paasi yuganuvrutham channa,  
Kalou yadhabha vastri yugodha sa thwam.

Like this you are protecting the world taking the forms,  
Of Man, beast, sage deva as well as that of fish,  
And destroying the enemies of the this world,  
And you also establish the dharma relevant to that yuga,  
But since in this, age of Kali you remain unseen you are called Triyuga.

32. Naithan manasthava kadhaasu vikundanatha,  
Sampriyathe duritha dushta masaadhu theevram,  
Kaamathuram harsha soka bhayai shanaartham thasmin,  
Kadham thava gathim vimrusaami dheena.

Oh Lord of Vaikunta, the mind of mine does not get interested in the great  
stories of yours,  
As it is more interested in suffering, bad people, those who are bad souls due  
to extreme passion,  
And is affected by sorrow, joy, fear and wants for a progeny,  
And with this how can this oppressed one like me,  
Get interested in your stories and attain your path.

33. Jihwe katho Achyutha vikarshathi maavi thrupthaa,  
Susno anya thasthwagudharam sravanam kuthaaschith,  
Graano anyathascha pala druk kwa cha karma Shakthi,  
Bahavya sapalyayiva gehapathim lunanthi.

Oh Achyutha, my tongue pulls me to one direction,  
The unsatisfied sex organ to yet another direction, the sense of hearing, smell  
to its own directions,  
As also the eyes and each of organs of action in their own path,  
Like a polygamous husband being pulled by co wives to differing places.

34. Yevam swakarma pathitham bhava vaitharanyam,  
Anyonya janma maranaasana bheetha bheetham,  
Pasyan angnanam swa para vighraha vaira mithram,  
Hathaithi paaracharapeepuhi moodamadhya.

Thus falling in to their own karma they fall in to the Vaitharani\* river of  
domestic life,  
Getting severely scared by birth, death and suffering,  
Which are inter connected and proceed from one another,

And due to ignorance they see one as enemy and the other as friend,  
And so Oh God, from the other bank of Vaitharani protect them.

\* River in the border of the land of departed souls.

35. Konvathra they akhila guro bhagwan prayasa,  
Utharane asya bhava sambhava lopa hetho,  
Moodeshu vai mahadanugraha aartha bandho.  
Kim thena they Priya jananu sevathaam na.

Oh teacher of the universe, is the job of saving,  
These souls from the birth and death cycle difficult for you?  
Please offer your blessing and grace towards these ignorant ones,  
For your own dear people, would do service to you and get out of there.

36. Naivo dwije para durathyaya Vaithranyaas,  
Thwad veerya gayana maha mrutha magna chitha,  
Soche thatho vimukha chethasa indrriyatha,  
Maaya sukhaaya bhara mudhwahatho vimoodaan.

I am not at all afraid of the sufferings to cross Vaitharani.  
As my mind is immersed in the nectar like songs of the valour of yours,  
But I am worried about the ignorant ones who are not interested in you  
Who for their sensual satisfaction carry on with illusory pleasures,  
Of the carrying and looking after their families.

37. Praayena deva munaya swa vimukthi kaamaa,  
Mounam charanthi vijane na prartha nishtaa,  
Naithaan vihaaya krupanaan vimumuksha yeko,  
Naa anyam thwadasya saranam bramatho anupasye.

Devas and the sages for the sake of their own salvation,  
Go to a lonely place, observe silence and meditate,  
Not being ever bothered about the ignorant ones,  
But I am not interested in getting to your presence,  
Without them, who never seem to be able to surrender to you.

38. Yan maidhunadhi gruham yedhi sukham hi thucham,  
Kandooyanena kara yoriva dukha dukham,  
Thrupyanthi neha krupanaa bahu dukha bhaajaa,  
Khandoothi van manasijam visha hetha dheeraa.

Oh Lord the pleasure in love making and that from a house is insignificant,  
For these result in sorrow after sorrow, like the scratching of one hand by the  
other,

But some wretched ones do not feel sated in spite of lots and lots of sorrow,  
But the wise man is able to boldly curb these wrong cravings like scratching  
of hand.

39. Mouna Vrutha srutha thapo adhyayana swadharma,  
Vyakhyaraho japa samaadhaya apa vargyaa,  
Praya param Purusha they thawa jithendriyaanaam,  
Varthaa bhavanthyutha na vathraa thu dhambeekaanaam.

Penance of silence, fasting, meditation, hearing of scriptures,  
Study of sacred books, doing one's allotted duty, teaching scriptures,  
Living in seclusion, muttering prayers, and concentration of mind,  
Are paths that lead to salvation but, Oh divine God,  
But they generally happen to be only a means of livelihood,  
For those persons who have failed to conquer their senses.  
And is of no use at all to the advertising hypocrite.

40. Roope yime sadasathi thava Veda srushte,  
Bheeejangura viva na cha anya adha roopakasya,  
Yuktha samksha mubha yathra vichinvathe thwaam,  
Yogena vahnimiva dharushu nanyatha syath.

Similar to the sprout coming from seed and later the seed coming from the  
sprout,  
The real Brahman and the visible form follow each other says the Vedas,  
And this truth is only realized by people who have controlled their mind,  
Similar to the fact that fire is inside a piece of wood is known only to the  
Yogis.

41. Thwam vayur agni avanir viya dhambhu mathraa,  
Pranenryaani Hrudayam chidanugrahascha,  
Sarvam thwameva saguno vigunascha bhooman,  
Nanyath thwadasthyapi mano vachasaa niruktham.

You are wind, fire, earth, sky and water,  
You are the five sense objects,\* five vital airs\*\* and ten sense organsx,\*\*\*  
You are the mind, intellect, ego, qualified and unqualified objects,  
And lastly everything is you and you alone, oh divine one,  
Whatever is revealed by mind or speech is you alone.

\* Sound, touch, sight, taste and smell.

\*\* Prana, apapana, vyana, udana and samana.

\*\*\* Five senses of action and five of perception.

42. Naithe gunaa na gunino mahadhaadayo ye,  
Sarve manna prabhoothaya saha deva marthyaa,  
Aadhyanthavamtha uroogaaya vidanthi hi thwaam,  
Yevam vimrusyas sudhiyo viramanthi sabhdaath.

Neither the three gunas and three gods presiding over them,  
Nor the principles starting from the great principle of cosmic intelligence,  
Nor the five subtle and gross elements, nor the mind, nor living beings,  
Including gods and human beings, who have beginning and end,  
Are capable of knowing the truth behind your unending principle,  
And knowing this, the good people leave out Vedic rituals and only meditate  
on you.

43. Thath thear mhathama namasthuthi karma pooja,  
Karma smruthiscaranayo sravanamkadhaayaama,  
Samsevayaa thwayi vinethi shadangaya kim,  
Bhakthim jana parama hamsa gathou labhetha.

Oh great one, saluting you, singing your praise,  
Worshipping you, serving your feet, meditating on you and hearing your  
stories,  
Are the six methods used by the devotees,  
And are even used by realized souls to attain you.

# Narayana Jaya [1]

---

[Victory to Narayana]

Translated by P. R. Ramachander

Aathalil gopikal thappiyeduthoru,  
Uthama muthanu Narayana. 1

Narayana, you are the peerless gem,  
Found by gopis after a thorough search.

Bhakthiyam sindhuvin madhye vidarnnoru,  
Sachin malaranu Narayana. 2

Narayana, you are that purest flower,  
Which opened in the middle of the sea of devotion.

Gokulamakave santhathamayi theerkunna,  
Pavana nadhamee Narayana. 3

Narayana you are the most holy musical note,  
Which makes the entire Gokula peaceful.

Naam ariyathe navil vannal pinne,  
Vittu piryatha Narayana. 4

Narayana, you are that word,  
Which if comes unknowingly to the tongue,  
Will never ever leave it.

Kelkkunna mathrayil ellaam marakkunna,  
Aananda geethamee Narayana. 5

Narayana, you are that happy song,  
Which once heard makes one forget everything else.

Brahmadhi devagal yenum sevikkunna,  
Karunya theerthamee Narayana. 6

Narayana, you are that holy water of mercy,  
Which is sipped by Brahma and all other gods.

Narada veenayil yenum muzhangunna,  
Prema swaramanu Narayana. 7



Narayana you are the note of love,  
Which comes daily out of the veena of Narada.

Aannoru aajamilan Vaikundamayi kanda,  
Nalaksharamanu Narayana. 8

Narayana, you are that four letters,  
Which was seen as heaven by Aajamila.

Paapikalkeththavum prayasamayi thonnidum,  
Paduvanee namam Narayana. 9

Narayana, you are the name, singing of which,  
The sinners feel very difficult to sing.

Yendum parayuvan pondunna nave nee,  
Yinnonnu padumo Narayana. 10

Oh tongue who rises to shout anything,  
Will you please sing today Narayana.

Madhavan, yen guru kattidum samasara,  
Sagara thoniyaam Narayana. 11

Narayana, you are the boat shown,  
By my teacher Madhava to help me cross,  
The great ocean of life.

Narayana, thava nadathil mungidum,  
Jangale kakkan marannid alle. 12

Hey Narayana, please do not forget to save us,  
Who are drowned in thine music.

Narayana Hare, Narayana Hare,  
Narayana Hare, Narayana.

Oh Narayana, Oh Hari,  
Oh Narayana, Oh Hari,  
Oh Narayana, Oh Hari,  
Oh Naryana.

# Narayana Jaya [2]

---

[Victory to Narayana]

By Thunchathu Ezhuthachan

Translated by P. R. Ramachander

[Thunchathu Ezhuthachan was one of those first great poets of Malayalam. He was also one of those first to use the present day alphabet system of Kerala. He also is one of the first poets to write to the common man in the language of the common man. This great prayer is partly philosophical.]

Karalil vivekam koodathe,  
Kandara nimisham, batha kalayarutu aarum,  
Maranam varum yennu ninachiha,  
Karuthuka sathatham, Narayana Jaya 1

Without wisdom deep in the heart,  
Nobody should waste even half a minute,  
For always believe that death,  
Would come in a jiffy, Victory to Narayana.

Kanunnu chilar palathum upayam,  
Kanunilla marikkum ithu yennum,  
Kangilum oru nothadinnagathu,  
Illenne kanu, Narayana Jaya. 2

Some people see many tricks in the world,  
But none sees anything to prevent death,  
Even if they see, it would be,  
After one century, Victory to Narayana.

Kimapi vichari cheedugil Manusha,  
Janmani venam, mukthi vendugil,  
Krumi janmathilum yeluthayi varumee,  
Vishaya sukham, batha Narayana Jaya. 3

If man thinks at least a little he will know that,  
Birth as a man is needed, if he wants salvation,  
But desires and passion can easily be got,  
Even if we are born as a worm, Victory to Narayana.

Keezhil cheytha shuba ashubha karmam,  
Melil suka dukathinnu moolam,  
Sukham oru dukham koodathey,  
Kanda oruvan undo? Narayana Jaya. 4

The good and bad that we do earlier,  
Are the basis of pleasure and sorrow in life,  
But have we known any one who had only pleasure,  
And no sorrow in life? Victory to Narayana.

Kunnugal pole dhanam undengilum,  
Indrannu samam aayi vaneedugilum,  
Onnu uriyaduvathinnu ida kitta,  
Vannal Yama Bhatar, Narayana Jaya. 5

Even if we have money as big as hills,  
Even if we live like King Indra in this life,  
We would not get time to say even a word,  
When the soldiers of Yama arrive, Victory to Narayana.

Koope veenu uzhalunnathu pole,  
Gehe veenu uzhalunna jananaam,  
Aapath gana makelundugil muni jana,  
Vakkugal parayam, Narayana Jaya. 6

People suffer in this span of life,  
Similar to the one who fell in the well,  
But if they need the dangers to go away,  
They tell words of sages, Victory to Narayana.

Kettukalayathu karmmam purushannu,  
Kettugal aathe mukthi labikku,  
Kettukalo phala bhukthya theerum,  
Kettayi iniyum, Narayana Jaya. 7

Actions are but ties for man,  
For only without ties, he gets salvation,  
And the ties would slowly go away,  
If we enjoy the results,  
Which again will tie us, Victory to Narayana.

Kelkkanam yeluthayundu rahasyam,  
Dush kruthyavum nija sukruthangalellam,  
Kalkakkal namaskruthi cheythu mukundanil,  
Aakkuga sathatham, Narayana Jaya. 8

Please hear the very simple secret,  
All bad actions and also good actions,  
Should be made submitted to God Mukunda,  
After saluting him, Victory to Narayana.

Kayyil varunnathu kondu dinangal,  
Kazhikku, phalam punarichikolla,  
Kai varu makilm indrande padam,  
Yenthinnu thucham, Narayana Jaya. 9

Please spend your days, with what,  
You get in hand and do not expect any result,  
Even if the post of Indra can come in to you hand,  
It is insignificant then, Victory to Narayana.

Kodiya thapassugal cheydu oro phala,  
Michicheedugil mukthi vara kel,  
Adi malar thozhagil ou icha heenam,  
Mukthanmar avar, Narayana Jaya. 10

Please know that even if you do difficult thapas,  
Salvation would not come, if you desire for the results,  
But saluting his feet, without any desire for results,  
Leads you to salvation, Victory to Narayana.

Kopam kondu sapikkaruthu aarum,  
Bhagwan mayam yennu orkkoo samastham,  
Sukhavum dukavum anubhava kaalam,  
Poyaal sama miha, Narayana Jaya. 11

No body should curse any one else out of anger,  
Remembering that all the world is filled with God,  
And also that pleasure and pain, after they are experienced,  
Are equal and not different, Victory to Narayana.

Kouthukam onnilum millini mahatha,  
Bhagaval bhakthanmarodu koodi,  
Bhagawal guna kadana sravangal ozhinju,  
Oru neram, Narayana Jaya. 12

I do not have any joy in anything more,  
Except hearing the stories and greatness,  
Of God in the company of the devotees,  
Of God, Victory to Narayana.

Karunakaranam sri Narayanan,  
Arulidum nija sayujyathe,  
Oru phalam undo pathinayiram uru,  
Chathu pirannal, Narayana Jaya. 13

Even if we are born and die ten thousand times,  
Would it result in getting the true salvation,  
Mentioned by Lord Narayana,  
Who is merciful, Victory to Narayana.

Bahu janma arjitha karma sesham,  
Thirumul kazcha ninakku vechen,  
Janan maranangal yenikku ini venda,  
Paripalaya maam, Narayana Jaya. 14

Because I do not need, I am presenting to God  
The remaining part of Karma,  
Earned through several births,  
So take care of me, Victory to Narayana.

# Narayana Kavacham

---

[Armour of Narayana]

Translated by P. R. Ramachander

[Narayana Kavacham occurs in Bhagavada Purana in the Sixth Skanda and occurs in Chapter Eight. It is an Armour to protect ourselves from our enemies seen and unseen. I personally feel that this is possibly one of the first Kavachams ever taught to man. Raja Parikshith, the son of Abhimanyu asks his teacher Sage Shuka for a means to protect himself from his enemies. Sage Shuka then teaches him Narayana Kavacham, which was taught by Sage Viswaroopa the son of Thwashtara to Devendra. It is believed that the soul of the man who reads this Kavacha (even if he is a sinner) becomes extremely holy and that any one who reads this would be protected by Lord Vishnu in his various incarnations, by his various weapons and his various assistants. Sloka 4-11 of this great stotra give us in detail about the preparations that we should take before reading this great work. These naturally should be learned from a teacher well versed in such procedures. I am sure many of you may not be able to do that. You can chant only the Kavacham without doing Kara and Anga Nyasa. It is mentioned that before commencing the recital, chant 'Om Namo Naraayanaya' or 'Om Namo Bhagvadey Vaasudevaaya' ('ey' pronounced as Whey) or your favourite mantra 12 times. Visualize yourself and/or your loved ones, totally protected. My favourite way of doing it is by visualizing a family portrait. You could 'see' them dressed in an armor. You could see them immersed in white or violet light. You could see them in a tube of Light. You could see an impenetrable ring of white Light around them. 'Sound' started with the chanting of Om. The entire Sama Veda was transferred through the notes of the 'sargam' Music commenced with the recitation of Mantras and Shlokas. There is spiritual strength in it. The above web site also gives a translation of the Kavacham in to English. Apart from consulting that, I have also consulted a Malayalam translation in a very old book (author unknown) as well as a Hindi translation published by Hari Prakasan Mandir, Delhi]

Rajo Uvacha:

Yaya guptha sahasraksha savaahaan ripu sainikan,  
Kreedanniva vinirjithya trilokya bhubhuje sriyam. 1  
Bhagawam sthan mamakhyahi varma narayanathmakam,  
Yadha athathayina shathroon yena guptho jayan mrudhe. 2

The King said:

Oh God please share with me that armour of Narayana,  
By which the thousand eyed Indra was able to drive away,  
The well armed soldiers of his enemy as if it is a play,

And gain control of the three worlds and wealth,  
And also was safe in the battle field and became victorious.

Sri Shuka Uvacha:

Vrutha, purohitha thwashtro mahendra yanu pruchathe,  
Narayanakhyam varmaha thadihaika mana srunu. 3

Sri Shuka said:

Viswaroopa the son of Thwashttra, when he was made,  
The priest Of Indra taught him this armour of Narayana,  
And I will teach you that and please listen to it with concentration.

Viswaroopa Uvacha:

Dhouthangri panir achamya sapavithra udang mukha,  
Kruthaswa anga kara nyaso manthrabhyam vagyatha suchi. 4

Narayana mayam varma sannahyedh bhaya agathe,  
Daiva bhoothathma karmebhya narayana maya puman. 5

Padyor janu noruvor udhare hrudhyadhorasi,  
Mukhe sirasya anu poorva omgaradheeni vinyaseth. 6

When fear approaches you, after washing your feet and hand,  
Do internal purification by achamana, wear the holy ring made of Durba,  
Face the north, sit on a seat of Durba grass and do the hand symbols,  
And do holy chants and attain cleanliness of speech.  
You should then become silent, become engrossed in Narayana,  
And do suitable actions to tie yourself with the armour of Narayana,  
And using the eight letters starting with OM, touch the feet,  
Knees, thighs, belly heart chest, face and head,

Om namo narayanethi viparyaya madhapi vaa,  
Kara nyasam Thatha kuryad dwadasakshara vidhyaya. 7

Pranavadhi yakarandha mangulyam angushta parvasu,  
Nyased drudaya omkaram vikara manu moordhani. 8

Then after touching the eight parts of the body,  
The feet, Knees, thighs, belly heart chest, face and head,  
Chanting the eight letter Manthra Om Namō Narayanaya  
Either in an ascending or descending order,  
You have to perform the knowledge of the twelve letters,

Shakaranthu brovor madhye nakaram shikhayam nyased,  
Vekaram nethrayor junjannakaram sarva sandhishu. 9

Makara masthra mudhisya mantha moorthir bhaved budha,  
Sarva sanga shadhantham thath sarva dikshu vinirdisheth,  
Om Vishnava nama ithi. 10

Tell Sha and touch the middle of the eye brows,  
Tell Na and touch the top of the hair on your head  
Tell Ve and touch both your eyes,  
Tell Na and touch all your joints,  
Facing all directions and say Ma Asthraya Phat,  
This would make even the dim witted in to a wise one,  
And thus you tie all the six directions as directed,  
And chant Om salutations to Lord Vishnu

Athmanam paramam dhyeyed dhyeyam shad shakthibhir yudham,  
Vidhya thejas thapo murthim imam manthra mudhahareth. 11

Afterwards meditate on Athma supported by the six strengths,  
Of Wealth, charity, fame, goddess of wealth, wisdom and renunciation,  
And chant the following which has the form of knowledge, power and  
meditation.

Narayana Kavacham

Om harir vidhadhyan mama sarva raksham.  
Nyashngir padma padgendra prushte,  
Dharari charmasi gadheshu chapa,  
Pasan dadhano ashtaguno ashta bahu. 12

May all the protection to me be given by Hari,  
Who keeps his lotus feet on the back of the bird,  
Who is armed with conch, wheel, sword, mace,  
Bow and a rope and who has eight qualities and eight hands.

Jaleshu maam rakshathu mathsyas moorthir,  
Yadho ganebhyo varunasya pasad,  
Sthaleshu maya vatu vamano avyal,  
Trivikrama khevadu viswaroopa. 13

[From this sloka onwards till sloka 19 several incarnations of Vishnu are requested to protect us in different circumstances. What is mentioned here are not the dasavathars (Ten incarnations) but a bigger list of incarnations. Devi Bhagwatha mentions 26 incarnations of Lord Vishnu viz., Sanaka, Sananda, Sanathana, Sanath Kumara, Varaha, Narada, Nara-Narayana, Kapila, Dattathreya, Yajna, Rishabha, Pruthu, Mathsya, Mohini, Koorma, Garuda, Danwanthari, Narasimha, Vamana, Parasurama, Vyasa, Sri Rama,



Bala Rama, Krishna, Buddha and Kalki. All these avatharas do not find a place here. Vishaksena who is the commander in chief of army of Vishnu finds a place here.]

Let me be protected in the water by Fish incarnation,  
From the animals of the sea and rope of Varuna,  
Let me be protected in the Land by Vamana, the illusory boy,  
And in the sky Trivikrama and viswaroopa forms.

Durgesh atavyaji mukhadhishu Prabhu,  
Payanrusimho asura yoodha pari,  
Vimunchatho yasya mahattahasam,  
Dhiso vinedhur anya pathangascha Garbha. 14

In forts, forests, dangerous places and in war,  
Let me be protected by Lord Narasimha,  
Who by his mighty roar shook all directions,  
Broke open the army formation of Asura,  
And caused pregnant asura women to abort.

Rakshathwasou maadhwani yajna kalpa,  
Swadamshtayoth patha dharo varaha,  
Ramo aadhrikooteshwadha vipravase,  
Sa lakshmanovyadh bharathagrajo maam. 15

Let me be protected on my way by Lord Varaha,  
Who is Yagna personified and who by his protruding teeth,  
Lifted and carried the earth to safety,  
Let me be protected on mountain top by Lord Parasurama  
Let me be protected when I am abroad By lord Rama,  
Who is elder brother of Bharatha and Lakshmana.

Mamugra dharmad akhilath pramadath,  
Narayana pathu narascha hasath,  
Dathaswa yogad adha Yoga natha,  
Payadh Gunesa kapila karma bandath. 16

Let me be protected by Lord Narayana,  
When I am transgressing Dharma or committing mistakes,  
Let me be protected from my pride by Sage Nara,  
Let me protected by Sage Dathathreya,  
For not engaging in Yoga, meditation and other activities  
And let sage Kapila protect me from the bondage of Karma.

Sanath kumaro aavathu kama devath,  
Hayanano maam padhi deva helanath,  
Devarshi varya purusharcha nantharath,  
Koormo harir maam nirayadh aseshath. 17

Let sage Sanath Kumara protect me from the cupid,  
Let Lord Hayagreeva protect me while I am on travel,  
As well as when I do action that insults the Devas,  
Let Sage Narada protect me from sins of non worship of devas,  
And let Hari who took the form of a tortoise,  
Protect me from different types of hell.

Dhanwandarir bhagawan pathway padhyath,  
Dwandwadh bhayad rushabho nirjithama,  
Yajnascha loka devathaa janandath,  
Balo ganath krodha vasadh aheendra. 18

Let Lord Dhanwanthari protect me from unsuitable food,  
Let Rishabha, the renounced soul protect me.  
From fear of the contradictory dualities,\*  
Let Sage Yajna protect me from gossip of society,  
Let Lord Balarama protect me from problems created by men,  
And let Adhi sesha protect me from my anger.  
\* dualities like joy-sorrow, pain-pleasure etc.

Dwaipayano bhagwan aprabhodhad,  
Budhasthu pashanda ganath pramadhath,  
Kalki kale kala malath prapath,  
Dharma vanayoru kruthavathara. 19

Let Sage Vyasa protect me from lack of awakening,  
Let sage Budha protect me from hypocrisy and ignorance,  
Let Lord Kalki, who would be born to salvage Dharma,  
Protect me from the evil effects and thoughts of Kali age.

Maam kesavo gadhaya pratharavyad,  
Govinda aasangava aartha venu,  
Narayana prahana udatha shakthir,  
Madhyandhine vishnurareendra pani. 20

May I be protected in the morn by Kesava with his mace,  
May I be protected two hours later By Govinda by his flute,  
Two more hours later let Lord Narayana protect by his strength,  
And at noon let Lord Vishnu protect me his holy wheel.

Devo aparahne Madhu hogra dhanwa,  
Sayam thridthamavathu Madhwao maam,  
Doshe Hrishi kesa, uthardha rather,  
Niseedha yekovathu Padmanabha. 21

After noon let me protected by Madhu with his great bow,  
In the evening Let Madhwa in the form of trinity protect me,  
Between dawn and midnight let Lord Hrishi kesa protect me,  
And at midnight let Lord Padmanabha alone protect me.

Srivathsa dhamaapara rathra eesa,  
Prathyoosha eesosidharo janardhana,  
Dhamodharo avyad anusandhyam prabathe,  
Visweswaro bhagwan kala moorthi. 22

Let me protected by remaining part of the night,  
By the Lord in whom Srivathsa lives,  
Let me be protected just before dawn,  
By Lord Janardhana who holds the sword,  
Let me be protected at sun rise,  
By Lord Damodara and just before morn,  
Let Lord Visweshwara give me protection.

Chakram yugantha analathigma nemi,  
Bhramath samanthad Bhagvath prayuktham,  
Dandhagdhi dangdhyari sainya masu,  
Kaksham yadha vatha sakho huthasa. 23

Oh holy Wheel, your edges are like the raging fire of deluge,  
You are sent by the God and rotate and travel everywhere,  
And so like the fire with the help of wind,  
Burns in to ashes the dried up wood of a forest,  
Speedily and speedily burn and burn all my enemies.

Gadhe asani sparsana visphulinge,  
Nishpindi nishpindyajitha priyasi,  
Koosmanda vainayaka yaksha raksho,  
Bhootha graham choornaya choornyar. 24

Oh mace, the spark raising touches of yours,  
Are unbearable like the touch of Vajra,  
And you are dear to the invincible lord and his servant,  
And so please powder and powder again,  
Evil spirits, Yakshas, Rakshasas and all my enemies.

Thwam yathu dhana pramadha pretha mathru,  
Pisacha vipra graham gora drushteen,  
Dharendra vidhravaya Krishna pooritho,  
Bhima swano arer hrudhayani kambhayan. 25

Oh Conch, when lord Krishna blows in you,  
You create a huge and loud sound and confuse my enemies,  
And drive away ghouls, devils, ghosts, Pramadhas,  
Brahma Rakshas and other fearful beings.

Thwam thigma dharasi varari sainyaam,  
Eesa prayuktha mama chindhi, chindhi,  
Chakshoomshi charman satha chandra chadhaya,  
Dwishamaghonaam hara papa chakshusham. 26

Oh holy sword, Be sent by the Lord himself,  
And cut and cut my enemy army in to pieces,  
Oh shield of the lord, shining like hundred moons,  
Please make my enemies with full of sins look blind.

Yanna bhayam grahebhyobhooth kethubhyo nrubhya eva cha,  
Saree srupebhyo dhamshtribhyo bhoothabyohebhya yeva cha. 27

Sarvanyethani bhagavan nama roopasthra keerthanath,  
Prayanthu samkshayam sadhyo ye na sreya pratheepika. 28

The fear that we have due to planets, comets, Kethu and kings,  
The fear that we had from teethed serpents, ghosts and from sin,  
And the fear that prevent our well being may all be destroyed,  
Oh God, by the praise of your names and weapons.

Garudo Bhagawan sthothra sthobha chandho maya Prabhu,  
Rakshathwa sesha kruchsbhyo vishwaksena swa namabhi. 29

The Garuda, who is being praised by great musical stotras of Vedas,  
Who is a god and the lord of the world, may protect me from all troubles,  
By singing of his names as well as that of the Lord Vishwak sena.

Savapadbhyo harer nama roopayanaayudhani na.  
Budheendriya mana praanan paanthu parshadha bhooshana. 30

Let the names and forms of Vishnu, his steed,  
His weapons, and important assistants may protect,  
My mind, senses and soul, from all the dangers and sins.

Yadhahi bhagwan eva vasthutha sad sachayath,  
Sathye nanena na sarve yanthu nasamupadrawa. 31

The truth that God is all beings and things,  
May destroy all the troubles that we face.

Yadaikathmanu bhavanam vikalpa rahitha swayam,  
Bhooshanuyudha lingakhya dathe shakthi swa mayaya. 32

Thenaiiva sathya manen sarvajno Bhagwan Hari,  
Pathu sarvai swaroopairna sada sarvathra sarvaga. 33

Those great savants who think, that God does not have any forms,  
And his weapons and ornaments are only symbols without power,  
And due to this truth, the God Hari is everywhere,  
And let him protect me always and everywhere..

Vidikshu dikshoordhwamadha Samantha,  
Anthar bahir bhagwan narasimha,  
Praha bhayam loka bhayam swanena,  
Swathejasa grastha samastha theja. 34

Let the Lord Narasimha who due to his power,  
Destroyed elephants, serpents and other beings  
And saved Prahladha, and removed the fear of the world,  
Protect me in all directions and non directions,  
Top and below, inside and outside and in all places.

Maghavan idham aakhyatham varma narayanathmakam,  
Vijeshya syanjasa yena damsitho sura yoodhapan. 35

Oh Indra, thus I have told you, the great armour of Narayana,  
And using this you protect yourselves and easily,  
Defeat the commanders of the army of Rakshasas.

Yethad dharayamanasthu yam yam pasyathi chakshusha,  
Pada vaa samsprusethsadhya saadvasath sa vimuchyathe. 36

If he who wears his armour sees any one by his eyes,  
Or even touches him by his feet, that man,  
Would be able to get rid of all his fears.

Na kuthaschid bhayam thasya vidhyam dharayatho bhaved,  
Raja dasyu grahadhebhyo vyagradhibhyascha karhichith. 37

He who wears this armour will never have any fear,  
From king, enemies, planets and animals like the tiger.

Imam vidhyam pura kaschid kaushiko dharayan dwija,  
Yogadharanaya swa angam jahow marudhanwani. 38

Long time ago, this knowledge was worn by a Brahmin,  
From Koushika Gothra and he gave up his life in a desert

Thasyopari vimanena gandharwa pathi rekhadha,  
Yayou chithra radha sthreebhir vrutho yathra dwijakshaya. 39

A gandharwa called Chithra radha was travelling in a plane.  
Along with his ladies, where the Brahmins body was lying.

Gagamam anya pada sadhya savimano hyavak sira,  
Sa balakhilya vachanad asthenyadhyha vismitha,  
Prasya prachee saraswathyam snathwa dhama swa manwagadh. 40

At that spot his plane stopped and he fell there along with his ladies,  
And he was perplexed and was advised by the sages called Balakhilya,  
And obeying their advice, took the bones of the Brahmin,  
And put it in the river Saraswathi, took bath and went back to his home.  
(Even a man died in a desert, attained salvation because of this armour.)

Sri Shuka Uvacha:  
Ya idham srunuyath kale yo dharayathi chadhrutha,  
Tham namasyanthi bhoohani muchyathe sarvatho bhayath. 41

Yetham vidhyamadhi gatho viswaroopo chatha kruthu,  
Trilokya lakshmeem bubhuje vinirjithya mrude asuran. 42

Sri Shuka said:  
He who wears or hears this armour of Narayana,  
Would be saluted by all beings and he would get rid of all fears.

Learning this knowledge from Viswaroopo, Indra,  
Won in the battle over all asuras and  
Got the blessings of wealth of the three worlds.

# Narayana Stotram

---

[Prayer to Narayana]

Translated by P. R. Ramachander

Narayana, Narayana Jaya Govinda Hare,  
Narayana, Narayana Jaya Gopala Hare.

Victory to Lord Narayana, who is Lord Govinda and the protector,  
Victory to Lord Narayana, who is Lord Gopala and the protector.

Karunaaparaavara varunalaya Gambeera, Narayana. 1

Oh ocean of mercy, Of God who is as majestic as the sea, Narayana.

Ghana neeradha Sankasa, krutha kali kalmasha nasana, Narayana. 2

Oh Lord, who is similar to the rich cloud,  
Oh Lord who destroys the ills of the Kali Age, Narayana.

Yamuna theera vihara, drutha kousthubha mani hara, Narayana. 3

Oh Lord who played in the shores of Yamuna,  
Oh Lord who wore the chain made of Kousthubha, Narayana.

Peethambara paridhana, sura kalyani nidhana, Narayana. 4

Oh Lord who dresses in the yellow silk, Oh Lord who is the storehouse of  
good to devas, Narayana.

Manjula Gunja bhoosha, maya manisha vesha, Narayana. 5

Oh lord who wears Garland of pretty Gunja seeds,  
Oh Lord who takes the form of the invisible man, Narayana.

Radhadhara Madhu rasika, rajanikara kula thilaka, Narayana. 6

Oh Lord who enjoys the honey from lips of Radha,  
OH lord who is the crown of the princes of dynasty of the moon, Narayana.

Murali Gana Vinodha, Veda sthuthi bhoo pada, Narayana. 7

Oh Lord who enjoys playing the flute, Oh Lord whose feet is praised by  
Vedas, Narayana.

Barhi nibarha peeda, nata naataka phani kreeda, Narayana. 8

Oh Lord who wears the peacock feathers, Oh Lord who danced on the head of the snake, Narayana.

Varija bhooshabharana Varija puthree ramana, Narayana. 9

Oh Lord who makes the lotus as an ornament,  
Oh Lord who plays with the daughter of lotus flower, Narayana.

Jalaruha sannibha netha, Jagadarambaka Suthra, Narayana. 10

Oh Lord who has eyes like lotus flower,  
Oh Lord who is the cause of the birth of the world, Narayana.

Pathakara janee samhara, karunalaya mamudhara, Narayana. 11

Oh lord who destroys the darkness of sin,  
Oh Lord who elevates me by his mercy, Narayana.

Aghabhakakshaya kamsare, Kesava Krishna Murare, Narayana. 12

Oh Lord who killed Agha and Bhaga,  
Oh Lord who is the enemy of Kamsa,  
Oh Kesava, Oh Krishna Oh enemy of Mura, Narayana.

Hataka nibha peethambhara, Abhayam kuru may mavara, Narayana. 13

Oh lord who wears gold like yellow silks,  
Please give me protection oh Consort of Lakshmi, Narayana.

Dasaratha Raja Kumara, dhanava madha Samhara, Narayana. 14

Oh Lord who is the son of king Dasaratha,  
Oh Lord who killed the pride of Asuras, Narayana.

Govardhana giri Ramana, Gopi Manasa Harana, Narayana. 15

Oh Lord who pleased the Govardhana mountain,  
Oh Lord who stole the minds of Gopis, Narayana.

Sarayu theera vihara, sajjana rishi mandhara, Narayana. 16

Oh Lord who plays in the banks of Sarayu,  
Oh Lord who is like a wish giving tree to the good, Narayana.



Viswamithra Maghathra, Vividha parasu charithra, Narayana. 17

Oh Lord who saved the Yaga of Viswamihra,  
Oh Lord who has different histories, Narayana.

Dwaja vajarangusa pada, Dharani sudha saha modha, Narayana. 18

Oh Lord whose feet has symbols of flag and goad,  
Oh Lord who was made happy by the daughter of earth, Narayana.

Janaka sutha prathipala, jaya jaya samsmruthi leela, Narayana. 19

Oh Lord who waited on the daughter of Janaka,  
Victory and victory to him who enjoys plays of life, Narayana.

Dasaradha Vadruthi bhara, Dandaka Vana Sanchara, Narayana. 20

Oh Lord who obeyed Dasaradha's words,  
Oh Lord who travelled in Dandaka, Narayana.

Mushtika chanura samhara, muni manasa vihara, Narayana. 21

Oh Lord who killed Mushtika and Chanura,  
Oh Lord who lives in the minds of sages, Narayana.

Bali vinigraha Sourya, Vara Sugreeva hitharya, Narayana. 22

Oh Lord who killed the valorous Vali,  
Oh Lord who helped the good Sugreva, Narayana.

Mamuralidhara Veera, Palaya, palaya sree vara, Narayana. 23

Oh valorous Lord who played the flute,  
Please help us, help us, the consort of Lakshmi, Narayana.

Jala nidhi bandhana Dheera, Ravana kanda vidhara, Narayana. 24

Oh lord who constructed dam across the sea,  
Oh Lord who cut off the necks of Ravana, Narayana.

Thatee madha dalanaadya, Nataguna vida Ganadya, Narayana. 25

Oh Lord who killed the pride of Thataka,  
Oh Lord who is praised by music and dance by Devas, Narayana.

Gowthama pathnee poojana, Karuna Ghanava lokana, Narayana. 26

Oh Lord who was worshipped by the wife of Gowathama,  
Oh Lord who has a look which is filled with mercy, Narayana.

Sambrhama seethe Haara, Sangetha pura Vihara, Narayana. 27

Oh Lord who stole the mind of Sita,  
Oh Lord who lived in the city of Ayodhya, Narayana.

Achalodhruthi chanchalkara, Bhakthanugraha thalpara, Narayana. 28

Oh Lord who was able to lift a mountain,  
Oh Lord who is interested in blessing devotees, Narayana.

Naigama gana vinodha, Raksha Sutha prahladha, Narayana. 29

Oh Lord who is pleased with the Sama gana,  
Oh Lord who saved the Rakshasa lad Prahlada, Narayana.

# Narayana Suktam

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Translated by P. R. Ramachander

Sahana navathu, Sahanou bunakthu, Saha veerya karavavahai.  
Tejaswinaa vadheedamasthu maa vidwishavahaii.  
Om shanthi, shanthi, shanthi.

Let Brahman protect the teacher-student duo,  
And also protect us,  
We would work with vigour,  
Let our learning be lustrous,  
Let not we quarrel among ourselves,  
Let there be peace, peace and peace.

Sahasra seersham devam viswaksham viswa sambhuvam.  
Viswam narayanam devam aksharam paramam padam.

I meditate on god Narayana,  
Who has thousands of heads,  
Who sees everywhere,  
Who does good to all the world,  
Who is the world,  
Who is indestructible,  
And who is the greatest destination.

Viswatha paramanithyam viswam narayanam harim,  
Viswamevedam purusha stadvischa mupajeevathi.

I meditate on God Narayana,  
Who is much greater than this world, who is forever,  
Who is the world, who destroys sins and suffering,  
And say, that this world is Purusha and is alive because he is inside it.

Pathim viswasyatmeshwara, saswatha shivamachyutham,  
Narayanam mahagneyam viswathmanam parayanam.

I meditate on Narayana,  
Who owns this world, who is the god of all souls,  
Who is forever, who is personification of good,  
Who never slips, who needs to be known with great effort,  
Who is the soul of everything and who is the great destination.

Narayana paro jyothirathma narayana para,  
Narayana para brahma tatwam narayana para.  
Narayana paro dyatha, dyanam Narayana para.

Narayana is the great light, Narayana is the great soul,  
Narayana is the ultimate Brahman, Narayana is the great principle,  
Narayana is the greatest among those who meditate on him,  
And Narayana is the great meditation.

Yachcha kinchid jagat sarvam drusyathe sruiyathe bhi vaa,  
Antharbahischa tatsarva vyapya narayana sthitha.

Narayana is spread all over the world.  
In everything that we see and hear, and is inside and outside.

Anantham avyayam kavi samudrentham viswasambhuvam,  
Padmakosa pratheekasa hrudhyam chapyadho mukham.

I meditate on God Narayana,  
Who is endless, who is indestructible, who is all knowing, who is inside the  
sea,  
And who does good to all world. I also state that the heart hangs like an  
inverted lotus bud.

Adho nishtaaya vithasthyaanthe nabhyam upari thishtathi,  
Jwalamalaakulam bhathi viswasya yatanam mahat.

Inside the heart, which is Just below the collarbone,  
And one hand above the belly button shines.as if it is surrounded by a flame,  
The greatest habitat of the universe.

Santhatha shilabhisthu lambatya kosa sannibham,  
Tasyanthe sushira sookshmam tasmin sarve prathishtitham.

The lotus like heart hangs attached to the bones on all four sides,  
Inside the heart is a very tiny hole and inside that hole everything exists.

Tasya madhye mahan agni viswa archir viswatho mukha,  
Sograbuk vibhajan thishtaa annahara majara kavi.

Inside the center of the heart,  
There is an ever-shining fire,  
Which is spread in all directions,  
And that fire which burns stable,  
Sees everywhere,

Never gets old,  
And divides and supplies the food.

Tirya goordhwa madhasa sayee rasmayas tasya santhatha,  
Santhapayathi swam deha mapada thala masthaka,  
Tasya madhye vahni shika aneeryordhwa vyavasthitha.

The rays of that fire is always spread,  
All over from one end to other,  
And throughout the length,  
And from head to foot,  
And the body of that fire,  
Heats our body allover,  
And its one thin flame,  
Shines erect in the center of the heart.

Neela thoyadha madhyastha dwidyullekheva bhaswaraa,  
Neevara sooka vathanvee peetha bhaswat yanoopama.

Like the sparkle of lightning,  
From within a black dark cloud,  
Like the sprout of a red paddy,  
Thin and golden,  
And as tiny as an atom,  
That flame continues burning.

Tasya shikhaya madhye paramathma vyavasthitha,  
Sa brahma sa shiva sa hari sendra sokshara parama swaraat.

In the center of the flame lives the all-pervasive God.  
Who is Brahma,  
Who is Shiva,  
Who is Vishnu,  
Who is Indra,  
Who is perennial and ever living,  
And He is the greatest emperor.

Rhutha sathyam param brahma purusham Krishna pingalam,  
Oordhwaretham viroopaksham viswa roopaya vai namo nama.

Salutations and salutations,  
To Him who is the beauty of everything,  
To Him who is ever lasting truth,  
To Him who exists as Para Brahman in all bodies,  
To Him who is the black Vishnu and reddish Shiva rolled into one,

To Him who looks after the progeny,  
To Him who is three eyed,  
And to Him who assumes the form of all beings of the universe.

Narayanaya vidmahe vasudevaya deemahi,  
Thanno Vishnu prachodayath.

Let us try to know that Lord Narayana,  
Let us try to meditate on that Vasudeva,  
And let that Vishnu employ us to do good deeds.

# Narayaneeyam

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## Rama Narayana

Translation of Narayaneeyam

Translated by P. R. Ramachander

### An Introduction

Bhagawatha Purana is one of the 18 Puranas and deals with all the nine major incarnations of Vishnu as well as a few minor incarnations. This book has 18,000 stanzas in 12 chapters. Chapters one to nine of this book deal with several incarnations of Vishnu. But the tenth chapter deals exclusively with the life and greatness of Lord Krishna. Though originally written in Sanskrit, this great epic has been translated in almost all major Indian languages.

Narayaneeyam is a 1036 stanza summary of Bhagawath Purana by a great poet of Kerala called Melpathur Narayana Bhattathiri who lived in between 1559-1632. The name Narayaneeyam would either mean "a book written by Narayana (the author's name)" or "a book written about Narayana, the God".

Bhattathiri was born as second son in a Namboodiri family of Kerala. He mastered the Vedas as well as the art of literary composition. As per the custom of those days, he married the daughter of Sri Achyutha Pisharodi and later became his devotee as well as student. When his Teacher, who was also his father in law, was suffering due to rheumatism, Narayana Bhattathiri prayed to God and got the disease transferred to him. This disease was very severe in his case and he suffered a lot. When he consulted Thunchathu Ezhuthachan who was a great writer and translator of Ramayanam, he advised him to write touching (starting) from the fish. Bhattathiri understood that this meant that he has to write starting from the fish incarnation of Lord Vishnu. He then went to Guruvayur and started writing a summary of Bhagawatha. He wrote one chapter consisting of ten verses (his younger brother took it down) daily and had planned to write one hundred chapters.

Though he did not mention anything about his sickness and suffering in the first two chapters, the third chapter is essentially a plea by him to Lord of Guruvayur to cure him, in one verse, he says that he may not be able to continue what he was doing. From then on, in the last verse of every chapter, he made a plea to God to cure him.

The first 36 chapters deal with various incarnations of Lord Vishnu and Chapters 37-88 deals exclusively with the story of Lord Krishna. Chapters 89-99 deal with the extolling of Vishnu as a primeval God as well as several philosophical concepts. The last chapter is a mellifluous description of the lord from head to foot. It was completed on 27-11-1587 as denoted by the last words of the great work, which also means, long life, health and happiness. People believe that when reciting the last Chapter Melpathur was able to see Lord Guruvayurappa before him and once he completed this chapter he got completely cured of his disease.

Millions of devotees in the past few centuries have benefited by the recital of Narayaneeyam and many of them have got cured of their diseases especially those caused by Vatham (Rheumatism).

There are many commentaries available for Narayaneeyam in Malayalam, Tamil and English. There are also few web sites devoted only to Narayaneeyam. [narayaneeyam-firststep.org](http://narayaneeyam-firststep.org) has got the entire text with word by word meaning.

Due to its availability, as well as my belief that such great prayer books can be read in any language, I have not given the text of Narayaneeyam in this translation.

Another great translation attempt is at [bhagavadgitausa.com](http://bhagavadgitausa.com).

Yet another translation is at [spiritualspacewarriersonline.blogspot.com](http://spiritualspacewarriersonline.blogspot.com).

I have consulted all these translations but mainly depended on the Vanamala interpretation of Narayaneeyam in Malayalam published by Guruvayur Devaswam Board.

I am sure some of you may ask as to why one more attempt. I believe that the personality of the translator is deeply reflected in any translation. And so mine which is in simple free verse and not a word for word translation would be another addition that would help the reader understand the great work in a better way.

When I started the translation I wanted to translate twenty stanzas per day and complete the entire translation within 50 days. Things were going on all right but when I was translating the chapter 67, where Lord Krishna disappeared to put an end to the pride of the Gopis, my translation from Chapter 60-67 also disappeared for which I could not find any reason. Then I thought that it was to put an end to my puffed up pride that God did it. I started the translation again and completed my first draft on the 60th day.



With the permission of my Guruvayurappan, I would like to call this translation as "Rama Narayana". I am giving this name because I am Rama and am translating a work on Narayana.

May the readers pardon me if I have committed any mistake.

## **Dasakam - 1: Form and Greatness of God**

[This is the summary of the first chapter of Bhagawatham and describes the form of the god who is formless.]

Indeed it is a great luck that in Guruvayur,  
The great and well known divine principle of God,  
Is present as the continuous stream of joy and wisdom,  
Which does not have an equal, which is beyond time and place,  
Which is always free from ties, which in spite of being made clear,  
By several prayers as well as words of praise is still unclear,  
And which makes you want to see it again and again, once you see it. 1.1

When this principle of God which is difficult to get,  
Is easily available to us, it is unfortunate that people depend,  
On some other thing by their body, mind and words,  
And this is clearly not correct and also bad,  
But we with great stability of mind are depending on,  
The lord of Guruvayur for getting rid of all problems of the world. 1.2

It is heard that sage Vyasa has several times told that your form,  
Is extremely pure and personification of Sathwa aspect,  
And is entirely separated from the regal and base aspects,  
And is made of the beings and their properties.  
And due to this purity, your form which is unhidden great pleasure,  
Shines and has a great form inside and is pleasant to hear and meditate,  
Making it possible for your devotees to get attracted and enjoy. 1.3

It is said by the learned that the very pure sathva character,  
Is equal to the beating of the waves of the ocean called Brahman,  
Which is without movement, always full, personification,  
Of the limitless nectar of joy and great due to merging of several liberated souls,  
Oh God who is everywhere, this thine form is the only complete one,  
Compared to the several incarnations that you have taken. 1.4

Oh God, who does not have any birth, though you seem to be without action,  
You take up the job of being "this moment" without any reason,  
And that is why you as the nature, rise up at the beginning of the ions,

From within yourself though there seems to be nothing there in you at that time,  
And that nature is pure, does not hide anything and the form of pure thought,  
And you yourself have assumed your form from a part of that nature. 1.5

I meditate always on your form oh Lord of Guruvayur,  
Which is as pretty as the water rich new clouds,  
Which makes one happy with its play like kalaya flowers,  
Which is the ultimate single essence of prettiness,  
Which is the incarnation which is born as the good deeds,  
Of those people who have done laudable actions,  
Which is the place for Goddess Lakshmi to play without hesitation,  
And which is the rain of nectar in the mind of those who meditate on you. 1.6

Oh God who can never be defeated, I once thought that,  
Your act of creation was cruel as it gives all the beings,  
Large amount of sorrow and pain in day to day life,  
But I am not thinking like that now, for without that action,  
How can they drink the beauty of your form which is full of joy and knowledge,  
And enjoy themselves in the sea of nectar of that divine joy. 1.7

Oh God, you always appear before all those who salute you,  
And grant them not only their wishes but also those that they have not asked,  
You grant them the joyful path of salvation at all times,  
And so, Oh Lord Vishnu, you are the wish giving tree,  
Which is available for all with unending fruits,  
But those devotees seem unnecessarily to want,  
That weeds like wish giving tree in the Garden of Indra. 1.8

Other Gods due to mercy fulfill some other desires,  
But you give them due to great mercy give your soul itself,  
Other Gods due to riches, become their Lord,  
But you are god and Lord even of your own soul,  
Some very lucky ones make you as interesting subject,  
And become incomparably very happy,  
But you are the one within whom there is nothing but joy,  
And So oh valorous God, salutations to you for these exceptional qualities.  
1.9

Your greatness is indicated by your making Shiva and other Gods obey you,  
Your valour lies in your abilities in your control of the power of those who give power,  
Your spotless fame is being praised by sages, who do not want anything,  
Goddess Lakshmi is always with your various parts of your body,

And so you are the one who knows all and no one can imagine that you have any desires,  
And so Oh Lord of Guruvayur, killer of Mura, you are fit to be termed as God.  
1.10

## **Dasakam - 2: Sweetness of His Form and Greatness of Devotion**

[Here the form of God - God with a form is described. The chapter then eulogizes the Bhakthi (devotion) approach to God.]

I always meditate on your Vaikunta form,  
With the crown brighter than the Sun God,  
The shining forehead with the long thilaka,  
The eyes from which mercy flows and ebbs,  
The shine of the smile which is comforting,  
The pretty nose, the cheeks which are reflecting your ear studs,  
The Kousthubha gem which adds to the shine of the neck,  
And forest and golden bead garlands and the Sri Vathsa. 2.1

I surrender to your form which is beyond description by words,  
Which has four arms wearing gem studded armlets, bangles, bracelets and rings,  
Holding the mace, the conch, the wheel and the lotus flower,  
Which is bedecked with yellow silk, tied over by a gem studded waist belt,  
Which has holy feet which shines like a pure lotus flower,  
And which destroys all sorts of sorrows. 2.2

Oh Vishnu, Oh Lord, who in this world would not be enchanted by your form,  
Which is holier than the holiest in all the three worlds,  
Which is more attractive than the most attractive,  
Which shines more than the best shining object,  
Which is sweeter than the sweetest, which is prettier than the prettiest,  
And which is more wonderful than the most wonderful. 2.3

After getting and reaching your wonderful and greatly joyous form,  
That goddess who controls wealth, has become more attached to you,  
And because of this even after reaching the homes of her great devotees,  
She does not prefer to stay there, Oh Lord, Oh changeless one,  
Due to the deep, strong and stable love towards your very pretty form,  
She has got a very bad name as the unstable one, is it not uncharitable? 2.4

Oh Consort of Goddess Lakshmi, I will tell another reason to say,  
That Goddess Lakshmi does not stay long with others,  
That is because of her attractiveness to your pretty form,

For in the case of devotees of yours who are busy in meditating,  
And singing about you, she is interested in hearing about,  
The news of her darling and never leaves but stays with them. 2.5

This great form of yours, which is the starting, place of,  
The nectar called all round wealth and luck,  
Which is the extract of the divine concept of Brahman,  
And which is pretty and sweet to hear,  
Would attract the mind instantly, make it exuberant,  
And make the hairs all over our body stand erect,  
And make us drench in the tears of joy welling from our eyes. 2.6

Due to this only the great god like sages have chosen the path of devotion,\*  
Over the two paths called path of action\*\* and path of realization based on  
enquiry.\*\*\*

And have sung and praised it as the most suitable path,  
And so oh God who is very dear to the Goddess Lakshmi,  
This path based on the devotion based concept of your prettiness,  
Is very easily available for use to all persons of this world. 2.7

\* Bhakti Yoga \*\* Karma Yoga \*\*\* Jnana Yoga

While Karma yoga consisting of all actions without desire for results,  
Would yield results only after a very long time and while Jnana Yoga,  
Which is available in the concepts enunciated in the Upanishads,  
Is extremely difficult to follow, due to its being not in the grip of various  
sensory organs,  
Oh Lord, the devotion to you based on love to you is very sweet and  
satisfying. 2.8

What is the use of some people struggling after doing several karmas,  
Which are exhausting and hard,  
Getting their mind cleaned and becoming suitable to follow Jnana or Bhakti  
Yoga,  
And others struggling and getting troubled with intellectual exercises,  
Without their mind getting softened but meditating on the concept of  
Brahman,  
And getting salvation after passing through several cycles of birth? 2.9

Oh Lord who is the God of Guruvayur, since devotion consists of getting  
drowned,  
In the nectarine happiness of telling and hearing the stories about you,  
And leads to easy and comfortable steps for opening the doors of divine  
knowledge,  
It leads to victorious salvation instantly, please bless me,  
To speedily make my mind melt with wonderful love towards you. 2.10

### Dasakam - 3: Prayer for Devotion

[The poet who is very much troubled by his sickness first describes the marks of a great devotee and he cries to God to cure him. He requests from him only devotion and freedom from sickness.]

Oh God who showers blessings, I only consider those who chant your names,  
Who meditate on your form and tell and hear the stories about your greatness,  
And travel in life by drowning themselves in the sea of divine joy,  
And always fill up their mind with thought about you only,  
As the only lucky people who have all their wishes fulfilled. 3.1

Oh Lord Vishnu, alas, A mind plagued by suffering due to diseases,  
Becomes disinterested in offering prayers at your feet,  
And get drowned in the divine joy and so show mercy on me,  
And this would mean my spending my time in a desolate place,  
Meditating on your lotus like feet and enjoying that thought. 3.2

What is there which is impossible to get for any one,  
If you show mercy on them, for you it is very easy to remove all my troubles,  
And oh Lord of Guruvayur, I am able to see several of your devotees,  
Having only devotion on you, leading a life of no sorrow and attain salvation.  
3.3

Oh God, in this world there were great devotees like Sage Narada,  
Whose souls traveled towards you, they being very healthy,  
Were thinking about your feet only,  
And they got drowned in the limitless ever shining ocean of joy,  
And were traveling as per their wishes, what else do they need? 3.4

I strongly believe that if the devotion in my mind towards you,  
Keeps on increasing, then you would certainly remove all my sorrows,  
For if this is not so, the word of Vyasa, your words and the Vedic sayings,  
Would all become equivalent to the words of wandering gypsies. 3.5

In the very start itself, only the devotion to you is full of sweetness,  
In the middle all the sorrows vanish completely and in the end,  
One gets the divine joy with clear concepts of wisdom.  
Apart from this, what is else need to be asked from Him? 3.6

Please cure all my diseases so that my legs can come to your temple,  
My hands can worship you, my eyes are able to see your pretty form,  
My nose can smell and enjoy the scent of Ocimum leaves at your feet,  
And my ears are able to hear and enjoy your soulful stories. 3.7

Please fill my mind which is troubled and confused with mental stress,  
As well as physical diseases, with your pretty divine form of bliss,  
And as a result let my eyes shed the tears of joy with hairs of body standing  
erect,  
Help me to completely forget all the insufferable maladies of my body. 3.8

Oh Lord of Guruvayur, how is it that while those who never bother about you  
are happy,  
I, who am your devotee, am suffering with extreme and great sorrow.  
Oh God who killed Kamsa and who fulfils the wishes of all your devotees,  
You would get negative fame and so cure all my diseases speedily,  
And make me one among your greatest devotees. 3.9

Oh God who blesses, Oh God who fulfills wishes of devotees,  
What is the point in keeping on talking, it is certain,  
That till you exhibit your mercy towards me,  
I would stop all complaints and salute and pray,  
At your feet that is in front of me and spend my days. 3.10

#### **Dasakam - 4: Eight Fold Yoga and their Results**

[An introduction to Ashtanga Yoga is given in this chapter. This is possibly the  
biggest chapter in the entire Narayaneeyam.]

Oh God, who gives blessings, please give me as much health as,  
Needed by me to worship you and let me be blessed by you,  
So that soon I would gain expertise in the eight fold yoga,\*  
And so that I would be able to get your grace and make you happy. 4.1  
\* Yama, Niyama, Aasana, Pranayama Prathyahara, Dharana, Dhyana and  
Samadhi are the eight fold yoga.

We who are completely dependent on you,  
Would practice three Yamas of celibacy, non-violence and truth,  
And also practice the Niyama of bathing, cleaning of mind and meditation,  
And assume the Asana of either Sukhasana or Padmasana and fix ourselves.  
4.2

We would meditate within our mind without break on "Om",  
Would control our breath, would become pure by getting rid of passion and  
anger,  
And then turn away all sense organs from their attractions,  
And become ready to concentrate our attention on you. 4.3

We would bind our mind on your very unclear form,  
With great difficulty by trying and trying again,

And we who always think of your feet,  
Would with great practice would attain joy of devotion and a soft mind. 4.4

After surrendering to you by practicing the art of meditation,  
We would make our limbs in great shape,  
And by lengthy and constant practice of meditation,  
We would frame your very pretty shining form in our mind. 4.5

Oh God, all those who meditate on you with body and limbs,  
Would be attracted by the sweet and pretty concept of you without body,  
And the Brahman which can only be understood by the mind,  
Would shine in their mind, drowning them in divine joy. 4.6

Oh Lord of the universe, we would attain then the state of Samadhi,  
Which is the state, where Brahman is experienced,  
And when we slip away from this perfect state,  
We would again restart for attaining it from beginning. 4.7

Once we attain this perfect path following Yogic steps,  
We would be filled with state of exultation due to divine joy,  
And we would become greatest devotees of yours,  
And would travel like the great sages Narada and Sukha. 4.8

Oh God, who cannot be defeated, the devotee who is interested in salvation,  
As soon as he successfully attains the state of Samadhi,  
Would raise up the life giving breath, which has been controlled by  
Pranayama,  
Through the six nerve openings, and slowly make it reach, the Sushmna  
nerve. 4.9

That yogi who is not interested in the pleasures of Brahma and other worlds,  
Would raise the breath of life to the middle point of the eye brows,  
Leave out his micro self and merge with you who has a macro divine body,  
But the one who is fond of enjoying the pleasures of Brahma and other  
worlds,  
Would get out of his body in the micro form piercing his head. 4.10

That Yogi who was interested in you would be taken to the land of the Sun,  
By those Gods who preside over fire, day time and waxing period of moon,  
And who are fixed in the summer solstice  
And those who are for enjoying divine pleasures,  
Would be taken till the land of the Dhruva (pole star). 4.11

After reaching the land of Dhruva and a long stay in Mahar loka,  
When they start suffering from the hot breath of Adhi Sesha,

They surrender completely to you and reach the land of Brahma,  
Or they reach the land of Brahma before they start feeling the heat of Sesha's  
breath. 4.12

That Yogi who lives in the land of Brahma or in Vishnu Loka,  
During the time of final deluge attains salvation, if not,  
According to his own wish using his own yogic power,  
He can break the Brahmanda and attain salvation. 4.13

Oh Lord, that Yogi enters the seven sheaths\* of Brahmanda one by one,  
With his own micro form, he enjoys divine joy and pleasures,  
And becomes one with your sheath less form. 4.14

\* Earth, Water, Light, Air, Sky, Great Principle and Illusion are the Seven  
Sheaths.

Oh Lord of the universe, the yogi who attains this aspect,  
Of the migration of the different worlds, is never born again,  
Oh essence of divine joy, oh Lord of Guruvayur,  
Please protect me, who sings about you and your properties. 4.15

### **Dasakam - 5: Birth of Divine Mega Essence**

[After the deluge when everything merges with nature, the God appears  
again. This chapter describes the process of the appearance of that supreme  
God.]

During the time of the great deluge, when Maya stopped  
Due to absence of character differences like sathva, rajas and thamas,  
Merged completely with you, the macro and micro worlds did not exist,  
And at the time life and death as well as salvation also did not exist,  
There was neither day nor night and during those times, you were remaining,  
As the form of ultimate joy and dazzlingly brilliant light. 5.1

Oh Lord, during deluge, time, action, sathva, rajas and thamas characters,  
Animal herds and the illusion filled world merged in you who was interested in  
play,  
But we cannot say that they have lost their existence, for if it were so,  
Would they which are similar to the sky flower reemerge after deluge? 5.2

Like this after the passage two paraardhams, you decide,  
To take the form of a creator and the illusion becomes tumultuous,  
To become the three worlds and the power called time arises from it,  
And all that is not visible and all characters become clear,  
And you after expanding these characters do the work of helping illusion in  
creation. 5.3



You are with Maya and have a form which is not in it and  
The Vedas describe and praise you as the witness to the creation of Maya,  
And you yourself enter in to Maya as reflections and become the Jeevathma,  
And afterwards, after the tumultuous churning of nature,  
And waked up by time, action and characteristics, suggested by you, that  
Maya,  
Created the principle of intelligence and wisdom and this is called the great  
concept. 5.4

In these affairs of Maya, though this great concept is a mixture,  
Of Sathva, Rajas and Thamas, Sathwa aspect dominates it,  
And without any bias creates the sense of me and myself,  
And Oh Lord Vishnu, due to your suggestion, this great concept,  
When the base qualities dominate creates the sense of pride and egotism.  
5.5

That egotism depending on Sathwa, Rajas and Thamas,  
Converted itself in three types, emotional along with Sathvika,  
Powerful and intense along with Rajasa and Thamasa,  
And along with Sathvika, created directions, Wind, Sun,  
Varuna, Aswini devas, fire, Indra, upendra, Mithra,  
Prajapathi, Chandra, Brahma, Rudra and Kshethragna. 5.6

Oh Lord who is everywhere, due to you only,  
Sathvika egotism created the mind, intelligence, pride and thought,  
And from the Thaijasa ahankara the ten indriyas were created,  
And Oh Lord of Guruvayur from your power from the Thamasa Ahankara,  
The sound which was the essence of sky was created. 5.7

From sound sky was created, from sky touch was created,  
From touch wind was created, from wind form was created,  
From form, fire was created, from fire, taste was created,  
From taste, earth, water, smell and earth were created,  
Oh Lord you carried out creation of earth this way,  
Oh Madhava you form the relation between the older to the old,  
You exhibited the living beings along with dharma from Thamasa Ahankara.  
5.8

Theses collection of beings as well as the collection of sense organs and  
devas,  
Were not individually capable of creating the universe, and then,  
He who was praised by the devas employing various Sukthas,  
Entered in to the principle of the beings and gave them the power to move,  
And coordinated them and created this golden egg which is the universe. 5.9

This golden egg was submerged in the primeval creation of causal water,  
And was divided by you in to fourteen parts and you called it Virat,  
And you became all the beings yourself and existed as Virat Purusha,  
Along with thousands of hands, legs as well as heads,  
And Oh Lord of Guruvayur, you who are the Virat Purusha,  
May be kindly pleased to save me from all the diseases. 5.10

### **Dasakam - 6: Description of Virat Purusha**

[This chapter describes in detail about Supreme God.]

Oh Lord who has taken the form of fourteen worlds,  
While the sole of your feet is called Patala,  
The upper part of your feet is Rasatala, Oh Lord,  
And your ankles are Mahatala, Oh soul of all beings. 6.1

Oh God who holds the holy wheel, your shins are Talatala,  
Your knees are Suthala, your two thighs are Vithala and Athala,  
The front portion of your hip is the earth, your navel is the sky,  
And your breast is the heaven in which Indra resides. 6.2

Your neck is the Mahar loka, face the Jana loka,  
Your forehead is Thapoloka and oh God who is everywhere,  
Your head is Sathya Loka and Oh God whose body is universe,  
My salutations to you whose body parts are ascribed as different worlds. 6.3

Oh God, who is the cause and the controller of the universe,  
Your paths to salvation in the skull are the great Vedas,  
Oh Kesava, your peculiar and special hair are the clouds,  
And your radiant joyful eye brows are the abode of Brahma,  
Your eye lashes are night and day and your eyes are the Sun. 6.4

Oh God your playful glances are the acts of creation of the universe,  
Your ears are the different directions, two nostrils are Aswini devas,  
Lower and upper lips are avarice and greed,  
Your teeth are group of stars and your molars are Yama, the God of death.  
6.5

Oh Lord, your playful smile is Maya the illusion,  
Your breath is the air; your tongue is water,  
Your words are the birds, musical notes are sages,  
Your hollow of the mouth is fire, hands the devas,  
And your two breasts are the Dharma devas. 6.6

Oh God with lotus eyes, your behinds are evil,  
Mind is the moon and your lotus like heart is the concept of non-clarity,  
Your belly are the oceans, your cloth are dusk and dawn,  
Your private parts are Brahma and scrotum is God Mithra. 6.7

The back part of your hips is the animal kingdom,  
The nails of your feet are animals like horses, elephants and camels,  
The walking by your feet is time, Oh ocean of mercy,  
Your face, hands thighs and feet are the places,  
Where the four castes originated. 6.8

Oh God who holds the wheel, your Action are the wheel of life,  
Your valour is the great hoard of Asuras; your bones are the mountains,  
Your nerves are the rivers; your hairs are the trees,  
Oh Lord, let this form of the Virat Purusha,  
Which is beyond the ambit of adequate description be victorious. 6.9

People who are wise are of the opinion that those who depend on action,  
Or those who are then in the end stages of action should meditate on this  
form,  
Oh Lord of Guruvayur, my salutations to you, who is the inner form,  
Of this Virat Purusha and who is extremely pure,  
I pray to you, please cure all my illnesses. 6.10

### **Dasakam - 7: Penance of Brahma and Seeing of Vaikunta**

[That Supreme God assumes the form of Lord Brahma and sees Vaikunta  
and its Lord.]

Oh God, you who exhibited yourself in the form of fourteen worlds,  
Later on your own accord, you presented yourself in the top of it, in the  
Sathya Loka,  
As Lord Brahma, the creator and you were called the Hiranya Garbha,  
Who is the soul of Virat Purusha formed by merging of the three worlds,  
And that Hiranya Garbha, due to increase of Rajo guna wanted to start the  
creation. 7.1

That Brahma made attempts for creation, but since he did not know,  
Anything about the universe became very pensive and very sad.  
Oh Lord of the universe, then you egged him to do penance,  
And whispered to him "Do Thapas, do Thapas" as the voice of the sky. 7.2

He in turned searched all over the world which was completely filled with  
water,  
Asking "Who told me thus?", and when he could not find any one,

Thought about the meaning of the words that he was told,  
And when he did penance and served you for one thousand divine years,\*  
You showed Brahma the very wonderful world of Vaikunta where you live. 7.3  
\* 360 human years is one divine year.

Oh Lord, in that world, which is on the outside of this world,  
The feeling of high and low never arises, and that great world,  
Is devoid of emotions like sorrow, anger, fear and timidity,  
And in the greatly shining world there is constant flow of divine joy,  
And may that Vaikunta which is your residence outshine everything else. 7.4

In that land of Vaikunta, divine souls with four arms,  
With the divine glow of blue sapphire,  
Adorned with various types of ornaments,  
Live and play in greatly shining aerial planes,  
Where they have reached as a result of their very great devotion  
And let that immaculate abode of yours be victorious. 7.5

Served and surrounded by various celestial maidens, Goddess Lakshmi,  
Who is like the streak of lightning tempting every one and who is very pretty,  
Is seen making all directions shine and enamored with the pleasant scent,  
Of your lotus like feet and let me be given chance to live in that wonderful  
world. 7.6

In that land shown by you, Lord Brahma saw you sitting on a gem studded  
throne,  
Along with the crown and ornaments shining like the solar system,  
And along with the Sri Vathsa symbol on your chest and Kousthubha gem on  
your neck,  
And Oh Lord of Guruvayur, let me able to clearly see that form of yours. 7.7

Oh Lord, let that form of yours which gave joy and happiness to Brahma,  
Which shines like the dark blue cloud as well as the blue lotus flower,  
And covers all directions, which has a pretty ever smiling face,  
And which has four hands holding conch, mace, wheel and lotus flower,  
Shine in my mind and completely cure me of all diseases. 7.8

Seeing your great presence, nervously Lord Brahma,  
Became extremely happy and saluted at your lotus like feet,  
And then with great happiness and thankfulness he asked,  
"I worship you, Oh Lord and you well know my desire and so please bless  
me,  
With complete knowledge of this universe as well as your divine form." 7.9

And then he fell at your reddish feet in salutation, and you lifted him up,  
And told "I would give you that knowledge and I assure you that,  
There would not be any more problems in the job of creation."  
And then you hid yourself in the mind of Brahma,  
And encouraged him to start the job of creation,  
And Oh god bless me with good health. 7.10

### **Dasakam - 8: Deluge and Birth of Brahma from Lotus**

[Then there is a deluge and from that raises a lotus and from that Lord Brahma is born.]

In the first Brahma Kalpa\* after the great deluge,  
Brahma who got his birth in this way,  
After getting the Vedas from you,  
Started doing the creation like the earlier Kalpa. 8.1  
\* The day of Brahma

That Brahma spent one thousand set of four yugas as day,  
And a similar time as night several times,  
And this Brahma is sleeping in you along with his created world now,  
And so the learned, call the time of sleep of Brahma as causal\* deluge. 8.2  
\* The cause is Brahma's sleep

Then afterwards that Brahma due to your blessing,  
Wakes up in the morning and does daily rituals like us,  
And starts the job of creation and those of the never dying,  
People of the last Kalpa who slept along with him wake up at this time. 8.3

This Brahma has spent half his age of fifty of his years in sleep,  
Oh God, let me tell now about your playful acts,  
Done during the days of Brahma, and at the end of the day,  
And then, your acts during the dawn of his next day. 8.4

The Brahma who was born from a lotus flower,  
Wanted to sleep at the end of his day,  
And became one with you and by that,  
All three worlds merged with you leaving only water. 8.5

When this world became one filled fully with water,  
You were filled with joy the eternal,  
And slept on the king of snakes,  
Who is another of your forms,  
And entered in to your deep yogic sleep. 8.6

You who have merged and being one who is there with basic nature,  
And being the source of support of all living beings,  
You drown yourself in to sleep after ordering,  
The power called time to wake you after the deluge. 8.7

Hey Lord of the universe you being alone,  
And after being in yogic sleep for thousand four fold yugas,  
The power called time wakes up first,  
And wakes you up after that. 8.8

Oh Lord of the universe who slept in the center of water,  
After you wake up, you realize that the entire universe has merged in to you,  
And you threw a collective glance on all those things inside you in micro form.  
8.9

Oh Lord, from your navel, all things have merged,  
In a micro form assumed the form of a bud and from that,  
A divine lotus flower which is wonderful,  
And which cannot be described by words emerged. 8.10

That bud of lotus flower, which emerged from inside the water,  
And from your body, came out of the water,  
And by the use of its radiant brilliance,  
Drove away the darkness, which was all around. 8.11

In that fully opened, wonderful divine lotus,  
Which was made to stand up by your yogic power,  
Lord Brahma who was born out of a lotus,  
Sat along with all Vedas, committed to his memory. 8.12

Oh Lord of Guruvayur, who is the form of divine Brahman,  
You who thus made Lord Brahma emerge from the lotus,  
And you who has the undivided greatness,  
Please cure all my diseases. 8.13

### **Dasakam - 9: Penance of Brahma and Creation of World**

[Lord Brahma searches for his origin, finds lord Vishnu and does penance to get the power of Creation and initiates the process of creation.]

That Brahma born out of the lotus, sitting on the lotus from your belly,  
Not able to see the origin of the lotus flower he is sitting on,  
Being very curious, turned to look in all directions possible,  
Developed eight eyes similar to the fully opened lotus flowers. 9.1

He was able to see only that flower, which was waving in the great sea,  
But was not able to see your body, on which it was established,  
And started thinking "Who am I who am sitting in this broad lotus flower?  
And where from did this lotus flower originate?" 9.2

Being very intelligent and curious, he knew that,  
The lotus flower had a source of origin,  
And by the power of his intelligence and penance,  
He got down through the hole in the stalk of the flower,  
But he was not able to find out your very pretty body? 9.3

Then he traveled by all the holes in the flower and searched,  
And in spite of spending very many years in this search,  
He was not able to see anything and returned back to the flower,  
And sitting and concentrating his mind, seeking only your blessings,  
He entered in to a very firm Samadhi. 9.4

That God born out of the lotus flower, being in Samadhi,  
For one hundred divine years, got clear wisdom,  
And got rid of all dirt and bias of his mind,  
And with mind full of divine joy,  
Found out your divine body which leaned,  
On one part of Adhi Sesha and which was reason for his wonder. 9.5

Let me meditate on that body, which was shown to the lotus born,  
Which was shining with the crown and the head gear, bangles,  
Bead chains, armlets, with the belt studded with several gems,  
With the yellow silk worn by him in a pretty way,  
With the shine of the blue lotus as well as the Kousthubha gem. 9.6

"Victory to lord Vishnu, who is the consort of Goddess Lakshmi,  
And who has been clearly enunciated and described by the Vedas,  
Oh Lord, by my luck, you have become visible to my eyes,  
And please grant my mind the power to create the universe",  
Said Lord Brahma and let that Lord protect me. 9.7

Then you blessed Lord Brahma by the following words,  
"Oh Brahma, you would get the power for creation of the universe,  
And please receive my blessings for that job to go without any problems,  
You should continue with your penance and also have,  
Devotion to me, which will help you anything that you want."  
And these words made Lord Brahma happy and contented. 9.8

Then that Brahma did penance for hundred more divine years,  
And got more power and strength and seeing,

That he lotus flower which was in the causal water was trembling due to the wind,  
Became powerful and strong by your grace and blessings,  
And drank all the water and inhaled all the wind. 9.9

Then he due to your mercy and grace only, created the three worlds,  
With the lotus as the base and engaged himself in creating of living beings,  
And Oh Lord of Guruvayur, with your merciful and mercy drenched looks,  
Be kind enough to protect me completely. 9.10

### **Dasakam - 10: Variety in Creation**

[The various creations of Lord Brahma and his attempts to populate all the three worlds.]

Oh Lord of Vaikunta, Brahma becoming more powerful due to your grace,  
Then created plants which grow in the soil, moving beings like animals and birds,  
Irrational animals, different types of men and gods and all living beings. 10.1

Then Brahma created five negative emotions like misunderstanding,  
Egoism, attachment, anger and fear and having created them,  
Became repentant on creating these with thamo guna base,  
And for atoning his action, meditated on your lotus feet. 10.2

He then using his mind created sages called,  
Sanaka, Sananda, Sanathana and Sanathkumara,  
And they due to their extreme devotion on you,  
In spite of being encouraged for procreation by Brahma,  
Refused to obey him and traveled in the path of devotion to you. 10.3

When he was enraged and became extremely angry at their refusal,  
Mridha, who was your reflection came out of  
The middle portion of the eye brows of Brahma,  
And Mridha shouted, "Hey creator, give me a name as well as position"  
And he was given the name of Rudra.\* 10.4

\* He who cries

According to your suggestion Brahma,  
Gave eleven names and suitable forms,  
And also gave each of them wives,  
As well as suitable positions and told them,  
"Please procreate and multiply". 10.5



The multitudes of terrifying Ganas created by the Rudras,  
Filled up the three worlds and Brahma and,  
Brahma came in to the grip of fear and as per your suggestion,  
Told Rudras, "Do not multiply anymore and do penance." 10.6

Then from the limbs of Brahma who was interested in creation,  
Sages Mareechi, Athri, Angeeras, Krathu muni, Pulaha, Pulasthya and Brugu,  
Were born and also were born Vasishta and Daksha,  
And Oh God, Narada who is your great devotee was also born. 10.7

He later created Dharmadeva and Kardhama,  
And later when he created Saraswathi,  
And he became intensely passionate,  
And later according to your suggestion,  
When his sons like Sanaka and Daksha reminded him,  
He gave up this desire born out of ignorance. 10.8

Then Brahma from his four faces created the Vedas, Puranas,  
And all knowledge and gave them to his sons like Mareechi,  
And later when creation did not progress,  
He surrendered at your lotus feet. 10.9

Later understanding the strategy to do further creation,  
Brahma split his body into two halves and made,  
Them as Manu the male and his wife Satha Roopa the female,  
Oh Govinda who lives in the town of Guruvayur,  
You who are multiplying the human race using them,  
Please cure all my diseases and afflictions. 10.10

### **Dasakam - 11: Birth of Hiranya Kasipu and Hiranyaksha**

[The attendants of Vishnu are cursed by the sages for being born as Asuras.  
They chose the option of coming back to Vaikunta after three births hating  
Lord Vishnu. First they are born as Hiranya Kasipu and Hiranyaksha.]

When the creation was progressing step by step,  
One day the divine Sanaka sages reached Vaikunta,  
To see you, Oh Lord of Guruvayur. 11.1

They reached near your incomparable residence,  
Which had the garden called Naisreyas,  
And also, several lakes and palaces. 11.2

Jaya and Vijaya who were guarding the entrance,  
Stopped them, when they were trying to enter inside,

And anger took place in the mind of those sages,  
And Oh God with unlimited fame,  
And all this was due to your suggestion only. 11.3

When the sages cursed them with the following words,  
"You both, who are doing acts which are not in tune,  
With Vaikunta are bad people may be born as Asuras",  
Jaya and Vijaya, who did service at your feet,  
Saluted the Sanaka sages and requested them,  
"May both of us always have memory of this God." 11.4

Oh God, with lotus like eyes, having come to know,  
That the Sanaka sages were stopped at your gate,  
You along with Lakshmi and keeping your hand on the shoulder of Garuda,  
And with your pretty form came out and gave the Sanaka sages joy. 11.5

Then you made the Sanaka sages who were praying you very happy,  
And mercifully told those servants who did not have any other master but you,  
"You both would take three births when you would remember me with anger".  
11.6

Then those servants of yours were born as to Asuras,  
As the sons of sage Kashyapa and his wife Dithi,  
And since they were conceived at dusk, they were both cruel,  
And being twins they became like two gods of death. 11.7

One of them was Hiranya Kasipu and the other was Hiranyaksha,  
Both of them due to their innate nature were blind with desire,  
And started troubling all the world, for which you were the lord. 11.8

Of them Hiranyaksha ran round all over to fight and,  
Since he did not get any one to fight,  
Drowned goddess earth who was your dear wife,  
In water and with pride traveled along with a mace. 11.9

Having heard from Varuna that you are a match for him to fight,  
He ran here and there in search of you,  
Oh Lord of Guruvayur, who is the treasure of mercy,  
Oh God, who can be seen only by your devotees, please cure my diseases.  
11.10

## Dasakam - 12: Incarnation of Varaha Boar

[The incarnation of a boar which lifted the earth that had sunk in the sea.]

Then Swayambhuva Manu who was doing the creation of human beings,  
Seeing that the earth was drowned in water at inappropriate time,  
Went and approached Lord Brahma who lived in Sathya Loka with sages,  
And who was having a joyful mind as he was serving your lotus feet. 12.1

Oh Lotus eyed God, when Swayambhuva Manu approached Brahma,  
And told, "When I was creating people, alas, the earth went in to water,  
So be kind enough to make a place for all of them to live,"  
And Brahma prayed deeply your lotus like feet. 12.2

Lord Brahma said, "Alas, alas, Oh God, I drank away the causal water,  
Even earlier and now the world is drowning in water, what shall I do?"  
And said that he is surrendering at your two lotus like feet,  
And from the nostrils of Lord Brahma, you came in the shape of a boar calf.  
12.3

When you came out, you initially were of the size of a thumb,  
And later grew to a size of an elephant and Brahma,  
Seeing you in that big form along with Mareechi and others and was  
surprised. 12.4

When he was wondering "who is this mighty boar,  
With unimaginable power, which has come out of my nostrils?  
Could it be the Maya of Lord Vishnu?"  
You grew up in to the size of a great hill and roared. 12.5

The sages in the Jana loka, Thapo Loka and Sathya loka,  
Hearing the thunderous roar of the God, prayed to you,  
You became very happy hearing those prayers,  
Again roared, assumed a still bigger form,  
And jumped in to that great ocean. 12.6

You stood up, with erect copper coloured hairs,  
With tail held up erect, with snout pointing downwards,  
And with rolling eyes and plunged in to the ocean,  
Making the dark clouds on the way shatter in to pieces and,  
Making the sages, who were praying you happy by your rotating eyes. 12.7

You then got down in to the ocean,  
Which had moving groups of crocodiles,  
With big whales going round and round,

With fast swirling waters and tumultuous waves,  
And with your roar frightened the people of Rasatala,  
And started your frantic search, for the Goddess earth. 12.8

Oh lord, you who were in the form of the terrible boar,  
After a search located Goddess earth hid in the Patala,  
By those bad asuras and without bothering about them,  
Playfully lifted, the earth in your tusk. 12.9

Oh playful Lord in the form of a boar,  
You who after taking the earth in your tusks,  
Started lifting it up and it appeared,  
As if it is a small piece of the root of grass,  
And you appeared with a grossly large body,  
And you who emerged from the ocean,  
With the water being churned greatly,  
Please save me from this disease. 12.10

### **Dasakam - 13: Killing of Hiranyaksha**

[The fight of the boar incarnation with Hiranyaksha and his destruction.]

Then your devotee Narada, who was well versed in diplomacy,  
Oh God who blesses, managed to reach Hiranyaksha,  
Who was running searching for you and standing in knee deep deluge water,  
And praised in a muted voice, his valour and belittled your prowess and  
strength. 13.1

He told the asura, "That enchanter Vishnu has stolen the earth that was  
yours,  
Oh Lord, alas, alas, this should never happen like this",  
Then that Asura asked roaring "Where is He? Where is He?"  
And then following the path indicated by the sage,  
Found you, who was getting out of the water, carrying the earth on your tusk.  
13.2

Ignoring the asura who was telling "Alas, this is an animal",  
And also berating you with very abusive words,  
Oh Lord, you seeing that the world at the end of your tusk was trembling with  
fear,  
Put the earth in a stable place outside the water,  
And immediately without any hesitation, prepared for war with him. 13.3

When the Asura came for a war with a mace,  
You also armed yourself with a huge mace,

And when in the war the sound "Ghata, Ghata",  
Filled the sky all over and when the devas,  
Curious to see the war came in droves,  
And Lord Brahma reminded you that he should be killed before dusk. 13.4

In the fight with the mace, surprisingly when your mace,  
Fell down in to the earth due to the hit by the mace of the asura,  
To the surprise of every one, you smiled softly,  
Meditated and summoned the Sudarsana Chakra,  
Which was famous for exterminating asuras,  
And held that in your arms and faced the asura. 13.5

The asura blinded with anger prepared to jump on you with a spear,  
And you cut it off using the chakra that you held in your hand,  
And then he became more angry and using his clenched fists,  
Started hurting you by hitting at you, besides he used his magical powers,  
Capable of surprising the world and thought that he can hurt you. 13.6

When all those magical tactics were destroyed by the embers from your  
Chakra,  
He, who was ignorant, blinded by extreme rage started hitting at you,  
You gave him a mighty blow, in the base of his ear with the thumb of your  
feet. 13.7

That Asura with very huge body, having received your kick,  
Fell down with blood gushing out of his mouth,  
And the sages appreciated your act of killing the bad people,  
And also due to the uninterrupted great joy that they had,  
They made you the personification of fire sacrifices,  
And again praised you, with very many meaningful words. 13.8

Oh greatest God, Your skins are the meters like Gayathri,  
Your hair are the Durba grass, your eyes are the ghee used in sacrifice,  
Your four legs are four sages performing the fire sacrifice,  
Your face is Sruk, the sacrificial vessel meant for storing ghee,  
Your stomach is Ida the vessel used for storing Puroda offering,  
Your tongue are the vessels for storing Soma Rasa,  
Your ears are the vessels meant for drinking the soma juice,  
And your semen is the holy Soma juice itself,  
And in your neck are the sacrificial rites called Upasads. 13.9

You with a delighted mind, after having heard this praise of the sages,  
With a very huge body and shining with the great fame,  
Reached Vaikunta which was your own place,

Oh Lord of Guruvayur, you are the same joyful killer of Madhu,  
And be pleased to completely stop all diseases affecting me. 13.10

#### **Dasakam - 14: Incarnation of Kapila**

[The story of Kardhama and the minor incarnation of Sage Kapila.]

Manu the son of Lord Brahma, meditating on your lotus like feet,  
Singing the stories of your incarnations, completed,  
His period of seventy one, four fold yugas without any problem. 14.1

During that time Kardhama who was created,  
In the image of Lord Brahma himself,  
According to the suggestion given by Brahma,  
Got interested in the process of creation,  
And did penance for ten thousand years,  
Meditating on you who is very handsome. 14.2

Oh Lord, you with pretty colour of the cloud rode on Garuda  
Holding playfully a lotus flower and was radiant with a pleasing smile,  
And you appeared before the Kardhama by your divine grace. 14.3

You gave Kardhama, who was enraptured on seeing you,  
And who was singing your praises the boon of marrying Manu's daughter,  
And also blessed him to get nine daughters and a son called Kapila and  
vanished. 14.4

As per the advice of Sage Narada which was as per your prompting,  
Swayambhuva Manu along with his queen Satha roopi,  
Along with his daughter Devahuthi went to Kardhama who was awaiting  
them. 14.5

That Kardhama when he was given Devahuthi  
Who was a jewel among women, by Manu,  
Got happy and contended with devotion to you,  
And lavished love on her due to her great affectionate service. 14.6

Kardhama with the power that he got by worshipping you,  
In the plane constructed by himself as per the wishes of his dear wife,  
Journeyed and enjoyed romantic pleasures with her,  
Assuming nine forms and being surrounded by celestial maidens. 14.7

Later that Kardhama after spending one hundred years,  
Begot nine very pretty daughters,  
And intended to go to forest to do penance,  
But stayed at home so that you would be born to him. 14.8

You were born to Devahuthi as Sage Kapila  
To teach the philosophy of the supreme soul  
And Devahuthi was drowned in your service,  
According to the advice of her husband. 14.9

Oh Lord of Guruvayur, who was born as sage Kapila,  
With your birth the very satisfied Kardhama left to the forest,  
And you, who took up the task of teaching our religious principles,  
To your mother, may please cure me of all diseases. 14.10

### **Dasakam - 15: Teachings of Kapila**

[Sage Kapila teaches Philosophy to his mother Devahuthi. This occurs in the third chapter of Bhagawatham. Each verse is a summary of one chapter.]

Oh God, you as Kapila told to Devahuthi thus,  
"If one is interested in worldly pleasures,  
Then intelligence binds you to this world,  
But if one is not interested in these aspects,  
Intelligence will lead one to ultimate salvation.  
The path of devotion prevents attachment to pleasures,  
And this devotion can be earned by company of great people." 15.1

Oh God, you as Kapila told to Devahuthi thus,  
"From the man who has clearly understood,  
The division of innate principles of existence,  
Namely basic nature, intelligence, egoism,  
The five subtle bases,\* the five bhootha elements,  
The mind, the ten organs of sensation\*\* and the supreme soul,  
Maya, the illusion completely goes away." 15.2

\* Subtle bases are Sound, touch, form, taste and smell.

Oh God, you as Kapila told to Devahuthi thus,  
"The soul is not affected by nature,\* that is the birth and death process,  
But if nature shows attachment to the soul\*, its qualities will influence the soul,  
So think and understand the principle of devotion to me,  
And this would make attachment to nature vanish." 15.3

\* Nature - Prakruthi; Soul - Purusha.

Oh God, you as Kapila told to Devahuthi thus,  
"After making your mind pure by practicing different yogaasanas,\*  
Practice meditating on me who am sitting on Garuda,  
Armed with divine weapons and decorated with divine ornaments.  
And coloured blue like a blue lotus flower" 15.4

\* Yama, Niyama, Asana and Pranayama

Oh God, you as Kapila told to Devahuthi thus,  
"Hearing my stories and great attributes, singing my names,  
And meditating on my form would create the great devotion,  
Which is a phenomenon of the mind, similar to the flow of Ganges,  
And this type of devotion even wins over death." 15.5

Oh God, you as Kapila told to Devahuthi thus,  
"Alas, alas, he who does not have devotion to me,  
With money that he has earned by troubling other beings,  
Spends time in looking after his home and family,  
Obeying the wishes of women plays with children,  
And gets attached to home and later suffers sorrow in hell." 15.6

Oh God, you as Kapila told to Devahuthi thus,  
"Though at the time of suffering inside the womb of women,  
One gets wisdom, as soon as one is born, this is lost,  
And after spending a childhood hood full of miseries,  
When one becomes a youth, he again gets in to the net of passion." 15.7

Oh God, you as Kapila told to Devahuthi thus,  
"A householder who performs virtuous deeds,  
and also satisfies devas and manes by proper worship,  
Goes through the southern path, and when his merits,  
Are exhausted he falls back on earth to live again,  
But he who surrenders to me and does all deeds,  
Without expecting anything in return,  
Goes out by the northern path and salvation." 15.8

Once she understood what is needed, you blessed Devahuthi,  
Who prayed to you and you started your journey with other yogis,  
And Devahuthi whose mind became pure,  
Attained salvation through the path of devotion,  
And you for the good of the people are,  
Staying even now in the north eastern part of our country. 15.9

Oh God who is great, what is the use of telling too much?,  
You again and again tell that, the devotion to your lotus like feet  
Removes all fears, and fulfills all desires, and so Oh Lord of Guruvayur,  
Please cure all my diseases and bless me to have devotion to you. 15.10



## Dasakam - 16: Incarnation of Narayana and Yaga of Daksha

[The minor incarnations of Nara and Narayana and also the Fire sacrifice conducted by Daksha Prajapathi.]

Daksha Prajapathi, the son of Brahma married Prasoothi,  
Who was the daughter of Swayambhuva Manu and begot,  
Sixteen daughters and out of them he gave thirteen of them,  
In marriage to Dharma deva, daughter Swadha to the manes,  
Daughter Swaha to fire God and daughter Sathi to Lord Shiva. 16.1

From Moorthi, the wife of Dharma deva, you were born,  
As Nara and Narayana with great splendour,  
And fit to be worshipped by the entire world,  
And becoming happy by this, all the devas, sang your praises  
Played musical instruments and rained flowers. 16.2

Nara and Narayana who were you yourself,  
Took turns and destroyed the asura called Sahasra Kavacha,  
Who wore one thousand armours,  
As for cutting each of which one has,  
To do thousand years penance and thousand years war,  
By cutting one by one all his armours,  
And killing him when only one armour was left. 16.3

After the killing of Sahasra Kavacha, you along with Nara,  
Lived in Badrika hermitage practicing and teaching the path of salvation.  
Then Indra getting jealous of your innate peace and great strength,  
Send the God of love with several celestial maidens to disturb you. 16.4

The God of love along with his friends, spring season and southerly wind,  
Beat you with the arrow like erotic glances and movements of the maidens,  
And saw that you were unmoved and unperturbed and became afraid,  
And to him you told with a pleasing smile thus. 16.5

Then you told, "Hey God of love, Hey spring, Hey celestial maidens,  
Do not be afraid and receive a present from me here"  
And then you showed them your lady servants, standing all around,  
Who were praising you, to god of love and others. 16.6

The God of love and his companions, who had come there to allure you,  
Were themselves captivated by the sweet smell being spread by your  
servants,  
And then you presented them a lady, who could subdue the pride of all  
celestial ladies,  
And who was named as Urvasi and they accepted her with deep shame. 16.7

Indra after seeing Urvasi and also after hearing about you,  
And realizing your greatness became very much worried,  
And oh Grantor of boons, this incarnation which is peaceful and pretty,  
Can only be surpassed by another of your incarnations, that of Krishna. 16.8

Daksha who was greatly indulged by Brahma,  
Became blinded by arrogance due to,  
The predominance of Rajasic qualities,  
Alas did not have respect even for you.  
Due to this he started hating Shiva,  
Who is only another form of yours,  
And in the fire sacrifice belittling you,  
Insulted his own daughter Sathi. 16.9

That Daksha's sacrifice was destroyed by Lord Shiva,  
And his head was also cut off, and later due to prayer,  
Of devas, Lord Shiva gave back Daksha his life,  
And was able to complete the sacrifice he has started,  
And he also got back his peace of mind,  
And Oh Lord of Guruvayur, who gives peace to all,  
Please be kind enough to protect me. 16.10

### **Dasakam - 17: Story of Dhruva**

[The story of the penance of the boy named Dhruva, who was the son of King Uthanapada.]

To King Uthanapada, the son of Swayambhuva Manu,  
His wife Suruchi became extremely dear to him,  
And Sunithi, who was another's wife, was not liked by him,  
And since Sunithi did not have any other go,  
She forever surrendered to you. 17.1

Once seeing Uthama, the darling son of Suruchi sitting on his father's lap,  
When Dhruva, the son Of Sunithi started to climb in to his father's lap also,  
Suruchi it seems scolded him a lot, and is it not true,  
That people who do not have devotion to you are affected by lot of jealousy.  
17.2

Dhruva who was deeply upset by the great words of scolding,  
In front of the father who has become a slave due to infatuation to Suruchi,  
Went and approached his mother who told him that,  
To those affected by fate you are the only refuge. 17.3

He, who was only five year old at that time, due to his self-respect,  
Hearing the words of his mother, decided to worship you,  
And left the city and after meeting the great sage Narada on the way,  
Learned from him your mantra and method of worship,  
And went to the forest called Madhuvana and worshipped you. 17.4

Your father became repentant and sad and Sage Narada,  
Who came to the town consoled him and he became peaceful,  
And the boy completely concentrating his mind on you,  
Step by step intensified the rigour of the penance for the next five months.  
17.5

When the intensity of that great penance increased,  
All beings were not able to breath by its intensity,  
And Oh Lord, as per request of devas, with a heart overflowing with mercy,  
You appeared before Dhruva, who was completely dissolved in your divine  
form. 17.6

With heart filled with the nectar of your divine form,  
And with the joy which was creating waves in his mind,  
He wanted to praise you suitably, and you knowing this,  
Caressed his cheeks using your conch. 17.7

With the mind purified by the enlightenment due to the touch,  
He sang your praises in great way and in great quantity,  
And understanding the thoughts in his mind, you told him,  
"Hey Dhruva, enjoy kingship for a long time and attain the highest abode."  
17.8

After you vanished, after telling him like this,  
That Dhruva who was a prince went back to his town,  
Making all the people there extremely happy,  
And later when his father entered Vanaprastha stage,  
He took up the burden of kingship, and due to your blessing,  
He fulfilled all your wishes and lived happily for a long time. 17.9

Hey God, when afterwards a Gandharva killed his brother Uthama,  
That Dhruva engaged in war with that Yaksha,  
And stopped the fight as per the advice of Swayambhuva Manu,  
And for that Kubhera the king of Yakshas, who was pleased with his  
forbearing nature,  
Offered him a boon and the great Dhruva, wanted only stable devotion  
towards you. 17.10

When he neared the end of his life, he rode in a plane brought by your people,  
And went along with his mother and occupied the land of Dhruva and is there even now,  
Oh Lord of Guruvayur, you who are interested in thus protecting your devotees,  
May please be kind enough to completely remove all my diseases. 17.11

### **Dasakam - 18: Story of Pruthu**

[The story of King Prathu, who was the son of Vena, was a bad king. He is also considered as a minor incarnation of Lord Vishnu.]

To the famous king of Anga, who was born in Dhruva's dynasty,  
A wicked son called Vena was born and that king disgusted,  
By his wickedness, went to the forest after dedicating his mind in you. 18.1

Since in spite of his wickedness, he was very strong,  
The people of his country made him their king,  
And this Vena praised by everyone about his strength,  
Put an end to all the sacrificial rites which are dear to you. 18.2

When all the sages joined together and approached him,  
To tell what is good for him, he told them that,  
Except him there is no other lord in this world and,  
Berated you with wile and hurting words,  
And the great sages enraged by it,  
Cursed and killed him, like a moth in the fire. 18.3

Being afraid of tyranny in the kingdom because of Strong Vena's death,  
The sages churned the pillar like thigh of the body of Vena kept by his mother,  
And removed all the dark sins committed by him,  
And later when they churned his ramrod arms, you arose from that. 18.4

You were born as the very famous Pruthu,  
And you were praised and sang about by soothsayers,  
Who also told that in future you would become valorous,  
And you as per the advice of the great sages,  
Fought with the earth, who had swallowed all wealth during Vena's time,  
And recovered all of it, by leveling the earth by the tip of your bow. 18.5

Then you arranged for the chief of different clans, to be made calves by devas,  
And in the vessels that were suited to them, devas were allowed,

To milk the earth which was made in to a cow, whatever food that they needed. 18.6

Oh God who is everywhere in the three worlds,  
When you were worshipping your own self by fire sacrifices,  
And when you started to perform the hundredth Aswamedha,  
The jealous Indra with hundred eyes, assumed the form of a lowly barbarian,  
And stole your horse and he became defeated by your own sons. 18.7

The sages decided to sacrifice this Indra who stole horses frequently,  
And decided to sacrifice him in the fire and Brahma prevented them,  
And when later when the fire sacrifice was over, you yourself,  
Saw in yourself the all-pervading form of Lord Vishnu. 18.8

Oh Lord, along with boon of steadfast devotion to him given by Vishnu,  
When you were seated on the banks of Ganges,  
And were engaged in giving counsel to the sages assembled for a sacrifice,  
You saw in front of you the great sages called Sanaka and others. 18.9

Following the advice of Sanaka and other sages,  
You as Pruthu understood the divine knowledge,  
And went to do penance and you became yourself.  
Oh God who is the Lord of Guruvayur, you,  
Who assumed the form of Pruthu,  
May please remove all my diseases immediately. 18.10

### **Dasakam - 19: Story of Prachethas**

[The story of princess called Prachethas, who was born in the clan of Prathu.]

The son of the great grand-son of Pruthu, Pracheenabarhiss,  
Who was very charitable and interested in Yagas,  
Begot in his wife Sathadruthi, sons called Prachethas who were pure hearted,  
And appeared as if they were young sprigs of your mercy. 19.1

According to the direction of their father engaged in the creation,  
Prepared to do penance about you, those ten Prachethas,  
Reached the shores of Western Ocean,  
And there they say a very pretty lotus lake.\* 19.2

\* The lake in front of Mummiyur Temple, Guruvayur

Then for seeing Prachethas who were your devotees,  
Lord Shiva, who is one of your great devotees,  
Came to that sacred waters and

Appeared before Prachethas,  
and taught them a prayer\* addressed to you. 19.3  
\* Rudra Geetham

Then those Prachethas chanted that prayer,  
Inside water for ten thousand years,  
After serving you, and they,  
Being interested in enjoying,  
Your name in their mind,  
Spent several years in penance  
Unlike in the case of Dhruva. 19.4

Due to the increasing strength of their penance,  
Though he was interested in hurting animals in Yagas,  
Their father also was purified and after learning,  
The principle of Athma from Sage Narada,  
Who visited their house, he merged with you. 19.5

Due to the power of mercy, you appeared before Prachethas,  
Riding on Garuda and along with eight arms,  
Holding shinningly radiant weapons like the holy wheel,  
And with extremely dazzling light. 19.6

Then without even their asking you showered boons on them,  
Due to your great mercy and told them that,  
"Let even your memory give all good things to all beings,  
And let the Rudra Geetha that you sung fulfill all their desires." 19.7

He continued, joyfully "After marrying Marisha, the daughter of the trees,  
You would enjoy life for one million years and,  
You would beget a son called Daksha and,  
Then afterwards you would attain me." 19.8

After that the Prachethas started burning the trees,  
That have covered the entire earth and Brahma stopped them,  
And then they got the daughter brought up by the trees as their wife  
And lived for a long time, as Indicated by you. 19.9

Then the Prachethas after begetting a son called Daksha,  
Carried out several Yagas and using the knowledge given by Narada,  
And attained salvation and divine joy and Oh God, Oh lord of Guruvayur,  
You who are mighty like this may protect me. 19.10

## Dasakam - 20: Story of Lord of Sages - Rishabha

[The story of Rishabha Deva another minor incarnation of Lord Vishnu. The division of earth in to several distinct parts is mentioned here.]

King Nabhi who was the son of Agnidhara,  
Who was the dear son of Priyavrutha,  
Performed sacrifices to please you,  
And saw you, who fulfills all desires. 20.1

Oh God of the universe, there you were extolled by sages,  
In the middle of that Yaga and was asked by them,  
To bless Nabhi with a son like you in all respects and,  
You then told them, "I myself would be born to him."  
And disappeared in the sacrificial fire. 20.2

Then you were born to Nabhi's beloved wife Meru Devi,  
As a part incarnation and took the name of Rishabha,  
Who had extraordinary qualities that brought joy to people. 20.3

The king Nabhi along with his wife Meru Devi,  
Decided to retire to the forests and entrusted,  
The job of ruling the country in your great self,  
And after serving you attained your place of divine joy. 20.4

Once, becoming very jealous of your great glory and prosperity,  
Indra stopped all rains in your country of Ajhabha varsha,  
And then, using your own yogic power brought rains to the country. 20.5

Then, though you were full of inner satisfaction and bliss,  
You married Jayanthi, the pretty one given by the defeated Indra,  
And begot one hundred sons through her,  
And the eldest among them, named Bharatha became the king after you.  
20.6

Nine of your sons became great sages,  
And another nine ruled nine provinces of Bharatha,  
And the rest eighty one sons, by their penance,  
Attained the status of Brahmins. 20.7

After that you, in the middle of great sages,  
Taught your sons the path to salvation,  
Consisting of devotion and non-attachment,  
And you adopted the status of Paramahmasa,  
And followed the life of a mad man bereft of emotions. 20.8

Though you attained the status of equality with the supreme spirit,  
You roamed the entire world as a mad man spurned by all,  
But unattached and got completely immersed in divine joy. 20.9

Adopting the life style of a python and also that of,  
A cow, deer and a crow for a very long time,  
In Kudajadri\* you merged with the forest fire,  
And Oh Lord of Guruvayur, please remove my sufferings. 20.10  
\*Near Kollur Mookambika Temple of Karnataka.

## **Dasakam - 21: Nine Continents and Seven Islands**

[This chapter is the summary of the detailed geography of the earth as known at that time as well as the people occupying different parts.]

Oh Lord, I take refuge in you who was praised,  
By Lord Shiva using several chants and songs,  
Who lives in Ilavrutha continent which is the centre of the earth,  
And which is inhabited by only females,  
And whose first lady is the Goddess Parvathi. 21.1

I meditate on you, Oh God who has taken the form of Hayagreeva,  
Who is being constantly praised by Bhadrassava sages,  
Who lives in the continent of Bhadrassa, which is east of Ilavrutha,  
Who showed expertise in retrieving the concealed Vedas after the deluge.  
21.2

I meditate on you, Oh Lord Narasimha, who is being well served,  
By Prahlada and other devotees, and who is sublime, peaceful and white,  
And who grants only pure knowledge to his devotees  
And who is in the continent of Harivarsha which is south of Ilavarsha. 21.3

I sing about you, Oh Lord who took the form of love\* to please thy beloved,  
Who is engaged in divine sports, has a very pleasing smile and is pretty,  
Who is well served by Goddess Lakshmi and the sons of Prajapathis,  
And who is in the pretty continent of Kethumala which is to the west of  
Ilavarsha. 21.4

\* Some people say it is Pradyumna.

I sing about the God of universe, who took the incarnation of fish,  
Who is worshipped by Vaivaswatha Manu, the lord of the continent,  
Who is the chief of those who have love to his devotees,  
Who shines graciously in the heart non jealous devotees,  
And who is in the continent Ramyaka, which is north of Ilavarsha. 21.5



I sing about you Oh God in the form of a Tortoise,  
Who showed ability to lift the Mandhara mountain,  
Who is well served by Aaryma, the chief of manes,  
And who is in the continent of Hiranmaya which in north of Ilavarsha. 21.6

I seek protection of the God Yagna Varaha murthy, who is praised by the wise,  
Who is being served by Goddess earth with great chants and prayers,  
Who had such a gross and big form that his tusks touched the clouds,  
And who is in the continent of Utharakuru north of even Hiranmaya. 21.7

I seek protection from Lord Vishnu who shined as Lord Rama,  
Who is well served by Lord Hanuman who has staunch devotion in him,  
Who steals the heart of Sita with his magnificent and very pretty form,  
And who is in the continent of Kimpurusha which is to the south of Harivarsha. 21.8

I seek the protection of Narayana along with his friend Nara,  
Who is praised and sung about by devotees like sage Narada and others,  
Who is being worshipped by prayers in the Sankhya and Yogic methods,  
Who protects all the good people of this region during final deluge,  
And who is in the continent called Bharatha Varsha. 21.9

Oh God, who has the form of Sun in Plaksha island,  
Who has the form of Moon in Salmala island,  
Who has the form of fire in the islands called Kroosa,  
Who has a form of water in the island called Krouncha,  
Who has the form of wind god in Saka island,  
Who has the form of divine Brahman in Pushkara island,  
You are worshipped by people of the island in those forms. 21.10

Please save me from hell, Oh God who is reclining on the ocean,  
Who has the form of the fish Simsumara\* worshipped by the great,  
And with Dhruva, all the stars and all the planets,  
In the place where we imagine its tail and other organs. 21.11

\* Sky is imagined as being occupied by a huge fish.

I sing about you in the form of Adhi Sesha, holding a plough,  
With a fluttering single ear ring worn in its thousand hoods,  
Who wears blue cloth and is served by serpent maidens,  
And occupies the heart of the nether world,  
And Oh Lord of Guruvayur, please cure me. 21.12

## Dasakam - 22: Sermon of Ajamila

[Ajamila was born as Brahmin but became a sinner. At the time of death, he called his son "Narayana, Narayana". The agents of Vishnu took him to heaven by arguing with Yama's soldiers that he is purified by this act.]

Oh lord, long ago there lived a virtuous householder Brahmin called Ajamila,  
Who obeying the words of his father went to the forest and there he met,  
An undesirable characterless woman who was drunk with exuberance. 22.1

Though he was having a peaceful nature being attracted by that loose woman,  
He forsook his duties, enjoyed life with her leading to the life of Adharma,  
And when he was in the grip of old age, he became attached,  
To his son who was called "Narayana", which is your name. 22.2

When he was in his death bed, being scared at seeing the three messengers of death,  
Due to the fact that he was once upon a time, remembering your name,  
He called his darling son by his name "Oh Narayana". 22.3

Though he was a sinner and a man with very bad undesirable character,  
As soon as your divine name came out of his mouth,  
Your messengers having four hands and wearing yellow silk,  
Came in between him and the messengers of Yama, the god of death,  
Due to the power of your name being called out by him. 22.4

These attendants of yours stopped Yama's messengers, who had tied him with a rope,  
And were dragging him towards hell by shouting "please release him",  
And those messengers of Yama who were stopped by your messengers,  
Gave a full account of the sins done by Ajamila in his mortal life. 22.5

Oh God your attendants asked the messengers of God of death,  
"Oh learned people, sins are there, but if they do atonement for them,  
Would punishment be there then also? Is it possible that people like you,  
Are not aware of atonement for sins?" 22.6

Oh God your attendants asked the messengers of God of death,  
" The atonement told in Vedas like Kruchra and Chaandrayanam, ,  
Would destroy sins committed before the said atonement,  
But the propensity for doing more sins is not destroyed by them,  
And the service to God destroy both sins and propensity to do them." 22.7

Oh God your attendants asked the messengers of God of death,  
"Oh servants of Yama, he has already performed atonement,  
For all the sins he has committed in the last one thousand crore births,  
For he with great fear has sung the name of our Lord". 22.8

Oh God your attendants asked the messengers of God of death,  
"Even if a sin is done without knowledge or realization,  
The singing of the name Of Hari burns the collection of sins,  
Like a fire burning firewood and medicine curing diseases,  
For the recitation of the name is that greatly powerful." 22.9

The messengers of Yama, who were told thus,  
Went away and when your attendants vanished,  
Ajamila spent some time meditating on you,  
And was taken to Vaikunta by your soldiers. 22.10

When the messengers of Yama related to Yama of this fact,  
He became scared and told them not to go near devotees of Vishnu,  
And strictly gave orders regarding this fact,  
Oh Lord of Guruvayur, You who are like this, please protect me. 22.11

### **Dasakam - 23: Story of Daksha and Chithrakethu**

[This chapter contains the story of Daksha, Chithra Kethu and the Maruths.]

Oh God, the other Daksha who was the son of Prachethas,  
Prayed to you for increasing creation in this world,  
And you appeared before him with your eight hands,  
And you gave him the boons he wanted and also a wife called Asikni. 23.1

Oh Lord of Guruvayur those ten thousand plus thousand sons of Daksha,  
Due to the advice of Sage Narada turned towards you and got salvation,  
And Daksha cursed Narada to permanently wander without staying  
anywhere,  
And sage Narada who was your great devotee, considered this curse as a  
boon. 23.2

After that Daksha begot sixty daughters and through them several clans,  
And Viswaroopa the son of one of his daughters, helped Indra to get victory,  
By teaching him one of your prayers\* and Oh God,  
"Is not ensuring victory to all, one of your great jobs?" 23.3

\* Narayana Kavacha

In the country of Surasena there was a great king called Chithrakethu,  
And he got a son to his eldest wife through the power of sage Angeeras,

And later, when this son was got killed by one of his jealous wives,  
The king was possessed by great grief and fainted due to Your Maya. 23.4

The merciful sage Narada along with the great sage Angeeras consoled him,  
And showed him the soul of his dead son and when that soul asked,  
"Whose son am I ?" indicating that he did not recognize the king,  
The king got consoled and was sent by the sages to do your service. 23.5

After getting the mantra and prayer from Sage Narada  
He did Thapas to please you who in the form of Lord of Adhi Sesha,  
And though he got the position of emperor Vidhyadhara,  
He Continued to worship you ardently. 23.6

With a body as white as the ring of a lotus,  
With thousand heads and being praised,  
By great sages, You appeared without delay,  
Before Chithrakethu and becoming happy by his praises,  
You taught him the real form of the soul, blessed him and disappeared. 23.7

Afterwards Chithrakethu, who was the crest jewel among your devotees,  
For several million years lived with great joy making the Vidhyadhara  
maidens,  
Sing your praise and roamed according to his pleasure in all the worlds,  
With a happy contended mind and without desiring for any pleasures. 23.8

For him to get rid of desires and attachments completely,  
Possibly according to your inner suggestion,  
That Chithrakethu went to Kailasa and without doubt,  
And in the middle of other sages made fun of Lord Shiva,  
The killer of God of love, for his keeping Parvathi on his lap,  
And was cursed by Goddess Parvathi, to become an asura. 23.9

That Chithrakethu, without bothering about it,  
Did not even ask the method of getting rid of the effect of the curse,  
Became Vruthrasura who in the course of fight with Devendra,  
Due to his devotion to you, removed the ignorance of even his enemy,  
By a philosophic talk and reached your lotus like feet and This is indeed  
amazing 23.10

Though Dithi, the mother of Asuras served you and requested for a son,  
To kill Indra, she got Maruts as sons and they became friends of Indra,  
Proving the fact that even if bad people serve you, only good will result.  
And Oh God who is like that, please save me. 23.11

## Dasakam - 24: Story of Prahlada

[The story of Prahalada, the son of Hiranya Kasipu begins in this Dasaka.]

Oh Lord who is the killer Of Mura, when you killed Hiranyaksha,  
By taking the incarnation of a boar, his brother whose name starts with  
Hiranya,  
Having lost all his joy and happiness due to sorrow and rage,  
Took an oath in a assembly of Asuras to kill you. 24.1

He after doing great penance, made Brahma to speedily appear before him,  
And got a boon from him to be not killed either by Devas, Men or animals,  
And as result became very arrogant and without even bothering about you,  
Started destroying this world for which you are the Lord,  
And snatched away the Heavens from the control of Indra. 24.2

Afterwards when he reached your home in Vaikunta to kill you,  
You took a micro form and hid yourself in his heart itself,  
And he thinking that you were afraid and have run away,  
Roared in loud tones and searched for you in all the worlds,  
And returned back to his place c, considering himself as a victor. 24.3

Oh granter of desires, after some time, he begot a son called Prahladha,  
Who was taught about the greatness of devotion to you,  
Even when he was in mother's womb from a sage who held the Veena,  
And though he was an Asura by birth and only a child,  
Developed devotion to you and decided to become a model to your devotees.  
24.4

The evil hearted Hiranyakasipu, seeing the quality in him,  
Of the slavish mentality to you, which is despised by the asuras,  
Made him study under very many teachers,  
But he brushed aside all those teachings understanding that,  
Whatever he has been taught by teachers was evil,  
And grew up with staunch devotion to you. 24.5

When he was asked as what is the best among what he has learned,  
He replied that it is devotion to God, and then Hiranyakasipu lost his joy,  
And became angry with the teachers of Prahlada and later,  
Understanding that it is due to Prahlada's natural bent of mind,  
He started thinking about methods to kill him,  
Who has completely surrendered at your feet. 24.6

Oh Lord, oh divine soul, though Prahlada was pierced,  
Several times by use of sharp spears, though he was,

Made to be trampled by elephants of different directions,  
Though he was made to be bitten by poisonous snakes,  
Though he was made to starve or eat poisonous food,  
Though he was rolled down from huge mountains,  
Since he was the one who surrendered his soul to you,  
Wonder of wonders, no harm came to him at all. 24.7

Deeply upset to see that all his attempts failed,  
According to the advice of his teacher,  
Hiranyakasipu tied Pahlada by the ropes of God Varuna,  
And made him stay in his Guru's house,  
And that Pahlada when his Guru was absent,  
Taught the asura boys who were his friends,  
The philosophy behind the devotion to you,  
As well as the divine and supreme knowledge. 24.8

His father Hiranyakasipu hearing that all the Asura boys,  
Were only interested in singing prayers to you,  
Became blind with anger and called Pahlada as traitor of his race,  
And asked who was his strength and Pahlada who was intelligent,  
And not afraid of his father told "Lord Vishnu is my strength",  
And that god is also the strength of you and your kingdom,  
And also that Lord Vishnu is the strength of all the three worlds". 24.9

Hiranyakasipu the son of Dithi started shaking his sword,  
And asked, "Where is that Vishnu who is the form of all the three worlds?,  
Hey silly boy, where is he?" and gave a blow sufficient to shatter the earth on  
the pillar,  
And Oh God, I am unable to continue to tell as to what happened further,  
And Oh Lord of Guruvayur who is the soul of mercy and soul of the world,  
Please bear with me, give me solace and make me happy. 24.10

### **Dasakam - 25: Incarnation of Narasimha**

[The killing of Hiranya Kasipu by Lord Narasimha, an incarnation of Lord Vishnu.]

When Hiranyakasipu hit at the pillar with great force,  
A deafening great sound which was capable of shattering the ears,  
And which was capable of rotating the great vessel of the universe,  
Was heard and Hiranyakasipu after hearing the sound which he has never  
heard,  
Was shaken by an unknown fear and even Brahma was shaken from his  
seat. 25.1

When that Asura who became very angry, rolled his eyes in all directions,  
And Oh Lord you with a form that is neither an animal nor a man,  
Jumped out of the pillar making him ask himself,  
"What is this form which is fearsome and wonderful" and was aghast,  
And you with the white sharp hair all over you started growing big. 25.2

Let there be victory to this form of yours, with the colour of molten gold,  
With very powerful eyes, with the hairs of your mane standing out,  
And covering the sky as well as all the directions, With a open mouth,  
Which was like a huge big cave, with a very long protruding tongue,  
Which was similar to a sword when extended, and with two big protruding  
teeth. 25.3

I salute your form of the combination of man and lion, with a fierce looking  
jaw.  
Crisscrossed by swollen nerve ends, With a very short but very stout neck,  
Which is fierce looking due with the rays emanating from the from,  
The nails of those stout fingers, Which was standing with head touching the  
sky,  
And which was making noise like the fierce thunder from clouds about to rain,  
So that enemy would run away due to fear and nervousness. 25.4

Concluding that this must be Vishnu and that he will kill him,  
Hiranyakasipu, the king of Asuras tried to go near him rotating a mace,  
And you caught hold of his hands by your very stout hands and that hero,  
Shook his hands and got free from your grip, and took a sword and a shield,  
And after showing many steps and wonder of wonders, jumped at you,  
And you looked as if you were prepared to swallow the entire universe. 25.5

Then the asura started rotating again without getting caught by you,  
And you caught hold of him with both your hands and,  
Pressed him on your thighs, you being seated on the threshold,  
And you tore his chest with your very sharp nails, and drank his blood,  
Gushing out of him with great satisfaction and roared like a lion,  
As if the entire universe was going asunder. 25.6

Then within an instant you threw his body away,  
And with your body which was drenched by his blood,  
Again and again attacked the asura clan, biting and killing them,  
And wonder of all wonders, there was a total chaos in the universe,  
Which was with a rotating earth, a tumultuous ocean,  
With shaking and tottering mountains and,  
With the stars and planets which were getting scattered. 25.7

At that time you were looking gruesome,  
with your body being coated with flesh and blood,  
And wearing the intestines of the asuras as garland,  
And were roaring loudly like a very great big lion,  
And sat in the assembly hall with limitless anger,  
And no one in the world was prepared to come near you,  
And even Shiva, Brahma and Indra prayed, moving away from you. 25.8

But in spite of more and more prayers addressed to you,  
You continued to be in the throes of uncontrollable rage,  
And when as per the wishes of Brahma, the young Prahlada,  
Without fear came near you and saluted you by falling at your feet,  
You due to heart filled with compassion became peaceful and calm,  
And kept your hand on the forehead of Prahlada who was loudly singing your  
praise,  
And gave him several boons without asking the boy,  
And also blessed the entire world with prosperity. 25.9

Oh God, who put on this act of great rage and anger,  
Who has a very clean body and who is having,  
All the great qualities as mentioned and sung,  
In the Nrusimha Thapaneeya Upanishad,  
Who can match you, who can be more greater than you,  
And who can dare to Attack you,  
And Oh Lord of Guruvayur who likes Prahlada,  
Please protect me from all sort of diseases. 25.10

### **Dasakam - 26: Salvation of King of Elephants**

[A king by curse was turned in to an elephant and led a pious life. And he was caught by a crocodile in water. In spite of a great fight the King of elephant was not able to free himself. And when the elephant called Lord Vishnu, he killed the crocodile and gave salvation to the elephant.]

When your devotee Indradhyumna, who was a Pandya king,  
Was worshipping you on the Malaya mountain,  
He did not notice the coming of sage Agasthya  
Who had come there to be treated properly as a guest. 26.1

That sage Agasthya who was born out of a pot,  
Became very angry at this neglect,  
Cursed him who was not bothered,  
To be transformed in to an elephant,  
And that king due to memory of God in his heart,  
Lived happily, though he became an elephant. 26.2



That king among elephants along with many she elephants,  
Spent his time on the Trikuta mountains in the middle of ocean of milk,  
And was having more strength than all the animals around,  
Showing that your devotees attain glory wherever they are. 26.3

When due to his great strength and greatness of the divine place,  
He spent all his time without suffering any hardship,  
Once due to the heat of the summer and as per your suggestion,  
He went to the lotus pond in the mountain slope  
And enjoyed there with other elephants. 26.4

At that time a Gandharva called HuHu who was cursed by sage Devala,  
To become a crocodile was living in the waters of that pond,  
And he caught hold of the foot of this king like elephant,  
And Oh God, you create problems to your devotees,  
So that you can bless them with great peace later. 26.5

You made the king of elephants to be afflicted by the crocodile,  
And he withstood the pain and conflict for one thousand years,  
Due to his greatness got by worshipping you ceaselessly,  
And it was time for him to attain liberation at your feet. 26.6

Oh divine Lord, when the suffering increased, due to his,  
Devotion and wisdom accumulated in his previous birth,  
That king of elephants started plucking lotus flowers by his trunk,  
And started offering it to you, Oh God, and worshipped you,  
By a great stotra extolling your unqualified supreme form,  
Which he had learnt in his previous birth. 26.7

Hearing that stotra extolling your unqualified nature completely,  
When Brahma and other devas did not come thinking,  
That this prayer was not addressed to them, you who are everything,  
Speedily appeared before him, riding on the Garuda. 26.8

After catching hold of the king of the elephants,  
By your lotus like hands, you tore the crocodile by your wheel,  
And liberated that Gandharva from his curse,  
And the elephant got a form equal to yours and shined. 26.9

Oh Lord you told him, "anyone who sings,  
About elephant or me in the morning,  
Would become one of great fame,"  
And later you went to Vaikunta along with elephant,  
And Oh Lord of Guruvayur, please protect me. 26.10

## Dasakam - 27: Churning of Milk Ocean and Incarnation of Tortoise

[Indra was cursed by Durvasa and became old and weak. Consequently the devas were defeated. Lord Vishnu suggested that they churn the ocean of milk to get nectar using a mountain. When the mountain did not stand steady, Lord Vishnu took the form of a tortoise and lifted up the mountain.]

Once sage Durvasa gifted a rare divine garland,  
That he got from a deva maiden to king Indra,  
And later when he came to know that it was,  
Destroyed by Indra's elephant Iravatha,  
He became very angry with Indra and cursed him,  
Which shows that those who were born out of other devas,  
Do not have quality of tolerance like you? 27.1

Then due to that curse, Indra was afflicted by old age,  
And he was defeated by asuras as he had lost his vigour,  
And consequently Shiva and all other devas went to Lord Brahma,  
And along with him all of them came to you,  
Oh God, who is the basis of all pleasure. 27.2

Oh God who gives boons, hearing your praises,  
Sung by all Devas for a long time, you came before them,  
With radiating supreme light, and ordered them,  
To reach an understanding with asuras and churn for nectar. 27.3

After Devas reached an understanding with asuras,  
When they were taking Mandhara mountain with pride,  
Which was designated to be used as the churning stick,  
It fell down and you took it easily as if it is a Badara fruit,  
Transported it Keeping on Garuda and put it in the ocean of milk. 27.4

Then later Devas and Asuras speedily made Vasuki,  
In to rope for churning and when they started to churn the ocean  
which was full of seeds of all medicines,  
Using deceit you made Asuras sit on,  
Side facing the open mouth of the serpent. 27.5

When the ocean was being churned vigorously thus,  
And when the water of the ocean of milk became tumultuous,  
Mandhara mountain which was the churning stick,  
Due to its very heavy weight, sank in to the sea bed,  
Making all devas extremely sad, and you,  
To make them happy took the form of a tortoise,  
Which had a very hard and tough shelled back. 27.6

Oh Lord Vishnu, you along with back which was harder than diamond,  
Which had a width spanning more than one lakh yojanas,  
And which was reaching up to the foremost depths of the ocean,  
Lifted up the Mandhara mountain which had sunk. 27.7

And when the king of mountains came suddenly up from the water,  
All the people there were boisterously happy and started churning,  
And you entered in Vasuki as well as people on both sides,  
Removed their tiredness and increased their strength and vim. 27.8

Due to the accelerating speed, when the king of the mountain,  
Started to raise more and more, you kept your hand on it,  
And stopped it from coming very much out of the ocean,  
And Brahma, Shiva and others who reached the sky,  
Became extremely joyous, showered flowers and praised you. 27.9

When Asuras started suffering due to the hot poisonous smoke,  
Emanating from the serpents mouth and devas also suffered slightly,  
Due to your grace the clouds showered heavy rain on devas,  
And cooled them but this rain did not fall on the asuras. 27.10

With lots of whales and crocodiles moving here and there,  
The Ocean in spite of lot of churning did not give out anything,  
And seeing this you started churning the ocean using Vasuki all alone,  
Oh Lord of Guruvayur, please save me from diseases. 27.11

### **Dasakam - 28: Wedding with Goddess Lakshmi and Emerging of Nectar**

[Goddess Lakshmi arose from the ocean of milk when the ocean was churned and Lord Vishnu chose her as his consort. Later, after several other things, Lord Vishnu in the form of Dhanvanthri rose from the ocean of milk with a pot of nectar. Dhanvanthri is listed as a minor incarnation of Lord Vishnu.]

First, from the ocean emerged the poison called Kalakoota,  
Along with raging flames and Lord Shiva,  
Who became happy by the prayers by Devas,  
Drank it for making you pleased and happy. 28.1

When the devas and Asuras further churned,  
Kamadhenu, the wish giving cow came out first,  
And Oh Lord who occupies all the three worlds,  
You gave Kamadhenu to the sages,  
And later one gem of a horse\* and a gem like elephant\* came out,

Which was followed by Kalpaga Tree\*\* and the celestial women\*\*\*  
And you gave all of them to the devas. 28.2

\*Uchaisravas and Iravatha \*\* Wish Giving Tree \*\*\* Apasaras

Oh God of the universe, then from the sea came,  
Goddess Lakshmi who was pretty and in love with you,  
And all people seeing her who was blemish less,  
Were tempted and wanted to possess her. 28.3

Indra gave her whose heart was given to thee,  
Along with gem studded throne and  
The great sages, anointed her with material brought by all,  
Accompanied by chants from Vedas. 28.4

The devas after anointing her with holy water,  
And again decorated her, who was already wearing your glances,  
With gem ear studs, yellow silk and gem necklaces. 28.5

That goddess Lakshmi who was wearing the garland  
Surrounded by the buzzing of several bees,  
Walking slowly due to her heavy pot like breasts,  
Reached you with a shy smile and tinkling anklets. 28.6

That Lakshmi knowing well that Gods like Shiva and Brahma,  
Were all ones who love their devotees but were not free from blemishes,  
Put the garland of marriage on you who was pretty from all angles. 28.7

You embraced her closely to your chest,  
Knowing that she was having love only for you,  
And due the power of the light of the glances,  
Of her who sat radiantly on your breast,  
The world was showered with wealth and prosperity. 28.8

At that time from the churning ocean came out,  
Varuni Devi who was having glances of illusion,  
Which was creating allure and intoxication,  
And you immediately presented her,  
Who was the root cause of ignorance to Asuras. 28.9

And then you yourself who was as pretty as the new cloud,  
Came out in the form of Dhanvanthari carrying,  
Two golden pots containing the divine nectar.  
And Oh lord of Guruvayur, please destroy all my problems. 28.10

## Dasakam - 29: Stealing of Nectar and Killing of Asuras

[The Asuras who were partners in the churning of the ocean wanted a part of the nectar. Understanding that it would make them stronger, Lord Vishnu appeared as a pretty damsel and agreed to serve the nectar to everyone. But he served it only to the devas.]

The asuras snatched the pot of nectar from your hand,  
While you were rising from the ocean and becoming helpless,  
You comforted the devas and suddenly disappeared,  
And the asuras due to your illusion started fighting among themselves. 29.1

Then you assumed the form of a pretty mature woman,  
Who was dark, slightly bent due to your heavy, warring breasts,  
Which made the asuras abandon the fight for the pot of nectar,  
And made them come running towards you,  
Due to their extreme desire due to your pot like breasts. 29.2

"Oh Girl with a deer like eyes, who are you?  
Please distribute this nectar among all of us."  
Thus they requested you being lovelorn,  
And you telling those asuras, "oh asuras,  
How can you trust me? Am I not a harlot?"  
You made them trust you completely. 29.3

Those Asuras who trusted you completely,  
Handed the pot of nectar to you, and you told them,  
"If I am whimsical in what I do, please bear with me",  
Made devas and asuras sit in different rows,  
And with very seductive walk started serving the nectar. 29.4

The asuras remained silent thinking  
That you were in love with them,  
And you who is under the control  
Of your devotees served nectar only to devas,  
And you after assuming your real form  
Cut Rahu an asura who was half drunk with nectar. 29.5

After punishing the asuras who snatched nectar from you,  
You went away and the asuras started fighting with devas,  
And the war became very terrible and intense,  
And all devas became unconscious by the magic of Bali, an asura,  
And you came before all of them once again. 29.6

Then you killed Kala Nemi and Mali and others,  
And Devendra killed Paka, Bali, Jambha and Vala,  
And Indra also killed Namuchi who cannot be killed,  
By anything which is wet or dry using the foam of the sea,  
And you stopped the war as per request of sage Narada. 29.7

Having heard of your female form which bewitched all asuras,  
Lord Shiva wanted to see that form because of great curiosity,  
And came to your abode along with Parvathi and the Bhootha Ganas,  
And he praised you and told you about his desire but you vanished. 29.8

Then seeing you who was having flitting eyes was very attractive and  
bewitching,  
Playing ball in the garden with your garments slipping down,  
Lord Shiva who was the enemy of Manmatha, the God of love,  
Became extremely infatuated and passionately embraced you. 29.9

When you slipped away from his embrace and ran away,  
Lord Shiva pursued you and due to discharge of his virile fluid,  
Suddenly came to his senses and being respected by you,  
Explained your greatness to Goddess Parvathi and others,  
And Oh Lord of Guruvayur who has none to compare, protect me. 29.10

### **Dasakam - 30: Incarnation of Vamana**

[When Mahabali became very powerful, Lord Vishnu took the incarnation of Vamana and begged for three feet of land. He then assumed the form of Trivikrama and measured the entire world in two steps. Mahabali requested him to keep his third step on his head. Lord Vishnu then made this great asura king to stay in Patala.]

Bali who was killed by Indra, in the battle after churning for nectar,  
Was brought back to life by Sage Shukra and with that body,  
Did several fire sacrifices and thereby became very powerful,  
And became not even afraid of the holy wheel of yours,  
Conquered all the three worlds, from which the devas had run away. 30.1

Adithi, the mother of devas unable to see the suffering of her sons,  
Went and requested her husband, sage Kasyapa to do something,  
And according to his advice worshipped you adopting Payovrutha.\*  
And with great devotion worshipped you for twelve days. 30.2

\* A famous penance to get children

When the worship was completed, you appeared before her,  
Who was completely immersed herself in your devotion,

In the form with dark blue colour and with four hands,  
And you told her, who fell down at your feet in salutation,  
"I am going to be born as your son, but keep my appearance as a secret",  
And then you vanished from there. 30.3

Later you entered the seed of sage Kashyapa who was doing penance,  
And thus entered the womb of Adithi, making Brahma praise you,  
And Adithi gave birth to a divine child, who had a Vaishnavite signs,  
On the auspicious Sravana Dwadasi day. 30.4

The joyous devas played very many auspicious drums,  
And rained flowers on the holy blessed hermitage,  
Saluted you and heralded your victory,  
And you were also prayed by your own parents,  
And you instantly adopted the form of a young Brahmachari.\* 30.5  
\* The one who studies Vedas after sacred thread ceremony.

Hey God, then you were given sacred thread by sage Kasyapa,  
And were given mounji grass, stick of palasa, deer skin, chain of beads etc,  
And adorned by these and shining with divine light,  
You performed the worship to fire and started to the place,  
Where Mahabali was doing the Aswamedha sacrifice. 30.6

With a form foretelling the great events that are unfolding,  
With a walk creating tremors on the earth,  
With an umbrella, possibly to prevent the heat of enemies,  
And with a stick possibly to punish the asuras, you proceeded. 30.7

When you approached the place of the horse sacrifice,  
Situating in the northern bank of Narmada,  
Blinded by the power light of yours, Shukra and others,  
Wondered whether you are Sun or fire or sage Sanathkumara. 30.8

Becoming slaves to your dazzling light, Sage Shukra,  
And others received you who were extremely handsome,  
And that blessed Asura with hairs standing erect all over his body,  
And with great devotion washed your divine feet,  
And sprinkled that water capable of cleaning,  
All waters in the earth, on his head. 30.9

Though an asura, Mahabali was able to sprinkle that water on his head,  
Which water is being sprinkled by Lord Shiva himself on his head,  
Possibly because he was born in the clan of Prahlada,  
Or possibly because he had carried out very many fire sacrifices,

Or possibly because he had great faith in Brahmins,  
And Oh Lord of Guruvayur, please be kind enough to protect me. 30.10

### **Dasakam - 31: Humbling the Pride of Maha Bali**

[This is the continuation of Dasakam 30.]

Oh Lord who cannot be defeated by any one,  
Seeing the splendorous light of your body,  
That asura became happy and with an idea,  
Of satisfying you and making you happy,  
With folded arms told you,  
"What do you desire from me?, Oh son of a Brahmin,  
If you ask me for money or food or house or land,  
I can assure you that I will satisfy your request." 31.1

When you heard the words of Maha Bali,  
Indicating his great power and riches,  
Though you were full of mercy,  
With an aim to destroy his pride,  
You first praised the asura clan,  
And requested for three feet of land,  
For if you ask for all the land,  
Would you not become a laughing stock? 31.2

Mahabali swollen with great pride asked you,  
"Why are you asking for only three feet of land,  
From me who the lord of the entire universe?  
You are childish because you can demand the entire world,  
What is the use of this small land that you are asking"  
It was this pride which later made Maha Bali,  
Not even able to give the three feet that was asked for,  
And for getting rid of his pride, Maha Bali,  
Had to suffer chastising words as well as imprisonment,  
Even though he did not really merit them? 31.3

When you told him that a person who will not be satisfied,  
By three feet of land, will not be satisfied even if he gets the entire universe,  
Mahabali got ready to give you the three feet and took water in his hands,  
And then Oh Lord who blesses, with an intention of testing him,  
You induced sage Shukra openly say "Do not give, Do not give,  
For this is Lord Hari, who takes away everything." 31.4



Then the emperor of Asuras strongly told,  
"If it is indeed Lord Vishnu himself who is begging me,  
I have reached complete fulfillment of all my desires,  
And I would definitely give it to him, with happiness."  
And then though sage Shukra cursed him,  
With the water given by his wife VindhyaVali,  
He gave everything to you along with water, What a great surprise. 31.5

When The king of asuras without any apprehension,  
Gave all that he owns to you, devas and sages caused a flower rain,  
And in the sight of everybody, your divine form,  
Went on growing up to the cosmos and grew beyond. 31.6

That Brahma washed the top of your feet that reached his world,  
With the water kept in his sacred bowl, and that water,  
Was the one that purified all the world\* and due to their joy,  
Devas and Gandharvas danced and the drum was played,  
By your great devotee Jambhavan, who went round the world. 31.7  
\* Became river Ganges

Oh God then the asuras started a war without the consent of Bali,  
And they were defeated easily by your attendants who came there suddenly,  
And then you told the asuras that you are the embodiment of time,  
And yy whose blessing only they had earlier won in wars,  
And also told them that their war was absolutely useless,  
And obeying you they all left for Patala. 31.8

Facing Maha Bali who was tied by the ropes of Varuna,  
Brought there by the lord of all birds, you told,  
"Since you are the Lord of the world give me the third step,"  
And when without hesitation or fear Maha Bali told you,  
"Oh God, keep your holy feet on my head,"  
Lord Prahlada himself came himself and prayed you. 31.9

You blessed Maha Bali, by saying "All that I have done was aimed,  
At destroying your pride Oh Lord of Asuras,  
And due to your good deeds, you have achieved everything,  
And let you get a world which is much greater than heaven,  
And later let you come and merge with myself",  
And Oh Lord of Guruvayur, you who got completed,  
The Yaga done by Maha Bali through Shukra and others protect me. 31.10

## Dasakam - 32: Incarnation of Fish

[Lord Vishnu took the incarnation of fish to save the Vedas from an Asura called Hayagreeva.]

Long, long ago in the deluge that happened after,  
The rule of the sixth Manu, Vedas were stolen,  
From the mouth of Brahma who was going to sleep,  
By Hayagreeva who was a very great Asura,  
And at that time, did you not take the form of a fish? 32.1

In the hands of Satyavrutha, the Dramila\* king,  
Who was doing his evening ablutions,  
You appeared as a small radiant baby fish. 32.2  
\* Progenitors of Tamils

When the king who was a sage who was doing penance,  
Left you in the water and saw you getting scared,  
He put you in his pitcher and took you to his hermitage,  
But Oh Lord within a few days you filled completely that pot,  
Later a pond and still later a lake. 32.3

Later according to your orders themselves,  
Sage Sathyavrutha using his yogic powers,  
Took and left you in the great ocean and to the sage,  
Who wished to see the deluge, you told,  
"Please wait for another seven days" and then vanished. 32.4

When the time told by you came,  
The entire earth went under the water,  
And Sathyavrutha along with the Saptha Rishis,  
Was turned and tossed in the waters and surrendered to you. 32.5

Then they all, according to your orders boarded,  
In a boat which was the shape that the earth had assumed,  
And were greatly frightened by the vehicle on water,  
And you appeared before them as very big fish in the ocean. 32.6

Seeing your fish form of the size of hundred thousand yojanas,  
Which was glittering with radiance, they all became happy,  
And according to your orders tied their boat on your horn. 32.7

You with your fish form towed the earth which was a boat,  
And showed Sathyavrutha and other sages,  
All the parts of the world, and was praised by Sathyavrutha,  
And taught all of them the supreme knowledge of self. 32.8

At the end of the deluge, you established the seven sages  
In their respective places and made king Sathyavrutha,  
As the Vaivaswatha Manu and due to the anger,  
Of his having stolen the Vedas, you rushed towards Hayagreeva. 32.9

With your lofty horn, you tore apart the chest of Hayagreeva,  
Retrieved the Vedas and gave them back to the pleased Brahma,  
And Oh Lord of Guruvayur, please protect and save me. 32.10

### **Dasakam - 33: Story of Ambareesha**

[Ambareesha was a great devotee of Lord Vishnu who was always protected by Vishnu Chakra. When sage Durvasa got angry and tried to harm him, that Vishnu Chakra chased sage Durvasa and left him only at the request of Ambareesha.]

Though Ambareesha who was the son of Narapathi,  
Who was the son of Nabhaga,  
And who himself was the son of Vaivaswatha Manu  
Was the king of earth surrounded by the seven oceans,  
He was at all times devoted to you and spent his time drowned in you. 33.1

Pleased by the devotion of him, who was doing all actions only to please you,  
Oh Lord without any loss of time, you wanted to bless him,  
And without his demanding, you gave him the Sudarshana Wheel,  
Which had one thousand sharp edges, for his protection. 33.2

During that time that Ambareesha along with his virtuous wife,  
Lived In Madhuvana on the banks of Yamuna with an only aim of worshipping you,  
And observed the Dwadasi penance for the entire year along with worship,  
And gave away ten million cows as gift to Brahmins. 33.3

On a Dwadasi day during the breaking of fast, after doing worship of Vishnu,  
Sage Durvasa paid a visit to him in his house at Madhuvana,  
And the king invited him for food and that sage,  
Who had a natural inclination to cause problems,  
Walked slowly to Yamuna to complete his noon ablutions. 33.4

The king due to the anxiety of proper time for breaking fast getting over,  
With all his attention concentrated on you, broke fast with only water,  
And the sage who returned by that time, coming to know that he has broken his fast,  
Berated the king and tearing a piece of his own hair created,  
A wicked being called Krithya to destroy the king. 33.5

Even when Kruthya armed with a sword marched towards him,  
As if it intended to completely burn the world,  
The king did not budge from his position,  
And your Sudharshana wheel, seeing that your devotee is in danger,  
Made kruthya look like a fly which has fallen in to fire,  
And started chasing the sage and went after him. 33.6

Scared that great sage ran around in all the worlds,  
And wherever he went the wheel chased him,  
And when he went and sought the protection of Brahma,  
He forsook him saying, "who can prevent the wheel of time?",  
The sage went and sought the protection of Lord Shiva,  
And he did nothing but he saluted you and kept quiet. 33.7

Then you, who are everywhere, told the sage who came and saluted you,  
"Sage, I am the slave of my devotees and you well know that,  
Knowledge and penance are respected only if it is mixed with humility,  
And so go and pray at the feet of king Ambareesha only. 33.8

Then itself the great sage went to place of Ambareesha,  
And when he caught the king's feet, the king praised,  
your great weapon and then the holy wheel went away,  
And that sage praised the king's great devotion to you,  
And his mercy even to those who do harm to him,  
And wished him all sort of good things. 33.9

The king who waited for the coming of the sage for one full year,  
Did not take any food or drink during that time,  
And he fed the great sage well and bid farewell to him who was pleased,  
And then took food and he became more devoted to you,  
And attained salvation, and Oh Lord of Guruvayur, please protect me. 33.10

### **Dasakam - 34: Story of Rama till the meeting with Hanuman**

[This Dasakam relates the story of Rama, till he met Lord Hanuman.]

Sage Rishyasringa performed a fire sacrifice in Kosala,  
Called Puthra kameshti, and gave the potent payasam,  
Arising out of the sacrificial fire to king Dasratha,  
And eating that payasam his three queens became pregnant,  
And later you were born as Rama along with,  
Bharatha, Lakshmana and Shatrugna to these queens,  
Fulfilling the word given to devas to kill Ravana. 34.1

Oh God, with the permission of your father, you along with Lakshmana,  
Armed with a bow went along with sage Viswamithra to protect his fire  
sacrifice,  
And due to the two chants taught by the sage you did not have any travel  
problems,  
And as per the words of the sage you killed Thadaga for the good of mankind,  
And you reached his hermitage along with several divine arrows given by the  
saint. 34.2

In the beginning of the fire sacrifice you drove away Mareecha with your  
arrows,  
And later killed other asuras and on the way you liberated Ahalya from her  
curse,  
And reaching the city of Mithila, you broke the bow of Lord Shiva,  
And married Sita who was really Goddess Lakshmi but was the daughter of  
earth,  
And returned back to your country after marriage along with your brothers  
and their wives. 34.3

After the very angry Parsurama stopped you on the way and gave you his  
own luster,  
You reached Ayodhya, Oh pretty Lord and lived in your palace with Sita  
happily,  
And when Bharatha with Shathrugna had gone to his uncle's house for a  
stay,  
When your father wanted to celebrate your coronation,  
It so happened that it was prevented by the daughter of king of Kekaya. 34.4

You along with Sita and Lakshmana went to the forest,  
So that the word of your father is honoured and obeyed,  
And you stopped the citizens of Ayodhya who followed you,  
And reached the place of Guha and wearing matted locks and tree hide,  
You crossed the river Ganges and on the way saluted sage Bharadwaja,  
And according to his advice you lived happily on the great Chithrakoota  
mountains. 34.5

You became sad when Bharatha told that your father died due to son's  
separation,  
And gave libations of water to your late father  
And gave your slippers and country to Bharatha,  
And later you went and saluted sage Athri and then went to the wide  
Dandakaranya,  
And on your way killed the asura called Viradha and later Oh God,  
You saw the happy end of sage Sharabha and granted him salvation. 34.6

Then later you went and met sage Agasthya and saluted him, and took an oath,  
To kill all the hordes of Rakshasas so that the sages can live without problems,  
And from the saint received the bow of Vishnu as well as Brahmastra,  
And on the way met Jatayu the eagle, who was the best friend of your father,  
And happily lived with Sita in Panchavai on the banks of Godavari river. 34.7

You who are having the never tiring power, unable to tolerate Soorpanaka,  
Who came there with entreaties of love, send her to your brother Lakshmana,  
And the very angry Lakshmana cut her nose off and you fought,  
With Khara Dhoosha, Trisiras and more than ten thousand Rakshasas,  
Who became angry because of the taking away of prettiness of Soorpanaka,  
And you killed them all without effort instantly. 34.8

Hearing the news from his sister, Ravana who was full of anger and passion,  
Went and met Mareecha and according to his wish, Mareecha appeared,  
As a magical deer in front of your hermitage and when Sita wanted the deer,  
You chased the deer and killed him, and hearing him shout in deceptive voice for help,  
Sita sent your brother to help you and Ravana abducted Sita,  
And knowing that though you became sad, but realizing that,  
An opportunity and motive to kill Ravana has come, you were happy. 34.9

Then, when you were going in search of Sita, and when Jatayu breathed his last,  
Telling you that Ravana killed him when he tried to prevent abduction of Sita,  
You did after death ceremonies for that great friend, and later killed Kabandha,  
Who attempted to catch both of you and eat you both,  
And then visiting Shabhari who was your devotee, you met Hanuman,  
Who was the son of wind God on the banks of Pampa and became,  
Happy because you got his help, Oh Lord of Guruvatyur, please protect me. 34.10

### **Dasakam - 35: Story of Rama after Treaty with Sugreeva**

[This is the second part of Ramayana and ends with the going away of Sri Rama from this earth.]

After meeting with Hanuman, through him you entered in to treaty with Sugreeva,  
Threw the skeleton of the asura called Dhundhubhi by using the thumb of your feet,  
And then just by one arrow put a hole in the seven sala trees with one trial,

And later you killed the very powerful Bali who tried to kill Sugreeva,  
By very unfair means of hiding behind a tree by using an arrow,  
And later you suffered and spent the entire rainy season without Sita's  
company,  
Near to the hermitage of the saint called Matanga 35.1

Later after getting scared by the harsh and angry words of your brother  
Lakshmana,  
Sugreeva summoned the monkey army to search for your wife Sita and when  
they all,  
Saluted at your feet and when they were about to start for the search,  
You were happy and gave your signet ring and sent a message through  
Hanuman,  
And those monkeys underwent great difficulties in search of your wife Sita.  
35.2

As per the words of Sampathi, who got back his wings when he heard your  
story,  
That Hanuman jumped and crossed the ocean, saw Sita in the city of Lanka,  
Gave her your ring, destroyed Asoka garden, killed Akshaya kumara in war,  
Suffered the ties of Brahmastra, met Ravana, burnt the entire Lanka,  
And speedily came before you and gave you the hair brooch of Sita. 35.3

Then you along with, great monkeys like Sugreeva and Angadha and an  
army,  
Spread all over the land, straight went to the sea, and there met brother of  
Ravana,  
And gathering the secret information about Ravana told by him,  
Requested the sea to give way and when your words were not honoured,  
You got Prepared to shoot a fire arrow at the God of the sea, and seeing its  
power,  
The sea god was scared and provided a path way in the middle of the sea.  
35.4

Building a bridge using the mountains brought from everywhere by the  
monkeys,  
You went to Lanka and you troubled the asura army by monkeys armed,  
With only teeth, mountains stones and trees, in the middle of your valorous  
war,  
Indrajit tied you and your brother Lakshmana using the serpent arrow,  
And speedily Garuda came there and released both of you from the bondage,  
By the wind generated by the flapping of his very huge wings. 35.5

Later that Lakshmana, lost his life by the weapon Shakthi of Indrajit,  
And he was brought to life again by the smell of the medicine mountain,

Brought by Hanuman and he killed Indrajit who was very notorious by war of delusion,  
And you who lost your balance due to the illusion of asuras,  
Was consoled by Vibheeshana and you killed Kumbhakarna,  
Along with the army that created tremor in earth by their march. 35.6

You accepted the chariot and armour sent by Devendra, during the war with Ravana,  
And in the war you cut the head of Ravana using the Brahmastra,  
And later accepted Sita who was purified by her entering in to the fire,  
And then along with the monkeys who died earlier but were given life by the devas,  
Vibheeshana and your wife Sita, you came to Ayodhya in the Pushpaka Vimana. 35.7

After your coronation as king you lived for more than ten thousand years happily,  
And alas you sacrificed the Sita who was in a family way due to public scandal about her,  
And you got Lavanasura killed by Shatrugna  
And later killed the unjust Shudra called Shambhuka,  
And at that time Sita who was living in Valmiki's hermitage  
Gave birth to two of your sons. 35.8

According to the suggestion of sage Valmiki, who made your sons sing,  
His sweet epic Ramayana in the hall of fire sacrifice,  
When you wanted to take back Sita, she entered the earth and vanished,  
And the God of death informed you that your time of death has arrived,  
And for certain purpose you abandoned your brother Lakshmana,  
And entered along with all your retinue the Sarayu river and reached Vaikunta. 35.9

It is definitely true that this famous incarnation of you as man,  
Is to teach that excessive attachment to desire and Dharma,  
Would lead to anguish at parting from each other and  
Sacrifice and sufferings of innocent fellow beings,  
For if this is otherwise, Oh God who holds the holy wheel,  
How can there be sorrow in your mind which is full of divine joy?  
And Oh virtuous lord of Guruvayur, please cure my diseases. 35.10

### **Dasakam - 36: Incarnation of Parasurama**

[Lord Vishnu took the incarnation of Lord Parasurama to get rid of the evil and bad kings of the world. He was born as the son of sage Jamadagni. To take revenge on the Kshatriyas, who troubled his parents, he got rid of them for twenty one generations.]



In olden times you took the incarnation of Dathathreya,  
The son of sage Athri and his wife Anasooya,  
And owing to constant harassment by your disciples,  
You lost all enthusiasm and started wandering at will,  
Along with your wife and you were seen by your,  
Great devotee Karthaveeryarjuna, the king of Hehaya,  
and you gave him the boon of eight fold wealth,  
And also gave him the boon of dying at your own hands. 36.1

Oh Lord Vishnu, then to honour the boon given by you to Karthaveeryarjuna,  
And to annihilate the entire clan of kings, who were causing harm to  
Brahmins,  
And who had become a great burden to earth and were kept in check,  
Only by the valour of king Karthaveeryarjuna, you were born in the Bhrgu  
clan,  
As the last son of sage Jamadagni and Renuka with the name Rama,  
Causing very great delight to both your parents. 36.2

By the age of fourteen you had completely mastered all the Vedas,  
And cut off the head of your mother due to the order of your father,  
Who got very angry with her due to her momentary attraction,  
To a great Gandharwa and also killed your brothers,  
Who did not obey your father's order and later,  
When your father became peaceful, obtained a boon from him,  
To bring back all of them back to life and were also blessed by your mother.  
36.3

Then you went from your hermitage, where Kama Dhenu,  
Had been brought by your father to please your mother,  
As per the directions of the respectable elder sage Bhrgu,  
To the Himalayas and worshipped Lord Shiva there,  
And from him got his white axe, killed the asura indicated by him,  
And got further very many blessed arrows and other arms,  
And got sage Akrita verna as friend and returned home. 36.4

At that time the king Karthaveeryarjuna who had come to hunt in the forest,  
Was welcomed by your father and saw the great wealth given by the cow,  
And was worshipped along with his army by your father as guests,  
And on returning home as per the advice of a bad minister,  
He sent the minister to buy Kamadhenu from your father,  
And when he tried to take the cow by force and your father prevented it,  
And your father was killed by the minister but his army was destroyed by the  
cow  
But the evil minded minister who was having an army abducted the cow's  
calf. 36.5

Hearing about what happened from your father,  
Who was brought back to life by sage Shukra,  
Along with your friend Akrita verna,  
You meditated on Lord Shiva,  
And armed with bow, sword and white axe,  
Brought by Mahodhara a servant of Lord Shiva,  
And getting in to a chariot also brought by him,  
You went and requested the king to return the calf,  
Several times and when he did not give,  
You waged a terrible war against the great king. 36.6

Karthaveeryarjuna, the king of Hehaya conducted that Great War,  
Along with his ten thousand sons, seventeen divisions of army,  
Several very valorous captains and crowds of his devoted friends,  
And soon your white axe and arrows killed all his army,  
And rest of his army ran away in fear and he attacked you along with his  
other sons. 36.7

Karthaveeryarjuna who was earlier playing by constructing a dam,  
In the Narmada river by his two thousand hands, just for fun,  
And destroyed the pride of Ravana who was worshipping there,  
Used several divine weapons and arrows against you,  
But they were stopped by you, and you also stopped the holy wheel,  
And this made Karthaveeryarjuna understand that you are Vishnu himself,  
And then when he started meditating on you, you cut off all his sins,  
And put an end to Karthaveeryarjuna. 36.8

And then, when the very angry sons of Karthaveerya killed your father,  
Seeing mother Renuka beating her chest several times  
You took a fierce oath and by meditation got chariot and arms,  
And fought in all directions using the sword and arrow,  
Against the Kshatriyas who were traitors of Brahmins,  
And made the entire earth free of Kshatriyas. 36.9

Then you brought back your father to life again,  
And completely destroyed people belonging to clan of kings,  
And offered libations to your ancestors,  
In Samantha panchaka which are tanks of blood,  
And gave away all your land other wealth to Kasyapa and others,  
Waged a great War against king Salya, and stopped it,  
When sage Sanathkumara told that Lord Krishna would kill him. 36.10

Oh Lord of Guruvayur who was Parasurama himself,  
When after you discontinued use of weapons,  
And was doing penance in the Mahendra mountain,

Seeing the land mass submerged in the sea from Gokarna,  
After hearing the prayers of very many sages,  
Using the bow summoned by meditation,  
You sent an arrow called fire arrow,  
Fearing which the sea moved away with its water,  
And you saved and brought up the land of Kerala,  
And you who is such a God, please protect me. 36.11

### **Dasakam - 37: Happenings Leading to Incarnation of Krishna**

[The story of the incarnation as Lord Krishna starts with this Dasakam and continues till Dasakam 88. In this, the circumstances behind the incarnation are described in detail. It also includes the killing by Kamsa of all the siblings born before Kamsa to Devaki.]

Oh Lord Vishnu who is the form of divine joy,  
Though all the asuras were killed by you  
In the battle between Asuras and devas,  
Some of them in whom good deeds and sins  
Were remaining and did not attain salvation,  
Were born in the earth and the earth unable to bear their burden,  
Took refuge at the feet of Brahma, who was already approached by all devas.  
37.1

When the goddess earth lamented pitiably saying,  
"Ho, ho I am being crushed by the weight of bad asuras,  
And has almost gone and fallen and drowned in the sea,  
And so please protect me and you can know about,  
My sufferings by asking these Devas assembled here",  
Brahma saw her with compassion and also,  
Looked at the faces of devas who were standing with forlorn faces,  
And Oh Lord Vishnu, he started meditating on you. 37.2

Then Lord Brahma addressing all the devas told them,  
"Oh devas, what mother earth has told is very much true,  
And it is Lord Vishnu who is taking care of the interests,  
Of all of you and also this Goddess of earth, and so,  
Let us all approach Lord shiva,  
And with him go to the ocean of milk and surrender to him,  
And also sing his praises without any delay",  
And all of them came to the place of your residence. 37.3

All of them reached the shores of ocean of milk blessed by gentle breeze,  
And stood together meditating on their feet and Lord Brahma,  
Took your great words deep in to his mind and making everyone happy,  
Told, "That divine soul Lord Vishnu told me as follows" 37.4

Then that Lord Brahma told them your own words as follows,  
"I understand the sufferings of earth and devas due to the very bad kings,  
And to completely annihilate those kings, I would be born,  
In the Yadava clan, taking my fully complete incarnation,  
And let all the devas and deva maidens be born in the clan Of Vrishnis,\*  
To serve me, along with their power." 37.5

\* Cowherds

Oh God, hearing your words which were like nectar in their ears,  
And getting a completely peaceful mind by the nectar of your mercy,  
They all went back to their respective places of residence,  
And due to your presence, in the holy and famous city of Mathura,  
Vasudeva the son of Soora married the lucky daughter of Devaka. 37.6

After the marriage of Devaki and Vasudeva, Kamsa, the brother of Devaki,  
Respected them well and went as their chariot driver and on the way,  
You told as a voice of the sky, "Hey evil one, Her eighth son would kill you",  
And the enraged Kamsa was greatly scared and took his sword to kill Devaki.  
37.7

When that evil one caught hold of the hair of Devaki and was about to kill her,  
Vasudeva tried to plead and console him and when he did leave his grip,  
Told that he would undertake to give all the babies born to Devaki to him,  
And this made Kamsa go home with happiness and later when Vasudeva,  
Handed your first brother to Kamsa, he did not kill the child due to love,  
And Oh God, this shows that even evil hard hearted ones have sometimes  
mercy. 37.8

During that time according to your wishes, when the famous sage Narada,  
Told Kamsa, the king of Bhojas as follows, "You all belong to the asura clan,  
And the Yadavas belong to the deva clan and Oh lord, do you not know,  
"That Vishnu as per the request of devas is going to be born to kill you",  
Kamsa made life difficult for all the Yadavas and killed all children of  
Vasudeva. 37.9

Then the king of snakes became the foetus of the seventh pregnancy of  
Devaki,  
And Oh Madhava, according to your suggestion Maya Devi, put that child,  
In to the womb of Rohini and at that time you who are embodiment of divine  
joy,  
Entered the womb of Devaki and the devas submitted prayers to you,  
And Oh God, you who did all this may please remove all my sickness,  
And bless me with supreme devotion towards you. 37.10

## Dasakam - 38: Incarnation of Krishna

[This Dasakam deals with the birth of Krishna in prison and his transport to the room of Yasoda who was the wife of the Yadava Chief Nanda Gopa.]

Oh Lord who is personification of complete joy,  
When the time neared for your incarnation,  
The rainy season came along with heavy rich clouds,  
Which appeared as if is a powerful light emanating from you. 38.1

When all the environment got cool due to the heavy rain,  
And when all good people were joyous because due to fulfillment of their desires,  
And at midnight when the moon has just risen, you were born in this world,  
So that you can remove the sufferings of all the three worlds. 38.2

In the room of your birth, though you were indeed a baby,  
Your bluish black cloud like form looked as if it was attracting all sorts of wealth,  
And the dazzle of your crown, bangles and armlets was mixed along with,  
That of the conch, wheel, mace and lotus and was throwing light everywhere. 38.3

Oh Lord, who was the son of Vasudeva, due to the look tinged with shyness,  
Of Goddess Lakshmi who was completely merged in your chest,  
The atmosphere in that place was so surcharged that, it looked as if,  
That all the evils in that house due to badness of Kamsa would be swept away. 38.4

Due to seeing you, who is even unattainable to sages, who have attained self-control,  
Vasudeva filled both his eyes with your very baby like form,  
And was transported to great ecstasy and horripilation, and with choked emotion,  
Sang your praises, with his eyes being filled up with honey like tears. 38.5

That Vasudeva with a very joyous mind praised you like this,  
"Oh God who is the divine spirit, be pleased with me,  
You are the knife that cuts off the tender creeper of sorrow,  
Please remove all my sorrow by your compassionate glance." 38.6

You who were also praised by your mother Devaki,  
With eyes full of tears of joy, told your mother and father,  
About the happenings in their previous two births,  
And as per their request changed your divine form in to that of a baby. 38.7

Due to your suggestion Vasudeva who was the son of Soora,  
Readied himself to swap you with the daughter of Nanda Gopa,  
And lifted you, who can be carried only by the mind of great saints,  
By his two hands like a young swan seated on a lotus flower. 38.8

Then the Yoga Maya, according to your suggestion,  
Drowned all city people of the cowherd's place in to deep slumber,  
And all the inanimate doors of the prison which were securely locked,  
Opened by themselves and this indeed is nothing but wonderful. 38.9

Then the very lucky Vasudeva carrying you was shown the way,  
By Adhishesha who prevented him from getting drenched in the rain by his  
hoods,  
And lighted his path by the gems on his head,  
And Oh Lord of Guruvayur, who is like that please cure my diseases. 38.10

### **Dasakam - 39: Coming out of Yoga Maya and Festival of Krishna's Birth**

[Vasudeva brings the child Yoga Maya born to Yasoda to the prison. In spite of the baby being a girl, Kamsa tries to dash the baby against a stone. She appears before him and tells that he who is born to kill him is elsewhere. Meanwhile, the Yadavas of Gokula celebrate the birth of a son to their king.]

When Vasudeva was going ahead carrying you with him,  
He saw that the river Yamuna was full of water due to floods,  
But that great ebbing water, as if by remarkable divine magic,  
Surprisingly receded to a depth sufficient only to wet his feet. 39.1

Vasudeva entered the house of the cowherd Nanda Gopa,  
Where all the ladies taking care of cows were sleeping,  
And all the doors were open and the little baby girl was crying softly,  
And put you in the bed of delivery, and took the girl Yoga Maya,  
And speedily returned back to the city of Mathura. 39.2

After that, woken by the cry of your baby sister,  
The servants informed the news of delivery to Kamsa,  
And he rushed there completely perplexed,  
And was only able to see a female child in his sister's hands. 39.3

Deciding firmly that this was only a magical trick played,  
By the cunning Lord Vishnu, he snatched the baby from his sister's hands,  
Like a big elephant plucking a young lotus flower from the pond,  
And dashed your sister who does not have birth or death on a stone. 39.4

Then she slipped from the hands of Kamsa,  
Like your devotee slipping away from the rope of God of death,  
Assumed a very different form, flew up in to the sky,  
And holding resplendent weapons in her eight arms and shined. 39.5

Oh Lord Your sister told him, Oh Cruel Kamsa,  
"What would you accomplish by killing me,  
For your god of death is already born elsewhere,  
And now start getting worried of your welfare,"  
And she vanished and she was praised by all devas,  
And she is being worshipped in several temples. 39.6

Next day morning when the arrogant asuras,  
Called Pralamba, Baka and Poothana came to know,  
The words of the great goddess from Kamsa,  
With a desire to kill you, started roaming everywhere,  
Without fear killing all children, indicating that,  
There is nothing in the world that cannot be done by people without mercy.  
39.7

Oh Lord Mukunda, later lying on the delivery bed of Yasoda,  
When you started shaking your feet and creating sound,  
All the ladies got up and informed every one, the birth of the son,  
And what to say, the entire Gokula became drowned in happiness. 39.8

How wonderful, then that Yasoda won a victory over all blessed persons on earth,  
Looking closely at you who was as pretty as a new blue lotus,  
And drank your prettiness by her eyes till she was satisfied,  
And then fed you her milk slowly caressing your flower like body. 39.9

That Nanda Gopa becoming extremely joyous and happy,  
Gave all sort of Charity to Brahmins, to ensure your well-being,  
And similarly the cowherds did very many holy acts for your sake,  
And Oh Lord who grants good to the entire three worlds,  
You kindly cure and save me from my diseases. 39.10

#### **Dasakam - 40: Salvation to Poothana**

[Poothana, not knowing where the baby to kill Kamsa was born, kills several babies indiscriminately. She reaches Gokula and while she tries to feed Lord Krishna, Krishna sucks her life out and leads her to salvation.]

Later your father Vasudeva after meeting Nanda Gopa,  
Who had come to the capital Mathura to give tribute to the kingdom,

And who was the store house of all known good qualities,  
After learning about the slaughter of children  
By Kamsa's friends told as follows. 40.1

"Oh friend, hearing about the birth of a son to you,  
Makes me as happy as I myself got a son,"  
And by thus telling he conferred the honour,  
Of being your father on Nanda Gopa. 40.2

He continued, here as well as in your place,  
Very bad and evil omens are found to occur,  
And so please return back to your home as quickly as possible"  
And Nanda Gopa after hearing these words,  
Returned quickly fearing that something bad will happen to you. 40.3

At that time in the land of Vruja, a young lady,  
Who was very pretty and having luxurious tress,  
Around which bees were found to caress,  
Came very near to you, Oh Lord who has,  
Taken the very deceptive form of a baby. 40.4

That Poothana who had stolen the life of many babies,  
And who was born in the family of Rakshasas,  
And who has dressed herself in a pretty manner,  
Made the cowherd maidens drown in thought,  
As to who she is and caught and lifted you up. 40.5

That Poothana with her pretty attractive form,  
Due to her bewitching ways mesmerized,  
The Gopis, who were unable to stop her,  
And started to breast feed you inside the house. 40.6

At that time, you who was very angry with her,  
For having killed innumerable babies,  
Climbed in to her lap and sucked her breast,  
Which was coated with poison,  
Similar to the sucking of a mango fruit. 40.7

When you sucked her breast along with her soul,  
That Poothana made a sound like thunder,  
And reverted back to her real form of Rakshasi,  
And spreading both her hands fell on the floor. 40.8

When the Vruja desa heard that horrible sound,  
And happened to see her colossal ugly form,



It was filled with Gopis who were aghast,  
And you were playing on the chest of Poothana and,  
Was lifted away fortunately by the Gopis. 40.9

Oh Lord of Guruvayur who is good to all the worlds,  
You who were sought to be protected by the Gopi lasses,  
By my chanting your own names, become pleased,  
And make me healthy and accept me as your slave. 40.10

#### **Dasakam - 41: Cremation of Poothana and Happiness in Play of Krishna**

[The scariness created by Poothana's death, her being given salvation by the God and childhood pranks of the baby Krishna are described here.]

After having heard all that was told by Vasudeva,  
While Nanda Gopa was returning internally scared,  
Saw something that has uprooted several trees,  
And sought your refuge and surrendered to you. 41.1

All the Gopas after hearing the news from the Gopis,  
Became scared, wonderstruck and became at a loss,  
And chopped the huge fearsome body felled by you,  
In to pieces and took them to distance and burnt it. 41.2

The smoke arising from the body which was purified,  
By your drinking milk from her breasts, rose to very great heights,  
And created a doubt among everybody, that the smoke,  
Was a result of burning a sandal or Agar or Guggulu trees. 41.3

You imparted fragrance to the body of Poothana,  
And it looked like that you were loudly saying to the wise cowherds,  
"Are you able to see the effect of contact with my body,  
And this is not far off for you as you all will get it soon." 41.4

The Gopas were drowned in joy by seeing your face,  
And were telling to each other, wonder of wonders,  
This devil did not kill the baby and it is also a wonder,  
That the foretelling of Vasudeva about the baby became true." 41.5

Oh son of Vasudeva, due to your living there,  
The Vruja desa day by day became more and more prosperous,  
And possessed many good things which will never get spoiled,  
And provided full of boundless divine joy to the people. 41.6

The Gopis became very busy in talking with each other,  
In their homes about your pretty form and bewitching smile,  
And after completion of all their duties came to see you,  
Every day and enjoyed by being able to see you. 41.7

Oh God, with stretched arms to lift you, the Gopis prattled,  
"Oh little cherub are you not seeing me alone?",  
"Hey all, do you not see that baby is smiling only at me?", and  
"Hey baby please come to me, please come only to me". 41.8

You resembled a bee going from one red lotus to other,  
When with an aim to caress your flower like body,  
And to enjoy the pleasure of your soft touch,  
The Gopis passed you between them endlessly. 41.9

When putting you in her lap and while feeding you,  
Yasoda used to get immersed in the beauty of your smiling face,  
And was transported to an immeasurable state of real joy,  
And Oh God Hari you who are like that save me from this disease. 41.10

#### **Dasakam - 42: Killing of Chakatasura**

[Chakatasura, the asura who came in the form of a cart, was destroyed by the baby Krishna.]

Oh Lord during one of your birthdays, when,  
Several ladies, gents and Brahmins arrived as guests,  
The Lady Of Vruja, left you near a big cart,  
And was busy in walking around and cooking in the kitchen. 42.1

Then she heard from near you,  
The sound of breaking of wooden pieces,  
And shout laced with fear from the boys,  
With whom you had entrusted the baby. 42.2

Hearing that great sound of the uproar,  
The Gopis came running with the breasts heaving,  
And they saw you lying safely amidst,  
The scattered wooden pieces in Nanda's home. 42.3

The Nanda, Gopas, Brahmins and others came  
Running asking "Aha, What happened to the baby?",  
And seeing that you were safely in the hands of Yasoda,  
Consoled themselves with their eyes full of tears. 42.4

Nanda and others stood there with fingers on their noses,  
Saying, "what a great wonder, how this happened,  
And how this very big cart has been broken to pieces,  
And we are not able to find any cause for it." 42.5

Oh God those cowherd boys who were supposed,  
To protect you said that when you did not get breast milk,  
You were seen crying with shaking of your pretty legs,  
And the cart broke in to pieces because of your one kick,  
And assured others, "We have seen it, we have seen it." 42.6

Then people who did not know your greatness told,  
That, what these children are telling is unbelievable,  
But those who have seen the salvation of Poothana,  
Believed them and felt that it would have happened like that. 42.7

The ladies of Vruja with the flow of extreme love,  
That can never be stopped caressed your limbs softly saying,  
"Whether these coral coloured leaf bud like feet have been hurt?  
Are there any wounds? Was there pain to these hibiscuses like tender feet?"  
42.8

Nanda Gopa, your father unable to control his emotions,  
Snatched you from your mother saying,  
"Hey darling, This time he has been saved,  
By the grace of the great God, Please give me my little one",  
And hugged and caressed you again and again. 42.9

You have like this destroyed the asura,  
Who came as a cart to kill you,  
And not a powder of him was seen anywhere,  
And this happened because, he has merged,  
Within your form of sublime purity. 42.10

Oh Lord of Guruvayur, after that in your house,  
The Brahmins who were invited for your birthday,  
Carried out special worship for your well-being,  
And showered on you their auspicious blessings,  
And Oh God who drowned the entire Vruja desa,  
In joy by your baby pranks, remove my sorrows. 42.11

### **Dasakam - 43: Killing of Trinavartha**

[Another asura called Trinavartha came in the form of a cyclone and lifted baby Krishna from the cradle. The baby kept on increasing its weight and that made the asura drop the baby. Lord Krishna then killed him.]

Oh Lord of Guruvayur, one day your mother,  
Was not able to lift you due to your being too heavy,  
And so put you in bed, wondering why this was happening,  
And prayed God and was engaged in the work of her home. 43.1

Then a horrific sound was heard from far away distance,  
And a great asura called Trinavarttha came in the form of a cyclone,  
Filling all directions with dust and stole and lifted you,  
Who was the stealer of others mind due to your pretty form. 43.2

Due to the darkness created by the dust which was everywhere,  
When the Gopas were not able to see anything all round them,  
Your mother came to the place where you were lying down,  
Wondering herself as to what has happened to you,  
And not finding you there started crying and shouting. 43.3

At that time the asura whose speed was reduced,  
Due to your very great weight, became very tired,  
While Gokula was filled completely with dust and uproar,  
And the wail of the cry of your mother spread everywhere. 43.4

Hearing the wailing, Nanda Gopa and other Gopas,  
And Gopis rushed to the house and by the time they started crying,  
The very exhausted Trinavarttha, intending to give salvation,  
To you who is the one giving salvation to every one,  
Understanding that he cannot do it, dropped you down from the sky. 43.5

Then immediately after the wailing and crying Gopas and Gopis,  
They saw a very huge body falling on the rock outside,  
And on his chest saw you without any harm, playing and smiling  
And they felt happy and relieved and also sad. 43.6

From the very huge body of the very wicked asura,  
The Gopas lifted you like lifting a blue gem from a mountain,  
Though you were laughing loudly without any care,  
And were beating his body with your lotus like hands. 43.7

Oh God, we salute you, who was lifted, embraced, kissed,  
And passed on from one to another and you leapt in to the  
Lotus like hands of the Gopis who wanted to have you but were hesitating.  
43.8

Your parents and others said, "what can be done by us,  
And let the Govinda who removes the sorrows,  
Of all his devotees, protect our little darling,"  
And prayed you lord, to protect yourselves. 43.9

Why, oh Lord of Guruvayur, you who have killed,  
This asura who had the form of the gas,  
Are not curing my diseases caused by gas?  
What should I do? And I pray again to you,  
To completely cure all my diseases. 43.10

#### **Dasakam - 44: Naming Ceremony and Casting of Horoscope**

[Worried by these happenings, Nanda Gopa and Yasoda consult their Guru Sage Garga, who knew that Lord Krishna was God himself. Sage Garga consoled them and at their request named him as Krishna. Krishna would mean that which leads to joy and peace. It also means a boy who is black. The sage also made a horoscope of the boy and read his future. He named Rohini's son as Rama.)

Oh Lord, Sage Garga who is an expert in the science of astrology,  
Came as per the secret request of Vasudeva, to your house,  
To conduct naming and other ceremonies,  
To you who is very much beyond all ceremonies. 44.1

Afterwards the very much pleased Nanda Gopa,  
with great zest to conduct the naming ceremony,  
Respected Garga who was greatest among sages,  
With a soft smile and made a request to him. 44.2

Sage Garga, thrilled at the prospect told,  
"Since I am the Guru of the Yadhu clan,  
This ceremony should be performed very secretly,"  
And named you along with your elder brother. 44.3

The sage Garga must have decided to conduct the ceremony in secret,  
Possibly wondering as to how he will ever give a name to you,  
Who has one thousand names or even countless names. 44.4

Adding the prefix "Krish" to the suffix "Na",  
To denote that you are embodiment of true joy,  
Or possibly denoting you as the one who destroys sins of the world,  
The great sage named you as "Krishna". 44.5

He also gave you other names and also,  
Gave names like Rama to your elder brother,  
And explained their significance to Nanda your father,  
Without revealing that you are God but made him understand,  
That you are a superman with qualities which are not in others. 44.6

That great sage telling about your greatness told,  
"He who shows love to your son, would be free from Maya,  
And will never ever suffer sorrows of this world,  
And he who causes trouble to him would be destroyed." 44.7

Again sage Garga telling about your greatness told,  
"This baby will win over very large number of Asuras,  
Keep his own people in a place devoid of any sorrow,  
And you will hear about his very pure fame." 44.8

That sage further described without revealing you are Hari,  
That "you will cross all obstacles with the help of this baby,  
And so remain always with devotion to this baby". 44.9

Oh Lord of Guruvayur, You who was nurtured and pampered,  
By the very happy Nanda Gopa and others,  
After the departure of sage Garga, may please, cure my illness. 44.10

### **Dasakam - 45: Childhood Pranks**

[Krishna became a slightly older baby and kept on doing the childhood pranks which entertained everybody.]

Oh Krishna who is along with Balatama,  
You both were crawling on your legs and hands,  
And lit up different places charmingly,  
And anxious to hear the jingle of your own anklets,  
Rotated your legs and moved prettily. 45.1

With a very pretty soft, soft smile revealing your teeth,  
With curls of hair falling all over your face,  
With soles of your feet visible while you are crawling,  
And with your bangles sliding and resting on your wrist,  
You both have completely charmed the minds of onlookers. 45.2

When with a look of ecstasy people try to catch you both,  
You make some peculiar sound, laugh loudly and run away,  
And then turn back your lovely face and stare at them,  
Oh son of Vasudeva, what a great pleasure you gave to those people? 45.3

When you were running like that, some time you slip and fall,  
And then manage to get up with dirt coated all over you,  
And those sages who are dust free salute you with a smile,  
And by that time your mothers reach there,  
And with pity take you up and hug you as you are,  
And then they shower and cover you with kisses. 45.4

When her breasts are filled with milk, the very lucky Yasoda,  
Would cradle you in her lap, and feed you with her mind wavering with  
excitement,  
In the middle, Oh baby who has put on the guise of cowherd,  
She attained the acme of joy by seeing your charming face and budding  
teeth. 45.5

When you started walking and running, and started playing with neighboring  
children,  
You who used to engage in several attractive mischief and pranks,  
And started chasing and catching pet parrots, cats and calves,  
The Gopas with loud laugh used to prevent you by blocking your way. 45.6

Oh killer of Mura, wherever you and your brother Balarama went,  
The eyes of the enraptured Gopis followed you ceaselessly,  
And they forgetting their household chores, their children and also servants,  
Used to follow you often and were seen to have time for nothing else. 45.7

With extreme desire to eat butter that was given to you by the Gopis,  
Sometimes you used to sing sweetly and dance attractively,  
And some other times you ate the butter given by the kind Gopis,  
And also drank the freshly boiled milk given by them. 45.8

Oh God, possibly thinking that "I was forced to beg Mahabali,  
But I am not prepared to beg before these weak damsels,"  
You decided to abandon the way of getting things by begging,  
And took resort to the other way of very cleverly planned theft. 45.9

The ladies of the Vruja desa did not bother about your stealing their curds,  
And they were not pained by it also, most probably because,  
You had drowned them in the ocean of joy by stealing their minds,  
And Oh Lord of Guruvayur who was like that, please cure my diseases. 45.10

The sloka 11 and 12 given below are not there in the authorized Vanamala  
version.

One day seeing the shining moon above the tree branches,  
You mistook it to be a fruit and you pestered your parents for it,  
And when they for fun asked you to call it yourself,  
On your summoning the moon descended straight in to your hands,  
Along with the innumerable stars and you appeared in your supreme form.  
45.11

When the father was wonderstruck and started prattling "What, what is it",  
You drowned that father for a moment in the divine ocean of joy,  
And later brought back the illusion of you being his son,  
And Oh God who is like that, save me from my diseases. 45.12

### **Dasakam - 46: Story of Yasoda seeing Universe in the Mouth of Baby Krishna**

[Lord Krishna's friends complained that he had eaten mud. When he denied it, his mother asked to open his mouth. There Yasoda saw the entire Universe.]

Oh God once, when you were sucking and drinking milk,  
From your mother, lying flatly on her open lap,  
You broke in to a yawn and the Gopi who was your mother,  
Happened to see the entire universe inside your mouth. 46.1

Oh Lord of the universe, at another time,  
When you were playing with your friends,  
You deceived them while gathering fruits,  
And they went and complained to your mother that you ate mud. 46.2

Oh God, felling that you who have made all the earth and water,  
Inside you at the time of the great deluge,  
Would become sick by eating little mud,  
Your mother became very angry with you. 46.3

When your mother asked you with concern,  
"Hey kid who puts on an act of obedience,  
So you have eaten mud, in spite of my telling you",  
Oh God you smilingly kept silent,  
Making her feel that her anger is without any effect. 46.4

Then when your mother being upset chided you,  
"Little one, if you do not agree with,  
What all these children are telling with certainty,  
Please open your mouth, let us see."  
And without any hesitation, you opened,  
Your mouth which was like, a just opening lotus flower. 46.5

Possibly with an idea of satisfying the curiosity of your mother,  
Who was minutely examining your mouth for traces of mud,  
You not only showed her this entire earth,  
But also the universe consisting of all worlds. 46.6



She saw in your open mouth, in one place forests,  
In another place sea, yet another place the sky,  
In yet another place nether world, men asuras and devas,  
And there was nothing that she was not able to see in your mouth,  
For all the fourteen worlds and their things were there. 46.7

In your mouth again she saw you as the one,  
Who sleeps in the ocean of milk,  
As the divine one who lived in Vaikunta,  
And also you as a baby just standing in front of her.  
And was there any form of yours that she did not see there? 46.8

Seeing in your mouth the entire unfolding universe,  
She also saw you clearly standing with open mouth in front of her,  
And this clearly explained to her that,  
All this world is limitless and temporary. 46.9

Then, when for a second she returned to the world of reality,  
You charmed her with the very affectionate illusion,  
And asked from her more milk and lay on her lap,  
And Oh wonderful child, please take care of me. 46.10

#### **Dasakam - 47: Getting tied to Mortar**

[When baby Krishna was left half-fed by Yasoda to mind some house-hold chores, he got angry and broke the curd pot. Angered by this Yasoda tried to tie him to the mortar. But the length of any rope was not just sufficient. Seeing her exasperated, Lord Krishna made her tie him to the mortar.]

One day you went near your mother, churning curds,  
Due to the desire to drink milk from her,  
You stopped her and climbed on her lap,  
And started drinking as you wanted. 47.1

When your feeding had just half finished,  
And when your lotus like opened with a smile,  
Oh Lord your mother left suddenly,  
To mind the milk that was kept for boiling. 47.2

Oh God, due to the welling anger due to,  
Your drinking milk, being stopped in the middle,  
You took a churning rod and alas, broke the curd pot. 47.3

Then hearing the very loud noise that was heard,  
Your mother came running to find out about it,  
And saw the curd which had spread all over,  
Which was like your fame which is spread everywhere. 47.4

When she was not able to see you,  
Who is being searched by the Vedas,  
That blessed mother saw you sitting on the mortar,  
And feeding butter to a cat. 47.5

Immediately that Yasoda became very angry,  
Caught hold of you who had a shining lotus like face,  
Due to the act of fear that you were putting on,  
Before her friends, and took a rope to tie you. 47.6

Oh God, That Yasoda decided to tie you,  
Who made good people want to get tied up with you,  
And even though she tied many ropes to tie you,  
Those ropes always were short by two inches to tie you. 47.7

Oh Hari, when her friends were staring with smile and wonder,  
You seeing your mother very tired and covered with sweat,  
Were filled with pity and though you had a form which is not bounded,  
Wonder of wonders, Gave permission to being tied by your mother. 47.8

As soon as your mother went to the house after tying you,  
And saying, "Let this mischief be tied to this mortar for some time",  
You started eating the butter that you had stored in the hollow of the mortar.  
47.9

Oh Lord, the gods in the heaven praised you,  
"Oh god, if you are available to only those without attachment,"  
How did Yasoda who has great attachment to you, tie you,"  
And Oh God please save me from this sickness. 47.10  
\* Pasa the word also can be translated as rope.

### **Dasakam - 48: Freeing Nala Khoobara and Mani Greeva from Curse**

[Nala Khoobara and Mani Greeva were sons of Lord Kubhera who had become trees by the curse of Sage Narada. These trees were standing in the courtyard of Lord Krishna's house. The child Krishna dragged the mortar in between those trees and broke both the trees, Nala Khoobara and Mani Greeva regained their original forms.]

You with a soft belly, who was praised by the extremely happy devas,  
Who were surrounding you was called as "Dhamodhara" by them,  
And you slowly caught the mortar and stood and saw to Marutha trees  
nearby. 48.1

Nalakoobhara was the son of Kubhera the god of wealth,  
And so was Manigreeva who was very famous,  
And both of them by penance to Lord Shiva prettiness and form,  
Became very arrogant and lead a life without thinking about you. 48.2

Those Nala Khoobaras who were once surrounded by large number of ladies,  
Who were dancing and singing under the total influence of alcohol,  
And were taking bath in the nude in the holy river Ganges,  
And were drowned in various types of romantic sports with those ladies  
Were seen by sage Narada who was your great devotee,  
And who was worshipped by the entire universe. 48.3

Even though the ladies on seeing the sage, gathered their cloths,  
And dressed themselves and were being clearly seen by the Nalakhoobaras,  
They blinded by zest and having lost their wisdom did not stop what they  
were doing,  
And were told by the great sage as follows so that they would get devotion  
towards you,  
And also would be able to keep away their minds from base acts. 48.4

"You both would live as Marutha trees for a very long time,  
And after seeing Lord Hari, you would go back to your places,"  
And hearing this curse those Nalakhoobara and Manigreeva,  
With anxiety to see you quickly, became Maruth trees in Vruja desa. 48.5

You who were slow moving approached those trees,  
Without any hesitation or fear, and entered in between those trees,  
Which were very much worn out due to their age,  
And pulling the entangled mortar made the trees fall. 48.6

Oh Govinda, as soon as you broke those two trees,  
Two very radiant yakshas came out of those trees,  
And immediately started singing your praises. 48.7

Definitely devotees of other Gods would gradually,  
Reach and worship you, and these devotees of Shiva,  
Have reached your feet due to the blessing of Narada,  
And prayed for great devotion to you and went back. 48.8

Hearing the horrible sound of the trees falling,  
The Gopas were scared and came running to the spot,  
And you were freed from your bondage By Nanda,  
Who was staring at the very much ashamed and bent face of Yasoda. 48.9

The Gopas saying that " This baby who was caught in between the trees,  
Was only saved by the power of Lord Vishnu, without any problems,"  
And took you to your home and Oh Lord of Guruvayur,  
You may kindly save me from this diseases. 48.10

### **Dasakam - 49: Entering in to Vrindavana**

[Upset by the various bad happenings, the Yadavas decide to shift to Vrindavana (literally forest of Thulasi) near the Govardhana (mountain that increases cows) mountain as well as on the banks of river Yamuna. Krishna likes the new place and started wandering here and there. He joins other cowherd boys in grazing the calves.]

Those Gopas completely ignorant of your greatness,  
Seeing the omens which did not have proper reasoning,  
Thought that they were omens which are bad,  
And decided to change their place of residence. 49.1

Then the great Gopa called Upananda, prompted by you,  
Told that "West of this place, there is a charming forest called Vrindavana."  
49.2

Without further delay Nanda Gopa and his friends,  
Started to that great forest after leaving their dwellings,  
And immediately the cart in which you were with your mother also started.  
49.3

Due to the very interesting sound made by the rolling of cart,  
Due to the reverberating sound made by the hoofs of cows,  
And due to the interesting indistinct baby prattle of yours,  
The Gopis did not feel weary at all due to the travel. 49.4

Oh God, with the trees with jasmine creepers on full bloom,  
And due to the grass land which shined as if it was paved with emerald,  
The Brindavana was extremely pretty and made you happy. 49.5

There in Brindavana the Gopas settled down happily,  
In the newly built crescent shaped houses,  
And you along with other Gopa children,  
Inspected the sylvan beauty of the forest around. 49.6

You went and saw river Yamuna, the daughter of Kalindha,  
Which with its very clear water was flowing in curved paths,  
Which was full of the pretty musical chatter of the swans,  
And which had fully open lotus flowers similar to your smiling face. 49.7

You also enjoyed seeing the Govardhana Mountain,  
With hundreds of peacocks making their sound,  
Which had different colours due to reflection of light on several gems,  
And which appeared to be touching the land of Brahma by its tall peaks. 49.8

Then later you wandered along with the Gopa lads,  
Though the forests which was covering all the four sides,  
And seeing there the Kalindi river fully flowing in curves,  
And felt that it looked like the passionate and lonely sweetheart. 49.9

With great enthusiasm to graze the calves in that forest,  
You started traveling in that forest along with Balarama and other friends,  
And Oh Lord of Guruvayur who did like that, save me from all diseases. 49.10

### **Dasakam - 50: Killing of Bakasura and Aghasura**

[Lord Krishna kills two more asuras who came in the form of a calf and another who came as a crane.]

Oh Gracious Lord, later you, who was bewitching to all eyes,  
Along with Balarama and other friends started walking in Vrindavana  
Which was very pretty and full of hoards of honey bees,  
And being interested in grazing the darling calves,  
You went along with horn, flute and a stick made of cane. 50.1

Oh God, who was the consort of Lakshmi, as soon you kept your feet,  
Which looks after the earth and which was caressed by the lotus hands of Lakshmi,  
In the very holy Vrindavana, the trees, creepers, earth mountain and fields,  
There were found to completely teeming with all sorts of wealth. 50.2

While you were wandering all over the forest full of tender grass,  
And in the banks of Yamuna filled with very cool breeze,  
And on the peaks of the very lofty Govardhana Mountain,  
Grazing your calves, you recognized one asura,  
Who had joined your herd in the form of a calf. 50.3

You after noticing him waving his tails very forcefully,  
And seeing his horrific stare by turning his head back,  
Caught hold of his legs, lifted and rotated him several times,  
And as soon as he was dead flung his body on a tree. 50.4

Hey Lord Vishnu, when the very bad asura with a very gross body,  
Felled very many trees by his fall and ruined the forests all around,  
The devas who were crowding the skies, due to their joy,  
Which ebbed in them, showered flowers on your head. 50.5

When the cowherd boy s asked you how very sweet scented flowers,  
Were falling from the top on your head, you playfully replied,  
That it was the flowers which went up from the trees,  
When you threw the body of Asura on them. 50.6

When another very hot summer day when you and your friends,  
Went to the river Kalindi to quench your thirst, you all saw a huge crane,  
Which looked like huge mountain, whose wings Indra forgot to cut in the days  
of yore,  
And which crane was flapping its wings very vigorously. 50.7

When the cowherd children were drinking lots of water from the river,  
That crane ran near you and picked you up and swallowed you,  
And within an instant threw you out, as if he has swallowed fire,  
And when he was trying tear you apart by his very sharp beak,  
You caught hold of the two ends of the beaks,  
Split them apart and killed him. 50.8

When that crane went to the town of the God of death,  
Possibly to see his elder sister Poothana or perhaps,  
To see his younger brother Agha who were waiting to see him,  
You accepted the shower of flowers from devas and went home. 50.9

Oh Krishna, who made your mother and father overjoyed,  
And the Gopis, who rush to see you when they happened to hear,  
The sweet music that was flowing from your flute,  
And stare at you with greatest joy and expectation,  
As the one who is living in the famous temple of Guruvayur,  
Please remove all my diseases and drive them out. 50.10

### **Dasakam - 51: Killing of Aghasura and Picnic Lunch in Forest**

[Aghasura attacked Lord Krishna and the Gopas in the form of a big Python.  
It is described in the first part as to how Lord Krishna killed him. The second  
part deals with the picnic lunch these boys had with Lord Krishna.]

One day along with the children of Vruja Desa,  
You decided to have a picnic in the forest,  
And with several children surrounding you,  
As well as accompanied by different several tasty dishes,  
And snacks, you went to the forest in the morning 51.1

When you started to the forest, the holy dust from your feet,  
Which is capable of purifying all the three worlds,  
Rose from there and was received by the overjoyed sages. 51.2

Oh Lord, when you were grazing the cattle,  
In the land which was full of grass along with Gopas,  
The very fierce Aghasura assuming the form of a python,  
With an intention to do sin, stopped them in their way. 51.3

When you were little far away and behind the group,  
With interest to indulge in playing,  
The Gopas entered the mouth of the python,  
Which had a body like a mountain and a mouth like a cave. 51.4

When without thinking the Gopas and cows entered,  
Inside the python and when their body started boiling in heat,  
Oh Lord, you realizing it, also entered the mouth of the python,  
With an intention of saving your friends who were without any support. 51.5

When you inflated your body making him not able to breath,  
The great snake started writhing and struggling in agony,  
And you speedily wrenched open his thick neck,  
And sent out the Gopas and calves outside his body and came out. 51.6

The great light which emerged from the body of that Asura,  
Stood waiting in the sky so that it can merge along with you,  
And wonder of wonders merged with you when you came out,  
And the devas who were in the sky danced and sang during this time. 51.7

Followed by lord Brahma and  
Other devas who were full of wonderment,  
At the time of noon, you went to a different spot  
With all your friends and made a festival of your lunch. 51.8

Tucking the flute and the horn in your waist,  
Telling sweet words and holding handful of rice,  
You made the Gopa boys laugh and took your food,  
And this made the devas pray you with happiness. 51.9

The devas prayed, "the happiness that you get,  
By taking food sitting in the midst of the Gopa boys,  
Seems to be much greater than your taking food with us,"  
And Oh Lord of Guruvayur, please cure me of all my diseases. 51.10

## Dasakam - 52: Destroying Pride of Brahma

[Lord Brahma wanted to test the power of Krishna and hid all the calves and Gopa boys. Then Krishna took the forms of each individual calf and the Gopa boy. This continued for one full year. Later Brahma came and begged Krishna's pardon.]

Then that Brahma watching you give salvation to Aghasura,  
And observing your great power which was not seen in other incarnations,  
Decided to test you and using his power of delusion,  
Caused the entire of herd of calves vanish from there. 52.1

When the group of Gopa boys drowned in sorrow,  
At the disappearance of the herd of calves,  
You left your half-finished meal and as if to obey Brahma's wish,  
Started searching for the calves and then that Brahma hid,  
The Gopa boys also with their half-finished meals. 52.2

Later you, yourself became the calves and groups of Gopas,  
As well inanimate things like flute, vessel and milk stand,  
And happily played as to how you were playing before Brahma came,  
And you due to your deception came back in various different forms. 52.3

Later you who had taken both the forms of calves and Gopas,  
And inanimate things like milk stand, vessel and flute,  
Was received by the cow mothers and mothers of Gopas,  
With great delight ecstasy and happiness. 52.4

While before this happened, the Gopis and cows,  
Due to the self-centeredness of the soul,  
Were greatly loving them as their children,  
But when they got you who is the God himself as their child,  
They were drowned in ecstasy and great joy. 52.5

Even your brother Balarama was able to realize this only at the end of the year,  
That the cow herd clan was really nurturing and pampering only you,  
In your various different forms, indicating the real fact,  
That though both of you are incarnations, you both were different. 52.6

When after one year Lord Brahma restored the real Gopas and calves,  
He was terribly perplexed that he could not find any difference,  
Whatsoever among the real Gopas and calves and your forms,  
And to dispel his confusion by all your forms,  
You appeared before him with four hands and a crown,  
With the blue colour of the water rich clouds. 52.7



Lord Brahma saw the differently varying forms of yours,  
Some with Goddess Lakshmi gently massaging your feet,  
Some with you sleeping on Adhi Sesha, giving great joy,  
Some with your eyes shut in the deep yogic sleep,  
And some with you being served by sages like Sanaka and Sanath kumara.  
52.8

Seeing before him innumerable forms of you as Lord Vishnu,  
And in every place seeing himself attending on you,  
When drowning in delusion Brahma lost his senses,  
You appeared before him in your old form of a child,  
With a ball of half eaten food in your hand. 52.9

Oh Lord of Guruvayur, who made Lord Brahma loose his pride,  
And made him bow before you again and again in humility,  
And made him return back to his abode in Sathyaloka,  
And who returned with the happy Gopa lads and calves home,  
Please be kind enough to cure all my diseases. 52.10

### **Dasakam - 53: Killing of Dhenukasura**

[Lord Krishna becomes a young boy and started taking care of the cows.  
Krishna happened to enter the forest of palm trees in which Dhenukasura  
lived in the form of a donkey. Krishna got him killed through his elder brother  
Lord Balarama.]

Oh Lord of the universe, after a charming baby hood,  
When you entered the stage of a boy,  
You left the job of looking after calves,  
And started with happiness the job of looking after the cows. 53.1

Oh Lord of Guruvayur, this change is greatly befitting,  
For you who took the incarnation to protect the earth,\*  
Started looking after the herds of cows,\*  
When you reached this stage of boyhood. 53.2

\* "Gothra" means earth as well as cow herds.

One day when you were wandering in the forest,  
Along with Balarama enjoying the sylvan beauty,  
According to suggestion of your close friend Sri Dhama,  
You happened to enter the forest of Dhenukasura. 53.3

When as per your wishes your brother Balarama,  
Vigorously shook the palms in that forest,  
Fruits of the palm tree belonging to different stages fell,  
And the weak looking Dhenukasura came there as a donkey. 53.4

Possibly due to the fact that you were sincerely,  
Engaged in looking after the herds of cows,\*  
You thought, how can I kill this asura called Dhenuka,\*  
And made that asura who had fought with all devas,  
Be killed by your elder brother Balarama. 53.5

\* Dhenuka could also indicate herd of cows.

Then, when the servants of Dhenukasura came in the form of Jackals,  
Oh Lord, you along with your brother, playfully and without effort,  
Lifted them and threw them on the palm trees as if they were Jamun fruits.\*  
53.6

\* Jambu indicates jackals as well as Jamun fruits.

When you both completely killed all the jackals,  
God Varuna who also has the name of Jambuka,  
Became scared and got rattled and hid that name of his,  
Remain, only in the Vedas and not popularly used. 53.7

Oh killer of Mura, the devas in the heaven praised you thus,  
"The fruits of your incarnation has now been realized."  
And you told your friends smilingly, "fruits realized, indeed",  
And ate along with your friends lot of palm fruits. 53.8

You then returned home eating with all your friends,  
Who were entirely satisfied and proud by eating,  
Lot of big honey dripping fruits with very thick meat,  
And some of them carrying big loads of such fruits home. 53.9

When you all shared these fruits with all people,  
They said, "Dhenuka has been killed, killed,"  
And ate the very juicy and tasty fruits,  
And added, "Victory to you, Let you live long",  
And oh Lord of Guruvayur, protect me from diseases. 53.10

### **Dasakam - 54: Coming of Kaliya to Yamuna (Kalindhi)**

[The Cobra called Kaliya once troubled Lord Garuda. When Garuda came to attack him, he came to Vrindavana where Garuda cannot enter due to the curse of a sage. He mixed his poison in the river waters. Gopa boys and cows drank that water and died. Krishna brought back all of them from death.]

Once a sage called Soubhari interested in the service of God,  
Did penance inside the water of Kalindhi for twelve years,  
And during this time he became attached to the fish in the river,  
Indulging in romantic sports and he happened to see,  
Lord Garuda travel in front of his eyes. 54.1

Seeing your Garuda who was hungry,  
Eat one of the fishes in the river, Soubhari became internally sad,  
And told Garuda that if he eats any fish from this river,  
He would not live and attain death. 54.2

During that time a serpent called Kaliya, due to his very strong poison,  
Became proud and ate the portion of food reserved for Lord Garuda,  
And when Garuda depending only on your lotus like feet,  
Became angry and try to attack Kaliya by flapping his wings,  
Kaliya had to take shelter in the waters of Kalindi,  
Where Lord Garuda has no entry due to the curse of the sage. 54.3

That cruel snake Kaliya when he started residing in Kalindi,  
Due to the power of his poison, the trees in the shore of the river,  
Wilted and birds flying on the sky fell down dead,  
And seeing this your mind melted with mercy. 54.4

During that time, one day when you were wandering in the forest,  
Without the company of Balarama, due to the terrible heat of the summer,  
The calves and cowherd boys became extremely thirsty,  
And drank the water of the river till their thirst is quenched. 54.5

Hey Achyutha, seeing all of them fall down without life there,  
You became drenched with mercy and,  
With a simple glance of your nectar filled,  
Mind brought them back to life. 54.6

The cow herd boys wondering "What is this?  
Why is there a great joy which cools our body"  
Stood up and seeing you in front of them,  
And remembering the other divine acts that you did,  
And having understood that this also is your sport,  
Came running to you and hugged you. 54.7

Similarly the cows also regained their life in an instant,  
And with great joy, saw you in front of them,  
And with their eyes filled with tears of joy,  
Went round and round you making soft mooing sound. 54.8

Your Gopa friends thanked you and saluted you,  
And told, "Oh Mukunda, the hairs all over our body,  
Are standing erect and we feel great joy inside,  
And the effect of this poison is indeed wonderful." 54.9

Thus oh lord even when your devotees die,  
You with your very pretty glance,  
Revive them giving back their life,  
And you who is endowed with such great mercy,  
Oh Lord of Guruvayur, remove all my diseases. 54.10

### **Dasakam - 55: Dancing on heads of Kaliya**

[You then destroyed the pride of the serpent by dancing on its heads.]

Oh Lord, then you having decided to send away Kaliya,  
From the waters of Kalindhi you speedily went near the Kadamba tree,  
Which was situated near the banks of the river Kalindhi,  
Whose leaves had all got dried up due to the poisonous fumes. 55.1

You then climbed the tree using feet which are soft like tender leaves,  
And jumped in to the river which was tumultuous with its waves,  
And went very deep in to those dreadful waters. 55.2

Due to the weight of your body which carries all the three worlds,  
The water in the river went in to deep turbulence,  
And rose up making horrendous sound,  
And drowned one hundred bow distance of the shore. 55.3

Afterwards hearing the great sound made by the water,  
Which swirled and agitated causing turbulence,  
Kaliya who lost his wisdom due to uncontrollable anger,  
Rose up from the river water and approached you. 55.4

You saw in front of you that Kaliya, who was spitting,  
Poisonous liquid which looked like the raging fire,  
From his thousand hoods, and he appeared like,  
the Anjana mountain with very many peaks. 55.5

That Kaliya who was spitting the horrible poisonous fire,  
Along with eyes burning out of anger bit you in several places,  
You, who is extraordinarily powerful, and finding you not bothered,  
Alas wrapped himself round you so that you cannot move. 55.6

After this, when being not able to see you,  
The Gopa boys and cows, who were on the shore,  
Stood sorrowing for you and due to bad omens,  
In their homes Nanda gopa and others reached the bank of Kalindhi. 55.7

Oh Lord, all of them seeing your very pitiable state,  
Decided to give up their lives and seeing which,  
You freed yourself from the clutches of the snake,  
And rose up from the water adorned with a smile. 55.8

Then you climbed on the hood of the king of serpents,  
With your feet which showered pretty light all around,  
And started dancing there to the accompaniment,  
Of the sound of the tinkling bells in your anklets,  
And keeping beats with the bangles of your hand. 55.9

Oh Lord of Guruvayur, the Gopas became happy,  
When you started dancing on the hoods,  
And the sages also became happy,  
The Devas showered flowers from the sky,  
And Oh God who is like that please cure me from disease. 55.10

### **Dasakam - 56: Humbling the Pride of Kaliya and Blessing of God**

[When Kaliya's wives requested Krishna's pardon, Krishna showed him an alternate place to live and sent him out. Later when a forest fire attacked the Gopa boys, Krishna saved them.]

Oh God, thus, when in the sky, the group of deva lasses,  
Were singing prettily to the accompaniment of the drum,  
Played by the devas, you along with prettily waving ear rings,  
Danced on the hood of Kaliya for a long time. 56.1

Oh Hari, you removed your steps from those hoods that go down,  
And put your feet pressed on those hoods that were raising,  
And kept time with your hands and danced for a long time. 56.2

Hey Madhava, the king of snakes Kaliya with all his heads,  
Bent down due to the crushing blow of your dancing feet,  
Vomited blood and turned the waters of Kalindi in to red,  
And became so tired that his wives came out,  
And fell in surrender at your feet. 56.3

Oh God, those wives of the snake sang your praises,  
Which showed them, the way that even great saints,  
Cannot attain, without any inhibition whatsoever,  
For they had heard about your greatness,  
And were having a mind that would melt due to your greatness. 56.4

Oh Achyutha, with heart full of increasing mercy,  
When you saw and felt the devotion of the wives of the serpent,  
Which made your heart beat fast, you saved Kaliya from death,  
And he completely offered himself to you by prostrating before you. 56.5

You told them to go to the Island Ramanaka,  
Which is in between the seas and assured them,  
That Garuda who was a serpent enemy,  
Would never trouble them there,  
And Kaliya with a bent head agreed to your words,  
And along with other snakes left that place. 56.6

You decorating yourself with the sparkling jewels,  
Offered to you by the wives of the serpent king,  
And also wearing the silks offered by them,  
At dusk joined your people who were waiting for you,  
In the shores of Kalindi and they all got drowned in their tears of joy. 56.7

Then during that night due to great darkness,  
When none of you were able to go to your homes in Vruja,  
They all surrendered to your lotus like feet and slept,  
And at that time the forest caught fire and it surrounded them. 56.8

Then hearing their cry "Please save us, save us",  
Made in a very loud pitiable voice,  
You completely drank the entire forest fire,  
And there is nothing great about it,  
Because it is known that your mouth itself is fire. 56.9

Then the very happy and contented Gopas praised you,  
"It is well known that yellow \*colour is that of the fire,  
But due to this act of drinking\*, it shines further"  
Oh Lord of Guruvayur, please destroy all my sins as well as diseases. 56.10  
\*Peetha denotes yellow colour and act of drinking

### **Dasakam - 57: Killing of Pralambhasura**

[An asura called Pralamba came to kill you in the guise of a gopa lad. While playing the game of losers carrying winners, Lord Balarama killed him.]

Then on another day, Oh God who fulfills our wishes,  
You along with Balarama, both of you being dressed well,  
Went to the forest along with the Gopa boys and calves. 57.1

You pointing out the great beauty of Brindavan,  
As well as playing with the children holding their sticks,  
You reached the shade of the banyan tree called Bhandareeka. 57.2

That time Pralambhasura who wanted to kill you,  
And who did not have an iota of mercy,  
Took the form of a Gopa boy and,  
Reached you who had long hands reaching the thigh. 57.3

Though you understood his intention,  
You acted as if you did not know about it,  
And you showed great friendship to that Asura,  
And played below the banyan tree a mock war,  
Along with the very healthy Gopa boys  
Dividing yourself in to two groups. 57.4

Oh God you divided the Gopa boys,  
In the groups led by you and the one lead by Balarama,  
And you included the asura who was afraid of you,  
In the group to which you were the leader. 57.5

With the condition that loser should carry the winner,  
On his shoulders and run after the wrestling fight,  
You exhibiting your nature of being a slave to your devotee,  
You carried and Ran, Sri Dhama who was in the other group. 57.6

Like this when numerous Gopa boys carried others,  
And also They were carried by others in the group,  
Pralambhasura who was defeated by Balarama,  
Fearing you, carried him for a long distance. 57.7

Seeing that he wanted to carry him far away from you.  
Balarama increased his body weight very greatly,  
And this made Pralabhasura take his real form,  
And even Balarama was scared on seeing his asura form. 57.8

When the asura form grew very tall,  
Balarama was able to see you from far off,  
And left off his fear and started hitting the asura,  
By his clenched fist and crushed him. 57.9

When you saw Balarama after his victorious return,  
After killing that very clever Asura,  
You affectionately hugged him and immediately,  
The devas started showering petals on your heads 57.10

Oh Hari who shines with the luster of black bee,  
You who are the support of the entire earth,  
Carried out the killing of Pralamba properly,  
And Oh god do not wait any further,  
And cure all my diseases speedily. 57.11

### **Dasakam - 58: Saving of Gopas and Gokula from Forest Fire and Seasons in Brindavan**

[Again Lord Krishna saves Gopas and Gokula from another forest fire which surrounded them by simply transporting all of them back to Vrindavana in an instant. This chapter also contains the description of Vrindavana during different seasons.]

When you were immersed in the joy of playing with Gopa boys,  
And spent some time to kill Pralambhasura,  
The calves without any one to mind them,  
Went on grazing and reached a forest called Ishika. 58.1

The cows who lived in Brindavana, where the heat of summer is not felt,  
Reached the forest of Ishika which is outside Brindavan's boundary,  
And due to the parting with you as well as due to torrid heat of summer,  
Were parched by the heat and became tired due to thirst. 58.2

Hey God you along with your helpers searched far and wide,  
And at last found the cows which lost their way and were suffering,  
And when you instructed your friends to drive them back instantly,  
And went near the cows, alas a huge forest fire surrounded all of you. 58.3

When the forest fire raged furiously breaking the timber,  
With terrible sound and spread very speedily all around,  
Oh God you all became like half-baked and fell in agony,  
And all the people and animals rushed near you shouting,  
"Oh God, Oh God please save us from this dangerous fire". 58.4

You told them, "Do not be scared so much and close your eyes",  
And when they obeying your words, closed your eyes, wonder of wonders,  
In an instant they felt that the fire has gone and the forest has gone,  
And they found themselves places in the Bhandeera forest. 58.5

Laughing and entertaining them, when they told,  
"Oh Victory, victory to you, your Maya is indeed great,"  
You roamed about in the forest where the Summer,  
Can be recognized only by the blossoming of Patala trees,  
And looking after and helping to graze all the cows. 58.6



You spent the entire summer in the banks of Yamuna,  
With the intensity of heat that is similar to the pain of those who hate you,  
Which dries up all the sins within you similar to its drying all trees,  
And which is similar to the luster of heat generated by your hand. 58.7

The rainy season with its cluster of clouds,  
Which is similar to the dazzle of your body,  
And with its continuous streak of lightning,  
Which reminded one of the yellow silk that you wear,  
Started playing effortlessly in the caves of the mountain. 58.8

That Govardhana mountain worshipped you living in the caves,  
By praying with pretty sounds of very happy and joyous peacock,  
And offering you with flowers falling from the Kutaja and Kadamba trees. 58.9

Then you enjoyed the autumn which followed the rainy season,  
Which had copious water clear like the minds of your devotees,  
By grazing your cows in the fertile grass lands,  
And Oh Lord of Guruvayur, please give me good health. 58.10

### **Dasakam - 59: Song of Flute**

[Lord Krishna becomes a lad and starts playing flute. All the gopis of Vrindavana fall in love with him.]

Seeing daily your form which is the true divine joy,  
Which is as soft as Kalaya flower,  
Which increases passion and attracts everybody,  
All the Gopi maidens became infatuated in you. 59.1

Oh Lord Hari, due to churning of their minds by the God of love,  
The Gopis were very much interested in seeing you again and again,  
And were not even able to bear your going to the forest in the mornings. 59.2

When you were going, they fixed their mind on you  
And went on staring at you without any break,  
And when they heard the music of your flute from far off,  
They entertained themselves by talking about your playful acts. 59.3

As for you, as soon as you reached the forest,  
You made it a habit of sitting below a pretty tree shade,  
With your legs stretched over each other,  
And playing mellifluous music by your flute. 59.4

Oh Lord, the music from your flute,  
Was capable of making even deva maidens,  
Shiver due to the arrows of God of love,  
And was capable of making animals and birds benumbed,  
And was capable of making even stones melt. 59.5

Moving your soft fingers over the holes of flute,  
And keeping beat to the music by tapping your red feet,  
Was your form, which though not visible to the Gopis directly,  
Made them think and again think about it and made them swoon. 59.6

The deva maidens who were walking on the sky,  
And the birds, cows and all other animals,  
Were lucky to see you without any hesitation  
And the Brindavan was touched by your holy feet, and they,  
Were respected by the Gopa maidens as the ones who were lucky. 59.7

The Gopa maidens thought "When will we be able to taste,  
The nectar of your lips that was left out by your flute?  
It is but a distant dream, alas that is but a wish unfulfilled".  
And suffered great sorrow again and again by extreme love." 59.8

Oh Lord, thus the gopa maidens day by day,  
Due to the blessing of the God of love,  
Increased their passionate love towards you,  
And reached a stage, in which all day long,  
They were not able to do anything. 59.9

Oh Lord of Guruvayur, the gopa maidens were indeed lucky,  
Because while love occurs by itself, the way to salvation,  
Can only be arrived at by constant Endeavour,  
And both of these were easily got by these Gopa maidens,  
And God, please be kind enough to save me. 59.10

### **Dasakam - 60: Stealing of Cloths of Gopis**

[The Gopis start doing penance to Goddess Karthyayani to make them consorts of Lord Krishna. While they were taking bath in the river without any cloths, Lord Krishna steals all their cloths and made them come out of the water and beg for them. Later he promises them that all their wishes would be fulfilled.]

Heart being affected by passion created by the God of love,  
Those twinkle eyed beauties, with a wish to serve,  
Your lotus like feet, worshipped the Karthyayani idol,  
Made by themselves out of sand, in the banks of Yamuna. 60.1

Those beauties, in the mornings went in a crowd,  
Talking with each other your name and stories,  
Reached the shores of Yamuna, took bath,  
And worshipped the goddess with flowers and incense,  
And with a prayer, that the son of Nanda should become their husband. 60.2

Seeing them observing the penance of Karthyayani,  
For one month, made your heart melt with great pity,  
And with an intention of blessing all of them,  
You reached the banks of the river Kalindi. 60.3

At that time when their penance was complete,  
They all kept their dresses in the banks of Kalindi,  
And were indulging themselves in water sports,  
And when they saw you there, they felt ashamed. 60.4

Then, when you saw the beauties with bent head,  
Due to shyness, you collected all the cloths in the shore,  
And climbed on a tree and sat on its branch. 60.5

Then you told them with a smile and in fun,  
"Oh ladies with pretty eyes, please come over here  
And search for your cloths and take them yourselves",  
And those ladies were extremely embarrassed. 60.6

Then when they told you, "Oh Lad, live long,  
Why are you troubling us who are your slaves.  
Oh lotus eyed one, please give back our cloths",  
But you gave nothing but your smile to them. 60.7

Seeing them coming to the shore with folded hands in salute,  
Having got themselves purified themselves by this act,  
From the sin of taking bath in the water in the nude,  
They had no other refuge except you only.  
And you gave back their cloths with a blessing and told. 60.8

You told those maidens without any support,  
"Hey, I have understood the desire of your mind,  
And you would get proper answer to your desire,  
From the nights blessed by the light of the moon." 60.9

Those doe eyed damsels hearing those nectar filled words,  
Which fell from you, Oh Lord of Guruvayur,  
Made them see you again and again without your noticing them,  
And made them return with a slow gait to their homes. 60.10

Oh Lord full of mercy, who blessed the Gopis thus,  
And later started roaming deep inside the forests like before,  
Oh Hari, please cure all my diseases speedily. 60.11

### **Dasakam - 61: Blessing Given to Wives of Brahmins**

[There were a group of Brahmin women who were great devotees of Lord Krishna. Since their husbands were ritual bound, they were not able to see Krishna. So he himself goes there to meet them. When Gopa boys request the Brahmins for food, they drive them away but when they meet the wives of Brahmins they come running to see Lord Krishna. The Brahmins realize the superiority of devotion over rituals.]

After that with an intention of blessing a group of Brahmin wives,  
Who were greatly devoted to you, you along with the gopa boys and calves,  
Went to a forest which was slightly far away from Brindavan. 61.1

Then when time passed in that forest, without homes and houses,  
And seeing that the children were hungry and worn out,  
You sent those boys to request for some food,  
From some Brahmins who were doing Yaga in a nearby place. 61.2

Then those Gopa boys went according to your wishes,  
And when they requested for some food in your name,  
Those Brahmins who were acting as if they were great,  
Ignored them and kept silent in spite of their being well versed in Vedas. 61.3

Those gopa boys returned back sad due to the neglect of Brahmins,  
And this seemed to be very apt in case of them who were wedded to rituals,  
And were completely devoid of any devotion,\*  
For how can they give a hand full of rice to others.\* 61.4  
\* Bhaktha is cooked rice as well as devotion.

Then you told the Gopa boys with a smile,  
"Go and see the wives of Brahmins,  
And tell my name and they who are full of mercy,  
Would not deny you the food that you ask",  
And they went and asked them for food. 61.5

As soon as your name was mentioned to them,  
They who were thirsting to see you for a long time,  
Were nervous and fluttered and took all sort of food,  
And came running in spite of the prevention of their husbands. 61.6

They saw you with infinite joy,  
With waving peacock feathers on your hair,  
With your cheeks lighted by the ear globes,  
With mercy ebbing out of your tender looks,  
And keeping your hand on the shoulder of your friend. 61.7

At that time when one of those ladies was prevented,  
By her ritualistic husband by holding her hand tightly,  
She meditated on you and without any effort attained salvation,  
And wonder of wonders, she indeed is lucky. 61.8

You received the food articles from them and blessed them,  
And you send them back to their home, knowing well,  
That they had come there have a contact with your body,  
And also made them have no ill will towards her husbands. 61.9

Those Brahmins became very thoughtful after that,  
And realized their mistakes and understood the great devotion,  
That their wives had towards you and thus knowing the truth,  
Praised you and Oh Lord of Guruvayur,  
Be pleased to cure all the diseases affecting me. 61.10

### **Dasakam - 62: Worship of Govardhana Mountain**

[Lord Krishna stops an annual worship of Indra by the cowherds. He tells them that they ought to worship the Govardhana Mountain which provides food for them as well as the cows and also the Brahmins who bless them. They agree to the proposal and carry out the wishes of Lord Krishna. This angers Devendra.]

Oh God who was born in the clan of Surasena,  
Once you saw the Gopas collecting things to perform a Yaga,  
And deciding to put an end to the pride of Indra,  
In spite of knowing all about it asked Nanda and others,  
"Oh father, What you all preparing for?" 62.1

Then Nanda Gopa told you, "Son, we do a Yaga to please Indra every year,  
So that Indra will, bless us with comfort of copious rains,  
For humans depend on rain for all their requirements,  
And specially for us you know cows grow up with water and grass." 62.2

Oh God, hearing these words of your father, you told him sweetly,  
"No, I do not agree that Indra is responsible for the rain,  
For it is the good deeds of beings that is responsible for rain,  
And what sacrifice do great trees in the forest give to Indra?" 62.3

You again told those very good people, "the fact that cows,  
Are the great wealth of our clan is no doubt true,  
And I think that it is apt to give this sacrifice,  
To the mountain which provides food for these cows,  
And to the Brahmins who are greater than devas in this earth,  
Who definitely rightly deserve our worship." 62.4

Those cowherds heeding to your opinion, offered worship,  
To the Brahmins with more care and devotion,  
And performed a very great sacrifice to please the mountain,  
And also went round the mountain and offered salutations to it.  
And you yourself became the God of the mountain and blessed them. 62.5

You also told them, "do you think that what I told you is a lie?  
Did you not see the Mountain personally receiving the sacrifice,  
And I am sure that even if Indra becomes angry with us,  
This mountain will protect us" and hearing your words,  
All the people of the entire Gokula became happy. 62.6

As soon as the very much satisfied people of Gokula,  
Returned along with you to Gokula,  
Indra knowing that the sacrifice addressed to him has been stopped,  
Though he knew about you and was occupying high position given by you,  
Due to the Rajas quality in him, was not able to bear the stoppage. 62.7

He thought, "This Vishnu when he was born as a human being,  
Due to his showing disrespect to devas, had sullied their honour,  
And so I shall take revenge against this cowherd boy,"  
And that proud Indra made preparations to win over you. 62.8

Indra with an aim to destroy Gokula where you stayed,  
Sent the clouds of deluge to the sky and he himself,  
Climbed on Iravatha his divine elephant steed,  
While the guardians of directions like fire and wind laughed at him,  
And Oh Lord of Guruvayur, who is there who is not bewitched,  
By your illusion, for all the world obeys your words. 62.9

You consoled the cowherds by the words,  
"We need not be upset by the rage of Devendra,  
Because we have the blessings of Brahmins,  
And the mercy shown by Govardhana towards us,"  
And were impatiently waiting for Devendra to act,  
Oh Lord of Guruvayur, killer of the ogre Mura,  
Please cure me from my illnesses completely. 62.10

## Dasakam - 63: Lifting up of Govardhana

[Lord Krishna lifts the Govardhana Mountain and the Gopa clan along with animals are kept safe under the shade of the mountain. After seven days Indra realizes his folly and begs Krishna's pardon. Then the usual life of Vrindavana is resumed.]

Even at that time, over the sky above Gokula,  
There was the continuous sound of powerful thunder,  
Which was rattling all the eight directions,  
And dark clouds were shining like the colour your body. 63.1

The continuous rains which was falling along with hail stones,  
Troubled greatly Gopas living in all directions,  
They cried "Please save us from this problem created by Indra,"  
And hearing that, you who cannot be defeated by any one,  
Told them, "please do not be afraid." 63.2

You told them with a smile, "Is not the mountain,  
Which protects the cows for us cowherds, our real God,  
And I am sure that the mountain will prevent,  
This action of Devendra without any doubt,  
Why should you have any doubt regarding this?"  
And Oh God you with your tender baby like hands,  
Uprooted the Govardhana Mountain from its place. 63.3

Later below the mountain which was held aloft by you,  
By your single hand which was as soft as a lotus flower,  
Water did not enter because it was the land of soft sand,  
And as the water was also prevented from far off,  
You made the cows and Gopas stand properly,  
Along with the kitchen utensils they used. 63.4

Though you were holding the mountain aloft,  
You showed interest in telling witty nothings,  
With the Gopa boys and also girls,  
And gently caressed the calves which came near you,  
And all this made all the Gopas very happy. 63.5

The Gopas who were standing looking at you,  
told among themselves "This great mountain is very big,  
And what a wonder, our Krishna is holding it in his lotus like left hand,  
Is it because of the power of the great mountain." 63.6

Devendra thinking that, "After all he is chit of a boy,  
And his hands will pain after some time and,  
He would put back the mountain soon,"  
Caused torrential continuous rain for seven days. 63.7

Oh God you stood very firmly in the place you stood,  
And did not move an iota of the distance,  
And when the water was completely over,  
And when all the clouds were swept away by wind,  
Devendra became scared of you and ran away. 63.8

Then the torrential rain completely ceased,  
And when the Gopas and cows went out,  
And when you slowly kept the mountain on the ground,  
All the Gopas came near you and embraced you. 63.9

You who were praised by the devas using the words,  
"In your previous incarnation as a great boar,  
You had lifted the entire earth by your tusk,  
And so it was not difficult to raise a very small mountain,"  
Oh Lord of Guruvayur, please protect me from this disease. 63.10

#### **Dasakam - 64: Anointing of Govinda**

[Devendra along with Devas anoint Lord Krishna as the Lord of the cowherds.]

All the cowherds after seeing and after witnessing,  
Great acts of yours like the lifting of Govardhana,  
Started thinking that you indeed were Lord of all,  
And they again asked Nanda Gopa,  
About what is written in the horoscope about you. 64.1

Your father told his people about your greatness,  
As told to him by sage Garga and all of them,  
Developed great respect towards you,  
And their love to you increased greatly in their minds. 64.2

Later Devendra who realized the truth after his insult,  
Lost all his ego and pride and came along with Kamadhenu,  
And with his gem studded crown touched your feet and prayed. 64.3

Then he anointed you with the milk given with love by Kamadhenu,  
Repeating the words, "Govinda, Govinda" and by this act,  
Indra was drowned in the ocean of joy and he further anointed you,  
With the divine Ganga brought by his steed Iravatha. 64.4



When you who were really the Lord of the three worlds,  
Was anointed as the Lord of Gokula,  
Gokula by your divine grace got the glory,  
Which was not even attainable by heaven or even Vaikunta. 64.5

Once one servant of God Varuna kidnapped your father,  
Who was taking bath in river Yamuna in the early morning,  
And you who were born in this world to protect good people,  
Went to the land of Varuna to save your father. 64.6

You then accepted the worship from Varuna who was upset,  
And received back your father who was returned back with respect,  
And within no time returned back to your home along with him,  
And this was narrated by your father in detail to the Gopas. 64.7

Oh Lord Vishnu, the Gopas firmly decided that you were Lord Hari,  
And were very anxious to visit your real place of residence,  
And you showed them this spectacle which is difficult for others to see. 64.8

It seems all the Gopas were drowned in the high tide,  
Of the broad ocean of the extreme divine joy called salvation,  
For a very long time and Oh God with complete form,  
Then you yourself brought them back to this world. 64.9

Oh God, You have not shown the vision of your supreme abode,  
In any of your previous incarnations like a fruit in the palm,  
To any of your great devotees earlier and so you,  
Who had taken the form of a cowherd in Gokula,  
Are indeed the manifestation of supreme soul,  
And so oh Lord of Guruvayur, please cure me from my diseases. 64.10

### **Dasakam - 65: Contact of Gopis with Krishna**

[As promised Lord Krishna gets prepared for a play of love with the Gopis.  
This and the next five chapters deal with this play of love called Rasa Leela.  
Lord Krishna starts it all by playing his flute. Those lovelorn maidens come  
running leaving their jobs as it is and without even bothering to spend time on  
dressing up.]

Then as promised to the Gopis when they had finished their penance,  
You decided to conduct the festival of love with them,  
And in the banks of Yamuna, well lit by the cool autumn moon light,  
You started playing the flute in a very pretty manner. 65.1

Oh god, hearing the tunes of your music using the flute,  
Which attracts and hypnotizes the entire world,  
Which has distinct clarity and quality of the seven notes,  
Which has very proper cadences which ascend and descend,  
The Gopa lasses were transported to indescribable trance. 65.2

Those pretty lasses though they were engaged in house hold chores,  
Or were looking after children or were serving their husbands,  
Oh pretty God, bewitched by the music emanating from your flute,  
Left off all the jobs they were doing and reached the forest. 65.3

Hearing the high note that ensued from your flute,  
They came running carrying ornaments meant for different limbs.  
But wearing only few of them and came running towards you,  
But to your eyes they were prettier than well made up lasses. 65.4

Oh God one Gopi wore her necklace on her hip,  
And her hip belt on her neck and came towards you,  
And it appeared as if she was telling you that,  
Her hips were much more attractive than her neck. 65.5

Another in her great hurry and excitement,  
Rushed forgetting to wear any cloths on her bosom.  
Which was noticed by other women there,  
And it appeared as if she was coming to anoint you,  
As the king of her unmatched kingdom of great love,  
Along with two big pots of water. 65.6

Oh Lord, some others when they were not able to come out of their home,  
Meditated on you with great concentration and kept you in their minds,  
And left this physical body and reached you who was second to none,  
As the personification of divine joy and attained salvation,  
And to me it appears as if they are indeed greatly blessed. 65.7

Those ordinary ladies did not see you as God but as their lover,  
And attained the state which cannot be easily got by even great sages,  
And please make me wear you in the form of divine joy, somehow,  
And without any effort whatsoever and realize salvation. 65.8

Those bevy of beauties from Gokula who stood on both sides,  
Saw you as one whose face is well lit with a sweet smile,  
As someone who has unmatched brilliance,  
And as one who showers mercy by a mere sight,  
And Oh Lord of Guruvayur who is saluted by the universe,  
Please be kind enough to cure all diseases of mine. 65.9

## Dasakam - 66: Enraptured Joy of Gopis

[The session of the play of love starts by Lord Krishna advising them to look after their families and later by talking with each other.]

Though you wanted to fulfill the wishes of those damsels,  
Who had rushed there having been hit by the flower arrows of love God,  
You talked to them without any interest and as if to chide them 66.1

You talked to them about the ideal duties of a wife,  
To somehow satisfy the sages who have assembled in the sky,  
And though, your words appeared as if according to Dharma,  
Because you are innocent, your actions did not match your words. 66.2

Hearing your words with a meaning, of finding fault with them,  
Those pretty Gopis became extremely sad with sorrow and told,  
Amidst weeping, "Oh sea of mercy, do not forsake us". 66.3

Oh God who killed Mura, moved by their sorrows and wails,  
You started engaging in amorous sports of passion,  
Along with them on the sandy stretches of river Yamuna. 66.4

In those sandy stretches on the banks of river Yamuna,  
Made prettier by the flowing pretty moon light,  
You sat on the cushion made by the upper garments of Gopis. 66.5

You made that little world of pretty maidens ecstatic,  
By talking of playful nothings in their ears,  
By interlinking arms with them, by amorous kisses,  
And by the touches as a result of tight embraces. 66.6

Oh Lord, Oh lover of those maidens whose mind  
Was steeped in sweet love, you fulfilled the promises made to them,  
On the day when you managed to steal their dresses,  
By erasing from their mind the difference between I and you. 66.7

Oh God who was the son of Nanda gopa, those ladies,  
Attained great bliss and attained satisfaction of their desires,  
By embracing the pretty one, whose face was slightly made wet by sweat,  
And who had a lotus like face decorated by a pretty smile. 66.8

It is well known God, that you are hot like fire\* during separation,  
And full of passionate love during meeting but during the,  
Meeting with the Gopis you were making their limbs pleased,\*  
And to me this appears indeed very surprising. 66.9

\* Pleasing limbs or fire are denoted by word Angara

Oh Lord of Guruvayur I worship you,  
Whose mind is immersed in thinking about,  
Hugging the tall breasts of Radha devi,  
And please cure all sort of diseases of mine. 66.10

### **Dasakam - 67: Destroying the Pride of Gopis**

[All the Gopis become proud because each of them think that Lord Krishna, who is God, is theirs only. To teach them a lesson, Lord Krishna leaves them along with Radha. Later when she also becomes proud, he leaves her also. Later when all of them are humbled, Lord Krishna appears before them again.]

Due to their being able to get engaged freely,  
With you who was the personification of ultimate bliss,  
The Gopa maidens were extremely joyous,  
But were puffed with pride because of that. 67.1

Seeing that all the Gopa maidens were proud,  
Thinking that "this prettiest lord who is the consort of Lakshmi,  
Has been unabashedly immersed in love with me,"  
Oh Govinda, you simply disappeared from there. 67.2

Oh Killer of Mura, you went along Radha,  
A gopa maiden who was not at all proud,  
And playing with her went far away. 67.3

Oh God, after your disappearance, all those,  
Very sad Gopa maidens joined together,  
And went on searching for you in all forests,  
And were drowned in great sorrow. 67.4

Those gopa lasses who were in love with you,  
Lamented uncontrollably weeping "Oh mango tree, we are in trouble,  
Oh Cassia tree, Oh Champaka tree, we are in trouble,  
Oh Jasmine, oh tender climbers, we are in trouble,  
Did you see that thief who has stolen our hearts". 67.5

One Gopa maiden saw you in her imagination and excitedly told,  
"Friend, I just now saw Krishna in front of me,"  
And these words doubled the sorrow of all her friends. 67.6

Those women who had completely identified,  
Themselves with you played a mimicry of your sports,  
In the shores of that river Yamuna,

And when they were further searching for you,  
They saw Radha who was also abandoned because of her pride. 67.7

Then all those Gopa maidens further searched for you till it was dark at night,  
And again reached the shores of Yamuna and mingling together cried,  
And also started telling among themselves about your greatness. 67.8

Oh God who is the ocean of mercy, you then appeared,  
Before this weeping and crying Gopis in a form with a smile  
Which was prettier than the form of God of love,  
Which was capable of bewitching the entire three worlds. 67.9

Seeing you after having lost all hope of seeing you again,  
Was there anything that those Gopis did not do?  
Oh Lord of Guruvayur, please cure me from my illness. 67.10

### **Dasakam - 68: Extreme Happiness of Gopis**

[The passionate lunacy of the Gopa maidens is first described. Then to calm them down, Lord Krishna advices them.]

Oh lotus eyed one, seeing you, the Gopa maidens,  
Became extremely happy and stood before you,  
Like a statue and like the ones who had taken bath in nectar. 68.1

Then another gopa maiden without any bashfulness,  
Suddenly caught your lotus like hand,  
And placed it on her very heavy bosom,  
And stood there for quite some time,  
As if she was numbed by the joy that enveloped her. 68.2

Oh Lord, another Gopi with very great joy,  
Kept your very pretty hand on her throat,  
And coiled it around her neck,  
As if wanting to stop her vital breath. 68.3

Another Gopi who was in the throes of passion,  
Took away the chewed betel leaf from your lotus mouth,  
And transferred it to her mouth and,  
Attained the fulfillment of her desires. 68.4

Another Gopi who was in the throes of anger,  
Told you, "You left us all in this dark forest,  
And do you think any one of us will touch you',  
And stood staring at you with eyes full of tears. 68.5

You then reached the shores of river Yamuna,  
Along with the very joyous Gopis,  
And sat on a cushion made of the saffron stained upper cloth,  
Of those women and shined in a resplendent manner. 68.6

Those Gopis told addressing you,  
"How many types of mercy are there?  
Some people are merciful on all,  
And some on only those who are devoted to them,  
And some others do not show any mercy,  
On even people like us who have left their all,  
And then completely surrendered to them." 68.7

Then you told them all, "Oh lasses who love me,  
Please do not suspect absence of mercy in me,  
Who am afraid of loss of your love towards me,  
And I did it only with an aim to make your minds,  
Always devoted to me without break." 68.8

And Oh Lord you further told them,  
"Oh sweethearts, hear what I have to say to you all,  
I do not see anyone else who loves me to this extent,  
And so during these pretty nights, start playing,  
Without any inhibition on this bank of Yamuna." 68.9

Oh Lord of Guruvayur who engages in play,  
With the lasses of Gokula who became very happy by these words,  
And one who is very much interested in Rasa Kreedha with them,  
Please save and protect me from these illnesses. 68.10

### **Dasakam - 69: Rasa Kreedha [Sports of Love]**

[The play of love is done with Lord Krishna assuming as many forms as there are Gopis. Even the gods hearing about it from sage Narada, rush to see this great sports.]

Oh God I meditate on your very famous soulful form,  
Which was specially decorated for performance of Rasa Kreedha,  
With an array of peacock feathers arranged on your tresses,  
With the ear globes on the pattern of fish moving here and there,  
With several type of necklaces and forest flower garlands,  
With body profusely fragrant with the sandal and other pastes applied,  
With the dress made of yellow silk over which a girdle is tied,  
And with the gem studded anklets with bright rays of light. 69.1

And then when all the lasses wearing all ornaments properly,  
And with wearing a shield over their high warring breasts,  
And with gem studded ear ornaments waving over their cheeks,  
Stood in a circular formation round you,  
Oh Padmanabha, Oh Consort of Goddess Lakshmi,  
You started moving round in between every two beauties,  
And also moved around the complete collection of pretty lasses,  
And performed the very pretty Rasa Kreedha faultlessly. 69.2

Oh Vasudeva, Hearing about the very rare beauty of your Rasa Kreedha,  
Which was performed prettily in the banks of Yamuna along with passion,  
From the sage Narada who described it from a faraway distance,  
All the devas whose curiosity was raised very high,  
Along with several beauties who had dressed and ornamented well,  
Came very speedily from heaven at the same time and stood in the sky. 69.3

Oh Devotees please pray the passionate outburst of Rasa Kreedha,  
Which was done with the sweet songs sung along with the music of the flute,  
And the very slow and regular pretty steps and hand claps of the dancers,  
With the jingling sound made by the bangles in the back ground,  
With dance steps in which you placed your hands on the shoulders of the beauties,  
And with the sound of the tearing cloths worn over hip by the Gopis. 69.4

When due to intense competition between them,  
They sang the songs sweetly and very loudly,  
And due to their movement based on the tune,  
The necklaces and other jeweled ornaments,  
Occupied wrong places due to the special dances,  
And those devas and their women folk,  
Watched happily and showered flowers  
On the dancers and were completely bewitched,  
And they got mixed with you who is divine,  
And also became very much totally entranced. 69.5

One of those lasses was exhausted due to sweat and the activities,  
And not able to bear the tiresomeness, with half closed eye due to fatigue,  
Leaned on your very pretty shoulders and another lass with very disheveled hair,  
Due to thrill of joy that ran all over her body, profusely kissed your arm,  
Which was fragrant due to concentrated application of sandal paste. 69.6

Another Gopi due to the good things that she has done,  
When her ear rings waved, pressed her cheek against yours,  
And enjoyed the water from your mouth mixed with betel nut,

And like that, these maidens having got control over you,  
Who is the playground of the Goddess and one who is very pretty,  
Attained the intoxication that they have never experienced. 69.7

Oh God slowly the music stopped and the dance also stopped,  
And those Gopis enjoyed you completely without music and drums,  
Started dancing in that gathering and not only that,  
They were not completely aware of their dress,  
Or tying of their hair or using cloth to hide their breasts,  
And all the planets and stars seeing this stood still. What more can I say?  
69.8

After that, Oh Lord you blessed the entire world with a great joyous state,  
And also stopped the love sports and those beautiful Gopis,  
Who were more pretty due to their body being covered with sweat,  
Due to the great effort involved in the dance sport of Rasa Kreedha,  
And whose mind was not able to tolerate their demands of passion,  
And who were blessed due to the good acts they have done,  
Were satisfied by sufficient passionate love play by you,  
When you assumed as many forms as there were Gopis. 69.9

Oh God, you engaged yourself in several types of love play,  
With those damsels who were cherished and fondled with love,  
In the waters of the river Yamuna with extreme prettiness,  
And not only that you also took these damsels to the forests,  
Which was made mind stealing by the cool breeze there,  
And which was full of scents of various types of flowers,  
And engaged yourself in amorous dalliance in those shades. 69.10

Oh treasure of all that is attractive, like this you spent the entire night,  
And bestowed on those Gopika lasses the happiness that could only be got,  
By those very great yogis and which was indefinable,  
And created a fame for them even among Gods like Shiva and Brahma,  
And oh God who has a form which can be understood only by devotees,  
Oh very pretty one, Oh Lord Krishna, please protect me always. 69.11

### **Dasakam - 70: Redemption from curse of Sudharsana, Killing of Shankha Chooda and Killing of Arishta**

[Redemption from curse of Sudarshana who was cursed to be a python and killing Shankha Chooda, the servant of Lord Kubera and Arishta who came in the form of a bull.]

When you were living like this entertaining your sweethearts,  
The Gopas went to the Shiva temple in Ambika vana along with you,



And celebrated the divine festival there and when it became dark slept soundly there,  
And then one fierce python started swallowing Nanda Gopa. 70.1

Then the Gopas fought with it with all their strength and beat it with firewood,  
But that snake did not loosen its grip and then they shouted "Save, save",  
And fell at your feet and when you went and touched the python by your feet,  
That Python regained its original form of Vidhyadhara and shined. 70.2

Then he prayed to you thus, "Oh Lord who is wielding the Sudharshana wheel,  
I am one who is named as Sudharshana and once I mocked at some sages,  
And they cursed me to become a python and I am purified by the touch of your feet,"  
And he returned to his home and Gopas returned to Gokula with great joy. 70.3

Once when along with Balarama, you were engaged in sport with women,.  
A servant of Kubhera called Sankhachooda without bothering about you,  
Kidnapped those ladies and hearing this, you chased him with great speed,  
And he left the ladies on the way and started to run and you killed him,  
And you brought his crest gem and gave it to Balarama. 70.4

During the day time when you were wandering all over the forest with friends,  
The Gopis who were feeling the pangs of separation from you, thought of you,  
As the one as pretty as God of Love himself, who played sweet notes on flute,  
And who was like a drink of nectar to the eyes of Deva Ladies, and wept. 70.5

Then an Asura called Arishta, who was the servant of Kamsa,  
Who was very fierce looking and was bent upon causing pain,  
Appeared before you in the form of a loudly bellowing bull. 70.6

Later that bad bull which was making the world shiver,  
Assumed a form that was huge and fierce,  
And started driving away the cows by chasing them,  
And came before you who is the basis of Vedas. 70.7

You made the devas happy by catching by force,  
And killing that asura who was fear less,  
And having a safe form but not really safe,  
Rushing towards you, with his head and horns held aloft. 70.8

Oh Lord, by thus killing the bull (Vrusha),  
You established rule of Dharma in earth (vrusha),  
And in the heaven and the mind of Indra (Vrushaa),  
Was filled with happiness and this is wonderful,  
And you were addressed and prayed by the devas. 70.9

You then returned home along with the Gopa boys,  
Who were playfully warning, "Hey Bulls,  
Take care, for this one is the killer of bulls."  
And Oh Lord of Guruvayur, please save me. 70.10

### **Dasakam - 71: Killing of Kesi and Vyomasura**

[The killing of Kesi who came as a horse and Vyomasura who came as a Gopa boy. They had imprisoned the Gopa boys and cows in a cave.]

An Asura called Kesi, who was a very close friend of Kamsa,  
And one who used to get success in all his attempts.  
Possibly thinking that people of Sindhu\* can easily approach you,  
Came before you in the form of a horse born in Sindhu.\* 71.1  
\* Sindhu is sea as well as a region where horses are bred.

Though he was wicked and had taken a form of Gandharva,\*  
He with his fierce sound that hurts ears scared all people,  
And came speedily towards you,  
After destroying all the hamlets of Gopas. 71.2  
\* Gandharva also denotes horse.

This asura who came in the form of a horse (Tharkshya),  
Kicked you, who had kept his leg on Garuda (Tharkshya),  
On your chest, because possibly he had heard that the sage Bhrugu,  
Had kicked you and thought foolishly that he can also do it. 71.3

You evaded the kick of his hooves,  
And speedily threw him to a very great distance,  
And though he lost his consciousness then,  
He woke up and due his very great anger,  
At you, rushed towards you to bite you. 71.4

Then having decided to kill that horse,  
You thrust your hand in to his mouth,  
And enlarged the arm to immense size,  
And killed him by obstructing his breath,  
And though he came as a horse,  
He attained salvation merging with you. 71.5

You thus did the new type of Aswamedha sacrifice,  
Which consisted of killing a horse and this made,  
All the devas very happy and they decided to call you Kesava,  
The killer of Kesi and prayed you in several ways. 71.6

Narada who had told Kamsa that you are the son of Vasudeva,  
And then later prevented Kamsa from killing of Vasudeva,  
Arrived at that place as soon as Kesi was killed,  
And sang many prayers addressed to you. 71.7

Once a great asura who was a great magician,  
Who was a son of Maya the architect himself,  
Who was a great enemy of devas and was named Vyoma,  
Came in search of you who was interested,  
In playing "hide and Seek" with other Gopa boys. 71.8

That Vyomasura joined other boys pretending to be thieves,  
In the play of thieves and Police and took away  
The Gopa boys and their cows in to a cave,  
And closed it by a stone and you killed that Vyomasura,  
Knowing about this and freed your friends. 71.9

Oh God who is the Lord of Guruvayur, by such acts,  
Which are indeed sports which are wonderful,  
You made the Gokula a limitless place of joy,  
And went on doing this again and again,  
And be kind enough to protect me from my illness. 71.10

## **Dasakam - 72: Coming of Akroora**

[Akroora a Yadava who was a great devotee of Lord Krishna arrives as an emissary of King Kamsa to invite Krishna and Balarama to the bow sacrifice.]

Oh Lord who is sleeping on a serpent bed,  
That Kamsa after knowing from Narada that you are living in Gokula,  
Became heart broken and due to great fear, summoned Akroora,  
And asked him to fetch you in the pretext of "Bow sacrifice." 72.1

Being a devotee for a very long time,  
Who did not come to see you out of fear for Kamsa,  
And being able to come to see you as per his orders,  
That Akroora felt a very immense joy. 72.2

That Blessed Akroora who was coming in a chariot to see you,  
Again and again remembering his wishes regarding you and enjoying them,  
Prayed to God, due to fear of the event of meeting you not happening,  
Did not know about anything that was happening outside him. 72.3

During his journey, he was immersed in the following thoughts,  
"Would I be able to see him who has been sung about by Vedas?  
Would I be able to touch him? Would I be able to hug him?  
What would he say to me? Where would I be able to see him?" 72.4

Oh lotus eyed one, Akroora who gradually entered Brindavan,  
Which was made holy and sanctified by the touch of your feet,  
Which was worshipped by Lord Shiva, Brahma and other Gods,  
Felt as if he was completely immersed in joy at one occasion,  
And felt as if he was fainting in another occasion. 72.5

He saluted and worshipped the spots where you had played,  
He rolled in the dust which had the stamp of your lotus like feet,  
Oh Supreme divine being, what shall I tell now,  
Even during those times there were great many devotees,  
But there were only very few who were intoxicated by devotion like this. 72.6

Akroora savoring the elixir in his ears due to the flow,  
Of your nectar like stories, saw the houses of Gopas,  
And walked as if he was floating in the river of joy,  
And reached near your house, when it was dusk. 72.7

Oh God, who is everywhere, as soon as Akroora reached your presence,  
He saw you with Balarama interestingly seeing the milking of the cows,  
And it appeared as if you were expecting to see a great devotee,  
And exhibit the divine truth within you to others by your light. 72.8

Akroora saw you both as the ones who were very clean after evening bath,  
Wearing very pretty yellow silk and blue silk and looking pretty,  
And were wearing very less ornaments but were looking charming,  
And with faces drowned in the nectar of your sweet smiles. 72.9

Then you received Akroora who was one of your great devotees,  
As he was alighting from his chariot at a great distance and who in turn,  
Saluted you by falling at your feet and you lifted him up and embraced him,  
And with few words you enquired about his well fare and later,  
Took him to your home holding his hand accompanied by Balarama. 72.10

After doing honors to Akroora who was a Yadava with great reverence,  
And having heard from him about the impending performance of "bow  
sacrifice",  
The fact that everybody was invited to that function was advertised among  
Gopas,  
You spent that night with Akroora talking about many things. 72.11

Oh God, Several very jealous Gopis not seeing you told,  
"That deceiver must be in either house of Chandra,\*  
Or Chandra Bhaga or Radha or Mithravrinda,  
And spending his time deceitfully there,"  
Oh Lord of Guruvayur, please protect me. 72.12  
\* Other Gopis

### **Dasakam - 73: Travel of God to the Town of Mathura**

[Lord Krishna and Lord Balarama leave Brindavana to the City of Mathura  
along with Akroora. The Gopis who love him become very sad.]

Later when the Gopis heard about your travel to Mathura,  
They became extremely sad and assembled in a common place,  
And went on telling, "What is this? What is this?  
How this event came about?" and kept on complaining. 73.1

Those lasses thought about you only and cried,  
"How can this son of Nanda who is the seat of mercy,  
Completely leave us who do not have any other support,  
Alas, Has God started behaving to us like this?" 73.2

When you started on your journey in the last hours of that night,  
When your father and other friends were present with you,  
To console those very pretty ones in their great sorrow,  
You sent one of your friends to meet them. 73.3

You consoled them by the message,  
"Very shortly I shall come back and meet you,  
And the luck of meeting with me would be yours soon,  
And I would definitely drown you in the sea of nectar." 73.4

With heightened sorrow and loud imploring when those Gopa maidens,  
Were seeing you from a distance, sending to the place where they stood,  
Your gentle slightly sad glances again and again  
You along with Balarama got in to the chariot of Akroora. 73.5

Accompanied by the carts of many Gopas and the mind of Gopis,  
Who were very close to you, crossing the forest  
With sorrowing deer and trees, you reached the shores of Yamuna. 73.6

On the way Akroora the son of Gandhini dipped in to the river water,  
For doing his noon ablutions and saw you inside the river clearly,  
And when he came out of the water, he also saw you sitting on the Chariot,  
And he was wonderstruck, Oh God, is it surprising,  
To see you who are all pervading, everywhere ? 73.7

That blessed Akroora when he dipped in the water once again,  
Saw you reclining on a snake and holding lotus, wheel, mace and conch,  
Shining In the midst of several Gods and very many great sages,  
And saw you as the greatest being in a perfect manner. 73.8

That Akroora then got deeply immersed in the ocean of bliss by seeing you,  
And praised and prayed you in various methods and later when he saw,  
He was not able to see you but he was still in the ocean of bliss as before,  
Came to your divine presence with hairs standing upright all over his body.  
73.9

When you asked him, "Is the water very cold so as to cause this state to  
you?"

Akroora became much more joyous than before and did not reply him at all,  
And Oh lord of Guruvayur you sat along with him in the chariot, Please save  
me. 73.10

#### **Dasakam - 74: Entry of God in to Mathura**

[Lord Krishna arrives in Mathura. In the city, he kills a washer man who  
refuses to give him cloths, rewards the weaver who presents him cloths,  
cures Sairandhri who is a hunch backed woman and breaks the bow kept for  
bow sacrifice.]

You reached Mathura in the noon and stayed in a park in the town's border,  
Finished your meals and along with friends went to see the palace,  
And you entered the main thoroughfares as if you were dragged,  
By the chain of the accumulated blessings of men and women of that place,  
Who had only heard about you and were thirsting to see you in person. 74.1

Oh God, then those women of the town, who were like the rosy luster of your  
feet,  
Who were shining like your body with the luster of their breasts,  
Who were changing like your eyes, Who were very mind stealing like your  
chest,

Who were without blemish like your very radiant soft smile, and who were shining,  
In their ornaments like your shining hair with peacock feathers, came to see you 74.2

You traveled in the main road there making people happy by your glances,  
And this made the people assembled there drown in joy and surprise,  
And at that time you requested a washer man who was passing by for cloths,  
And when he sneeringly refused saying that they were meant for the king,  
You cut off his head by your hand and he attained salvation. 74.3

Oh Lord, you then gave salvation for a large hearted weaver,  
Who was prepared to give you suitable cloths to wear  
Oh Lord who knows what type of blessing any one will get?  
Oh Consort of Lakshmi, when you were worshipped by a flower seller,  
With gifts of garlands, bouquets and songs of prayer,  
You gave him great devotion to you and limitless wealth. 74.4

Oh Lord, then on the way you met a pretty hunch backed woman,  
Who presented you with perfumed unguents and you,  
And also presented her mind with intense love for you,  
And later to make her body resemble her very straight mind,  
You caught hold of her by your hand and within a short time,  
Straightened her and made her look like the beauty of the universe. 74.5

Oh Lord, at that time the people who had not done that much sin,  
Having complete faith in you, presented you with a betel leaf,  
Or garland etc as per their ability and means and saluted you,  
Unfortunately I was not standing in your way along with,  
Flowers or any other gifts with a folded hand,  
Oh Lord, because of this I am suffering great pain, now. 74.6

Oh God, even as that lady who was sent away by you with a promise  
That you will see her later was passionately looking at you from a distance  
You entered the main tower of the town and it looked as if,  
Your fame has already entered the city in the guise of milk,  
That flowed from the heavy breasts of Devaki when your arrival,  
Was heralded by the noise and din of the city all round you. 74.7

After entering the city of Mathura where a great festival was on,  
You went in to hall where the "Bow sacrifice" was in progress,  
The security of the bow either due to your sweetness or due to your splendor,  
Allowed you free passage and even when the bow decorated by flowers,  
And which was worshipped earlier was telling you, "No, No",  
You took hold of it, strung it, pulled it and broke it. 74.8

Oh lord, that high decibel sound produced by the braking of the bow by you,  
Seemed to herald the festival of killing of Kamsa, which was to happen the  
next day,  
And caused great thrill and horripilation for all the devas, and the shivering it  
caused,  
To Kamsa was greatly enhanced by the loud wails of the security guards,  
Who were thrashed and beaten by you by the two pieces of the broken bow.  
74.9

Oh Lord, then you with the great fame of granting satisfaction to the good,  
And fear to the wicked, admired the prosperous look of that great town,  
And by evening reached back to the garden where you were staying,  
And told your friend Sri Dhama about your pangs of separation with Radha,  
And slept that day with satisfaction, that the opportunity to lessen the burden,  
Of the earth has at last arrived, and Oh Lord of Guruvayur, please protect me.  
74.10

### **Dasakam - 75: Killing of Kamsa**

[Next day Lord Krishna and Lord Balarama go to the wrestling arena, kill the  
four tusked Elephant called Kuvalayapeetha, defeat and kill Chanura and  
Mushtika and later kill Kamsa himself. Then he makes Ugrasena the father of  
Kamsa as the king of Mathura. He also gets the friendship of one of his great  
devotees called Udhava.]

Next day morning as per the orders of the very frightened Kamsa,  
The big drums heralding the commencement of the wrestling match started to  
play,  
Making the assembled kings to occupy the allotted seats for them to watch  
the wrestling.  
And Nanda Gopa also arrived to the palace at that time  
And there Kamsa sat on the tallest tier,  
And you along with Balarama and your other friends,  
Decorating yourselves nicely and in a proper manner,  
Arrived at the gate of the competition which was blocked,  
By the very angry elephant called Kuvalayapeeta. 75.1

Hearing your words, "Evil creature go away from my way speedily,"  
And goaded by the mahout the speeding elephant caught you with his trunk,  
And you freed yourself quickly from it like a child play and forcefully hit its  
frontal lobe,  
Which rivaled the pot like breasts of the Gopa maidens with which you had  
fought,  
And hid yourself in between the legs of the elephant and came out with a  
smile. 75.2



Then you who are an expert in eluding the forceful grasp of great sages,  
Eluded the elephant and ran around and played and suddenly  
You felled the great elephant and when it again rushed with ire towards you,  
You uprooted its tusks even when it was alive,  
And collected valuable gems at the bottom of the tusk,  
And gave them to your friend Sri Dhama possibly with an intention,  
Of making, a pretty necklace using them and presenting it to Radha. 75.3

Oh God, seeing you enter the arena along with Balarama,  
Carrying the tusks of the slain elephant,  
Due to their mind being stolen by your very great prettiness,  
Those people assembled there told among themselves,  
"Ho, Nanda Gopa is indeed a lucky one in all the three worlds, no, no it is the  
Gopis,  
No it is Yasoda, no, no it is ourselves, we are the only ones with blessed eye  
sight." 75.4

Many people did not understand that you are that which is everywhere,  
Which is eternal, Which is the personification of divine joy,  
Which is the real Brahman, which is beyond space, time and causation,  
And the one shining amongst the Gopas till you went to Mathura  
And was seen by them when their real period of blessing came,  
And that the sins of those people who saw you were destroyed,  
And became ever joyous and started recounting your childhood exploits. 75.5

Then according to the orders of the king, Chanura an expert in wrestling,  
Fought with you and Mushtika an expert in fist fight fought with Balarama,  
With mutual raining of powerful hits with fists, pushing down and,  
Dragging and several types of fights with each other,  
And that wresting expert Chanura even before experiencing death,  
Wonder of wonders, experienced relations, freedom, catching and freeing.\*  
75.6

\* These are the states of every Soul with God.

When the shocked people started talking with other, alas, alas,  
These are children with tender bodies and the wrestlers have hardened  
bodies,  
We will not able to watch this unequal fight" and started to depart,  
You rotated Chanura round and round with your hand,  
And when he was about to die, dashed him on the floor and killed him,  
And immediately Bala Rama also killed Mushtika by crushing him,  
And all those wrestlers present there ran away from the arena out of fear.  
75.7

The very wicked Kamsa knowing not what do ordered the stopping of drum beat,  
And ordered your respected parents to be executed  
And take you, who is everywhere to a very far off place  
And you got angry hearing these orders,  
And jumped to the top of the palace like the Garuda swooping on a mountain,  
And caught hold of Kamsa in spite of his brandishing a mighty sword. 75.8

Immediately you crushed the joints of Kamsa the king and threw him down,  
From the top of the palace and you jumped and fell on Kamsa,  
And then all the devas showered flowers and petals on you,  
Surprisingly Kamsa who was thinking about you always due to fear,  
Attained salvation, and Oh Divine God, this was because,  
Of his memory of his previous birth as Kalanemi who was also killed by you. 75.9

You then killed the eight brothers of Kamsa and after that,  
Quickly saluted your parents and made Ugrasena the king of Mathura,  
And thus fulfilled the wishes of all Yadavas and you then made Udhava,  
Who had learned Dharma from Brahaspathi and was your great devotee,  
As well as your friend and due to this he started living in the capital happily,  
And Oh Lord of Guruvayur, please be kind enough to remove all my diseases. 75.10

### **Dasakam - 76: Sending Message through Sage Udhava**

[Lord Krishna and Balarama complete their education under sage Sandhepani and as his fees brought back his dead sons alive. He then sent his friend Udhava to Vrindavana to console the Gopis who were suffering due to his coming away. Udhava consoles all of them with proper words and comes back. He also understood the great devotion these Gopa maidens had for Lord Krishna.]

After this you who know, everything that is to be known, along with Balarama went to The hermitage of Sandeepani and finished your education within sixty four days,  
And then brought back the dead sons of the Guru from Yama's place,  
And gave them to your Guru as fees and returned back to your city,  
Of Mathura, blowing your conch named Panchajanya. 76.1

Though repeatedly thinking of the Gopis who were pining with love,  
Due to your deep love and compassion for them all,  
And also wanting to show to your best friend and devotee Udhava,  
The intensity of devotion of the Gopis, which can never be seen elsewhere,  
You sent Udhava as your emissary on a visit to Brindavana to see the Gopis. 76.2

He reached Brindavan, which was a symbol your greatness, at dusk,  
And by telling about you, made Nanda Gopa and Yasoda very happy,  
And in the morning seeing a gem studded chariot,  
The Gopis assumed that Lord Krishna has come,  
And later hearing that only your servant has come  
They left of all their duties and came to see Udhava. 76.3

Those Gopa beauties seeing Udhava who was dressed and ornamented like  
you,  
Recalled to their mind clearly the love sports that you had played with them,  
And became incapable of talking and throwing to the winds shyness  
And decorum, forgot that they were talking to a stranger,  
And started talking him in a very choked and faltering voice. 76.4

"Oh Sir, were you sent by that hard hearted one to please his parents?  
Where is that one who has become a lover to the very urban beauties?  
Oh Hari, Oh dear, please save us, Oh pretty black one,  
Who can forget your embraces, kisses and deeds in the sport of love,  
As well as your words consisting of false promises?" 76.5

The Gopis who were your sweethearts further cried, due to their excess love  
"Please give us your well pressed flower like body,  
With disheveled hair due to Rasa Kreedha you played with us,  
Which is drenched with sweat here and there making it more desirable,  
For hugging and embracing once more, Oh ocean of mercy",  
Oh God who attracts all the three worlds by your love. 76.6

Later Udhava made, those Gopis, who were lamenting due to love,  
And were extremely upset, very peaceful by telling them your message,  
Which was pregnant with spiritual wisdom and spent a few days with those  
Gopis,  
Who had a satisfied mind and for whom you were everything. 76.7

Udhava was filled with surprise and was dumb stuck to know,  
That in Gokula all household chores were being done,  
With the accompaniment of songs about you,  
And when two people meet each other, only your stories are talked about,  
And all acts of every one was an imitation of what you used to do,  
And even when they prattle anything while dreaming, it would be news about  
you. 76.8

Udhava gladdened the heart of the lotus eyed darling of yours Radha by  
telling,  
"Oh Radha, your sweet heart Krishna when he is alone with me talks with  
interest,

Always about you saying, "this object is a pet object of Radha,  
Oh Friend why are you not talking with me like Radha when she is angry in  
love." 76.9

Passing to them your message "I would come to visit you soon,  
I am not coming only due to pressure of work,  
Do not grieve because even in parting memory becomes very strong,  
When soon you would get divine joy, you would feel meeting and parting to  
be same,"  
Udhava made all those Gopis as people without sorrow. 76.10

Udhava came back from Gokula with a very gladdened heart and told,  
"Nowhere else in the world can we see this type of devotion,  
Which I have never seen nor heard. What is the use of Vedic sayings?  
Or even staunch penance, my salutations to the Gopis."  
And you became very happy to hear these words,  
Oh Lord of Guruvayur, please remove the collection of my diseases. 76.11

### **Dasakam - 77: Love with Sairandhri, Killing of Jarasandha and Kala Yavana**

[Lord Krishna satisfies the passionate yearning for him of Sairandhri, gave  
her a son called Upasloka, sent Akroora to know the news about Pandavas,  
killed the armies of Jarasandha and got Kalayavana killed by Muchukunda.]

After that, nattily dressed and accompanied by Udhava you went to the  
house,  
Of Sairandhri, who was suffering due to extreme love sickness,  
And who was all the time thinking of the festival of joining with you,  
And who adorned and dressed herself in the hope of your coming. 77.1

As soon as you went to her house, her mind attained satisfaction,  
And her busts heaved hither and thither due to happiness and excitement,  
And she with great joy provided honoured hospitality to you,  
And you took her to her private quarters and made her happy. 77.2

At the time of your coming away, when you asked about the boon wanted by  
her,  
That unfortunate one requested similar enjoyment for some more nights,  
And we know a wise one would have asked for salvation but  
It is surprising that she did not ask your company forever? 77.3

After that Oh God, you entertained the deer eyed one as much as possible,  
During some more nights and you also gave her a son called Upasloka,  
And that Upasloka learned from Narada the secret of eternal reality and  
became great. 77.4

After that, once along with Balarama and Udhava you happened,  
To go the house of Akroora, who was very pleased with that,  
And honoured all of you with great hospitality and sang your prayers,  
And you sent him to find out the news about Pandavas,  
Who had then come from the forest to the town,  
And also understood from him the activities of Dritharashtra. 77.5

Jarasandha who was a close friend and father in law of Kamsa,  
Was blinded with rage at your slaying of Kamsa,  
And not able to properly think about possibility or otherwise,  
Came for war with the kingdom of Mathura,  
And you using the chariot and charioteer got from heaven,  
And accompanied by Balarama and a very small army,  
Completely wiped out his twenty three Akshohini\* army. 77.6  
\* 21870 chariot and elephants. 65610 cavalry and 109359 infantry.

When Balarama with force captured and tied the very strong Jarsandha.  
You set him free with the hope that he would come with another big army,  
Though it was known that at that time there was none more powerful than  
Jarasandha,  
And he had a very huge army acquired by several mighty conquests. 77.7

Though that Jarasanda who suffered a great defeat and lost all hope,  
Due to the frequent encouragement given by several kings,  
Came to fight with you sixteen more times and in those wars,  
Oh Lord Vishnu you killed three hundred and ninety one akshouhini army.  
Alas! 77.8

When he came the eighteenth time with a three crore Yavana army,  
Led by Kala Yavana, you constructed a city in the middle of the sea,  
With the help of Viswakarma almost within no time,  
And using your yogic powers transferred all people to the new town. 77.9

You wore a garland and feigned as if you were running away from the city,  
On foot, and Kalayavana who was not blessed enough to die from hands of  
God.  
Pursued you and you entered in to a cave in the forest and hid yourself there,  
And Kala yavana who was pursuing you entered the cave and kicked a  
sleeping figure,  
There, thinking it was you and King Muchukunda who was sleeping there  
woke up,  
And made Kala yavana in to ashes and you showed your divine form,  
To that king who was one of your very famous devotees. 77.10

Oh God, that king told you, "I am a king of the Ikshuvaku clan,  
And when I started hating all luxuries that belong to the king,  
And started wanting only your grace I renounced all pleasures",  
And as he did not ask for any boons whatsoever, you became pleased,  
And bestowed on him devotion to you which was equal to salvation,  
And salvation also in a very short period of time, and directed him,  
To do penance as a redemption to the sin of hurting others,  
In the course of his life when he was a king and also later,  
So that this would set an example to all others who hurt others. 77.11

Then later you went to the city of Mathura and killed all Kala Yavana's army,  
And when you were returning to Dwaraka, you were again stopped by  
Jarasandha,  
And you thinking to make him little proud and gave him victory over you and  
ran away,  
And went and reached Dwaraka and oh Lord of Guruvayur please save me.  
77.12

### **Dasakam - 78: Life in Dwaraka and getting a Message from Rukhmani**

[Lord Krishna along with his people shifted to Dwaraka, a fortified island  
created by him, and had a very pleasant joyous life there. Lord Balarama  
marries Revathi, the daughter of King Revatha. There he receives a message  
from Rukhmani, a princess, that she is in love with him and her brother Rugmi  
is trying to get her married to Shishupala against her wishes, Through a  
Brahmin, Krishna sends message that he will marry her.]

Later with the dazzle of your pretty body,  
You decorated the island of Dwaraka,  
Built by Viswakarma with all his skills,  
Which is endowed by all riches by Devas,  
And which was new and in the middle of ocean. 78.1

When the king called Revatha, according to counsel of Brahma,  
Gave his daughter in marriage to Lord Balarama,  
You along with the large number of Yadavas who came in hoards,  
Celebrated the marriage in a gala fashion and made it great. 78.2

Oh God, When Rukhmani the daughter of king of Vidharbha,  
Who was deeply in love with you and wanted to marry you,  
Her brother Rugmi out of his ignorance offered her in marriage,  
To Shisupala, the king of Chedhi who was wicked but a friend of his. 78.3

That lass who was greatly in love with you,  
For a very long time, becoming deeply dejected,  
By this sudden decision against her wishes,  
Sent a Brahmin with a message,  
To inform you about the pain created,  
By the God of love in her. 78.4

That Brahmin reached speedily your great city,  
Which was difficult for the evil ones to enter,  
And became pleased when you,  
Who is an expert in destroying the sorrows of the world,  
Received, honoured and worshipped him. 78.5

That Brahmin told you, "In the town of Kundini,  
A princess called Rukmani shines who has,  
Great love towards you but has lost her courage,  
And I have been sent by her to meet you. 78.6

She is praying to you oh Lord of the universe,  
"Hearing a lot about your goodness even earlier,  
I have fallen in love with you and now,  
I understand that Shisupala the king of Chedhi,  
Is coming to steal me and so darling of devotees,  
Please show mercy and save me from this." 78.7

Hearing from that Brahmin friend, the words of Rukmani,  
"If you are forsaking me who does not have any support,  
I shall take my life away", your mind was filled with pity. 78.8

Then you told him, "Oh friend, I have more pain out of love, than her,  
And so I would bring my darling away from there in the presence of other  
kings." 78.9

Oh Lord of Guruvayur you, who then you proceeded with a delighted  
Brahmin,  
In your chariot to Kundina within a second, please reduce my pains a little.  
78.10

### **Dasakam - 79: Abduction of Rukmani**

[On her way back from the temple to the marriage hall. Rukhmani is abducted  
by Lord Krishna along with Lord Balarama and a big Yadava army. He is  
married to her.]

When you reached Kundina, followed by an army led by Balarama,  
And was received properly by Bheeshmaka the father of Rukmani,  
And hearing from the Brahmin lad about your arrival,  
She was filled with extreme happiness and saluted him. 79.1

That night somehow inched out along with the sorrow of the citizens,  
After seeing you as the most handsome one on earth.  
And also hearing about the acts of their prince Rugmi. 79.2

At that time the moon faced Rukmani who has pledged her life to you,  
Decked with auspicious ornaments fitting the occasion and with luster,  
Started from her house guarded by valorous soldiers,  
From the women's area of the palace to the temple of Parvathi. 79.3

That princess Rukmani went along with respectable women,  
And saluted and worshipped Parvathi with devotion,  
And fell at the lotus feet of that goddess and again and again,  
Prayed that you alone should be her husband. 79.4

When other kings were jostling with each other to see Rukmani,  
Due to the wish to see her and when you were standing peacefully,  
That princess Rukmani came out of the temple,  
Lighting up the entire area with her great radiating beauty. 79.5

When due to her splendorous beauty she drove,  
All kings in to the throes of great ecstasy,  
Oh God she also attracted you by her glances. 79.6

You went speedily near Rukmani and told her,  
"Hey moon faced one, where are you trying to go,"  
And then caught her by your hands and made her,  
Board your chariot and abducted her and the sound,  
Of the your enemies there filled the entire earth. 79.7

Balarama and other Yadavas easily defeated those kings,  
Who were shouting, "where has the cowherd gone?"  
And they were not even able shake you a bit,  
Like the dogs attempting to fight the lion, Great wonder. 79.8

And then you imprisoned Rugmi who came to war with you,  
And disfigured him by shaving of his head and face and killed his pride,  
But you freed him and sent him back as per the advice of Balarama,  
And you proceeded to Dwaraka along with your wife who was goddess  
Lakshmi. 79.9



Filled with shyness due to its being a new relationship,  
Filled with love, joy and also passion,  
Was Rukmani whose face lit up with her smile,  
And Oh Lord, you took her to a lonely place and,  
Engaged in love play and increased her joy. 79.10

Like this during day and night by jocular conversations,  
While you were increasing her happiness,  
one day by making an ambiguous talk,  
You created great sorrow in the very innocent Rukmani. 79.11

Then you enhanced her joy and happiness by still bolder talks,  
And new methods and increased the pleasure more than before  
Of Rukmani who was your dearest darling and Oh Mukunda,  
Please cure diseases of mine, who is narrating your story. 79.12

### **Dasakam - 80: Story of Syamanthaka**

[To clear his name against the unfounded charge that he had stolen the Syamanthaka from Sathrajit, Lord Krishna fights with Jambhavan and recovers the gem. He marries his daughter Jambhavanthi as well as Sathya Bhama, the daughter of Sathrajit. Goes to meet Pandavas who were supposedly burnt in a wax palace, comes back on hearing of the murder of Sathrajit, kills Kruthaverma and ultimately hands over the Syamanthaka gem to Akroora.]

Oh God, later you then begged Sathrajit to give you,  
The Syamanthaka gem that he got from Sun God,  
And I feel that the reason for that are many,  
And I am of the firm opinion that it was for marrying,  
Sathyabhama, daughter of Sathrajit who was in love with you. 80.1

Prasena the brother of Sathrajit went to the forest wearing that Gem,  
Which was not given to you by the petty minded Sathrajit,  
And one lion misunderstanding the gem to be a piece of flesh, killed him,  
Not only that Jambhavan who was the lord of the forest killed that lion,  
And took away the gem and presented it to his son. 80.2

Due to the gossip floated by Sathrajit, people believed,  
That it was you who has stolen the gem by killing his brother,  
For the stain of character on good people is like nectar to others,  
And you though being one who knew everything that is to be known,  
Like an ordinary man started to search for Syamnthaka along with others,  
And seeing the body of Prasena as well as the lion,  
Went inside the cave of the monkey to enquire further. 80.3

Jambhavan, that very old and very great devotee of yours,  
Without recognizing you and with the thought in his mind,  
That there is none in the world who can defeat him,  
Who is famous and surrendered completely to Sri Rama,  
And also shouting "Oh Rama who is everywhere, Oh Hari, be victorious",  
Worshipped you in large measure and for a long time with his fist. 80.4

Later Jambhavan recognized you as Rama himself,  
And presented you with his pretty daughter Jambhavathi,  
As well as the Syamanthaka gem and you accepted them,  
Blessed Jambhavan, returned back to Dwaraka,  
and immediately returned the Syamanthaka gem to Sathrajit. 80.5

Later that very intelligent Sathrajit,  
Disturbed by the shame of his earlier act,  
Gave you the Syamanthaka gem, as well as,  
Sathyabhama his daughter who was earlier,  
Pledged by words to someone else, and you,  
Whose actions cannot be guessed by anybody else,  
Became happy when you got what you wanted and,  
Returned back the Syamanthaka Gem to him self. 80.6

When you were sporting with the very bashful Sathyabhama,  
You heard that the Pandavas were all burnt in the wax palace,  
And you went to their land to enquire about it,  
And alas at that time Sathadhanva at the instigation,  
Of Akroora and Krutha Varma killed Sathrajith,  
And stole the Syamathaka gem from him. 80.7

Seeing Sathyabhama who came to Hasthinapura to tell you,  
The news of her father's death, without any delay you killed Sathadanwa,  
And made Sathyabhama happy, meanwhile Balarama,  
Who had some misgivings about the whereabouts of Syamanthaka gem,  
Went to the capital of Mithila and taught fight with mace to Duryodhana. 80.8

Oh God, it seems Akroora did bad acts to kill Sathrajith,  
Only according to your wish and so You did not get back,  
The syamathaka gem from Akroora and it is believed,  
That this was done so that his wealth will increase. 80.9

Oh God, is not this Akroora one of your steadfast devotee,  
And then how did his mind make him do these evil acts,  
And I feel that that this was got done by you to destroy his pride,  
That he was a very great man with mental peace and wisdom. 80.10

You later summoned Akroora who had run away out of fear,  
With Kruthavarma and brought out the truth that the syamanthaka jewel,  
Was entrusted to him by Sathadhanva and gave him that great gem,  
To him, who was leading a very disciplined life according to Sasthras,  
And you took rest on the bosom of Sathyabhama, and Oh God,  
Who is the Lord of Guruvayur please take care of me. 80.11

### **Dasakam - 81: Marriage with Kalindhi and others as well Stealing of Parijatha**

[Lord Krishna then marries five more ladies in different circumstances. He kills Narakasura in Pragjyothishpura and later goes to Indra Loka with Sathyabhama and as per her request fought with Indra and brought Parijatha plant to Dwaraka. Krishna also arranged to get Arjuna married to his sister Subhadra.]

You were specially dear To Sathyabhama who was loving and shy,  
And along with her you attended the marriage of Panchali with Pandavas,  
And later according to the wishes of sons of Kunthi you stayed for some time,  
In Hasthinapuri and Oh Lord you returned to Dwaraka,  
Only after helping them to construct the new town of Indraprastha. 81.1

Then Arjuna who was staying in your home in the guise of a sage,  
Abducted with your permission your lovely and gracious sister Subadhra,  
Whose hand was requested by Duryodhana from your elder brother  
Balarama,  
And when this enraged Balarama, you talked to him and made him agree,  
To the marriage of Arjuna and Subhadhra and to show your love to Arjuna,  
You arrived in Indraprastha along with Sathyabhama and Balarama. 81.2

Not only that, while in Indraprastha, one day when you had gone for hunting,  
In the forests in the banks of Yamuna you saw Kalindhi and accepted her as  
wife,  
And later helped Arjuna in the burning of the forest at Gandawa and satisfied  
Agni,  
And after that returned to Dwaraka and there you seized from the assembly  
of kings,  
Mithravina, the daughter of your father's sister, who was in love with you,  
But scared to tell it openly due to her fear of her brothers. 81.3

After that you went to Kosala and subdued seven famous bulls,  
Within an instant after assuming seven forms of Krishna at the same time,  
And married Sathya the daughter of king Nagnajit, and later God,  
You accepted the hand of Bhadra bestowed to you by her brothers,  
Sandhardhana and others, and fulfiller of our wishes,  
She too was the daughter of your father's sister, Sruthakeerthi. 81.4

After hitting the fish target looking only at its reflection in water,  
Which even great heroes like Arjuna failed to do,  
You married princess Lakshmana, who was the daughter of King of Madhva,  
And like this the number of your wives became eight,  
Meanwhile from Devendra you came to know the evil deeds of son of earth.  
81.5

By mere thought you summoned Garuda, the king of all birds,  
And after climbing on him you seated Sathyabhama on your lap,  
And went to the abode of the enemy as if you were going to a garden,  
And as soon as reached there you powdered all the fortifications,  
And by the flowing blood of the slain army,  
You proceeded to convert Pragjyotisha pura in to Sonithapura.\* 81.6  
\* The city of blood

You then cut off all the heads of asura called Mura,  
Who jumped at you from the middle of the ocean,  
Very speedily using your holy wheel, and then killed,  
Narakasura who came with sixty five, four tusked elephants,  
And made him one who has climbed out of hell to heaven. 81.7

Immediately Goddess earth came and praised you  
And later you gave that kingdom to Bhagadatha the son of Narakasura,  
And also gave him one of those elephants,  
And sent all other elephants to your own city of Dwaraka,  
And freed sixteen thousand maidens who were kept in prison by Narakasura,  
Who were also your devotees and also sent lot of wealth to Dwaraka. 81.8

Then you went to the heaven to return the ear globes of Adhithi,  
Which was snatched from her earlier by Narakasura,  
Along with Sathyabhama whose beauty made deva maidens ashamed,  
And you were shown proper hospitality by Devendra,  
And later when you tried to snatch the parijatha plant from heaven,  
Indra became very angry and fought with you and you defeated him,  
And returned back to Dwaraka, demonstrating clearly to the world,  
The evil consequence of arrogance born out of wealth. 81.9

Then you planted the Parijatha tree in the courtyard of Sathyabhama,  
And also accepted the sixteen thousand ladies as your wives,  
And due to your yogic power you assumed as many forms as there are  
ladies,  
Entertained them separately and looked after each one of them with care and  
love,

And this caused great astonishment and surprise to Narada who visited you,  
And later you begot ten children with each of them,  
And Oh Lord of Guruvayur, please protect me. 81.10

### **Dasakam - 82: War with Banasura and Salvation of Nruga**

[Anirudha was the grand son of Krishna through his son Pradhyumna begot through Rugmani. Usha the daughter of Banasura falls in love with him. Usha manages to abduct Anirudha. Banasura, who had due to his great devotion to Lord Shiva, had the God himself as his security guard imprisoned Anirudha. In a grim battle with Banasura, Lord Krishna cuts off all but two hands of Banasura and brings back Anirudha and Usha.]

Pradhymna you son begot through Rukhmani was kidnapped by Sambhara,  
And you killed Sambhara and returned back along with Rati Devi,  
And that Pradhyumna abducted the lucky daughter of Rugmi,  
And later the good natured Anirudha who was the son of Pradhyumna,  
Married Rochana who was the daughter of the son of Rugmi,  
And you had attended this marriage and during this marriage,  
Balarama killed Rugmi after quarreling with him over gambling. 82.1

Oh God, Usha the great daughter of the thousand handed Banasura,  
Enjoyed in her dreams the company of your grandson Anirudha,  
Whom she had never seen before and due to parting with him,  
Suffered the pangs of separation from him. 82.2

When her friend Chithralekha who is a Yogini and also very clever,  
Drew and showed her the pictures of all eligible youth,  
And when Usha recognized Anirudha, Chithralekha,  
Due to her yogic powers took away Anirudha,  
form your home of Dwaraka and gave him to her friend. 82.3

When Banasura who was a great devotee of Lord Shiva,  
Found Anirudha enjoying his sweetheart in the Virgin house of his daughter  
He imprisoned him and on hearing the news from Narada, you,  
Became very angry and encircled Sonithapura along with other Yadavas.  
82.4

Lord Shiva the consort of the daughter of the mountain,  
Who was the security guard of Bana's palace,  
Along with his Bhoothas stopped the army,  
The mighty Bana speedily fought With Sathyaki,  
And Lord Subrahmanya fought with Pradhyumna,  
And you fought with the great Lord Shiva himself. 82.5

When you stopped all the arrows of Lord Shiva,  
And rendered him unconscious by your Mohanasthra,  
The scared Bhoothas ran away and you crushed all Pramadhas,  
And Skanda was defeated by the arrows of Pradhyumna,  
And Kumbhanda the minister was crushed like a pot by Balarama. 82.6

Then came Bana with five hundred arrows and opposed you mightily,  
And soon returned when all his bows were completely shattered,  
Then came the Siva fire which was burnt by the Vishnu fire,  
And Siva fire realized the truth and praised you and it blessed  
That those who understood this story would not be affected by any fever,  
And went away and though Rudra's followers are also intelligent,  
Due to predominance of Thamas in them are generally cruel. 82.7

When you started cutting all the hands of Bana,  
Who opposed you only due to his arrogance,  
And who was armed with very many weapons,  
Except for two hands on each side of his body,  
Lord Shankara suddenly woke up and praised you,  
And as per the request of Lord Shiva,  
You let Bana have two hands on each side and made him fearless,  
Because he was a devotee of Lords shiva and in turn,  
Bana honoured and respected you, and you,  
Retuned to Dwaraka along with Usha and Aniruddha. 82.8

Oh Lord, your incarnation as Krishna is the greatest because,  
You again and again defeated Lord Devendra,  
Defeated Varuna when he kidnapped Nanda Gopa,  
Defeated Kala, the god of death, when you brought back your teacher's son,  
Defeated Agni when you swallowed the forest fire,  
Defeated Lord Brahma when he stole the calves of Gokula,  
And defeated Lord Shiva in this war with Bana. 82.9

Oh Lord of Guruvayur, you who sent to heaven the King Nruga,  
Who was made in to a chameleon due to Brahmin's curse,  
And instructed your own people of the greatness,  
Of Devotion to Brahmins, please save me. 82.10

### **Dasakam - 83: Killing of Poundra and Others**

[An imposter called Poundraka Vasudeva claimed that he was the real Vishnu and dressed himself like that. Lord Krishna killed him as well as the king of Kasi who helped him. He then killed a Kruthya sent by the king of Kasi. He also killed a monkey called Vividha, who was a servant of Narakasura.]

Later when Balarama went to Gokula and wanted to play water sports,  
With the Gopa maidens, the river Kalindi did not come near him when he  
called her,  
And he using his plough drew the river near him and was happily spending  
his time,  
A king called Poundraka Vasudeva who lost his wisdom  
Due to the advice of his servants, sent an emissary to you. 83.1

That messenger when he was being jeered and laughed at,  
By everyone in your court conveyed his king's message,  
"I am the real incarnation of Vishnu and I understand,  
That you also carry the emblems of Vishnu like me,  
And so it is better if you discard them and submit to me." 83.2

After the return of the emissary when you marched with the Yadava army,  
To his place and saw him branded with the Srivathsa like symbol on his  
chest,  
And with Kausthubha like costly gem tied around his neck,  
And with fish like ear ornaments and also dressed in yellow silk. 83.3

When Paudraka threw at you a Wheel made of iron,  
You severed his neck with the real Sudarshana wheel,  
Which was emitting fire sparks of ultimate destruction,  
And also destroyed all his army and hurled,  
The head of his friend, the king of Kasi, in to town of Kasi. 83.4

That foolish Poundraka due to his foolishness,  
As well as hearing childish advices from others,  
Believed strongly for a long time that he was the real Vaasudeva,  
And also believed that he and you are really one,  
But he due to this belief attained salvation,  
And so we do not know what actions lead to what results? 83.5

Then Sudakshina, who was one of the sons of king of Kasi,  
Served Kasi Viswanatha and by black magic sent,  
An evil spirit called Kruthya who had the form of fire,  
Against you along with some Shivabhoothas,  
Who were terribly scared of you in the war with Bana,  
And with difficulty became the companions of this evil spirit. 83.6

When with legs as stout as a big Palmyra palm,  
Kruthya was burning every thing on its way,  
When the very scared citizens rushed to you,  
Oh God, you did not move a bit from the game of dice,  
That you were playing and sent your wheel of death. 83.7

When your Sudarshana wheel rushed towards it with great power,  
The very mighty Kruthya retreated shouting alas, alas,  
And burnt the Sudakshina who did the evil deeds,  
And your Sudarshana wheel destroyed the city of Kasi. 83.8

Vividha who was a famous monkey who had helped you,  
At the time of Rama in the tretha yuga, wanting to be killed,  
By your partial incarnation during the Dwapara yuga became a bad one,  
And became the minister of Narakasura and when he started troubling  
people,  
And had a clash with Balarama near to the town of Dwaraka,  
And fell down dead by a slap by the hand of Balarama. 83.9

When Samba was imprisoned when he tried to abduct,  
Lakshana who was the daughter of Duryodhana,  
Balarama went to free him by conciliatory talks,  
And when he was abused, he prepared to destroy Hasthinapura,  
Fearing which Samba was set free and you did not send the yadava army,  
At that time with the intention of killing of the Kaauravas by Pandavas,  
And Oh God, I request you who is difficult to understand to save me. 83.10

#### **Dasakam - 84: Journey to Samanthakapanchaka**

[Lord Krishna along with others went to the sacred waters of Samanthaka  
Panchaka and met all the Gopis including Radha there. He spent a few  
months in their company and returned back after consoling them through  
advice.]

Once during a solar eclipse, you entrusted,  
Dwaraka's upkeep to Kruthavarma and Anirudha,  
And went to a sacred spot called Samathapanchaka,  
Along with Yadhavas and their womenfolk. 84.1

You did ablutions there for the good of innumerable people,  
Sanctified the sacred waters there, gave lot of gifts to Brahmins,  
And mixed with your friends like Pandavas, Kauravas and others. 84.2

Panchali, the daughter of Drupada, who was your great devotee,  
Met and mixed with all your wives and heard each of them describe,  
How you took them as wife and was greatly delighted along with other  
women. 84.3

Oh God, then you approached the Gopas with joy and respected them,  
And with joy went near the Gopis who had become as thin as line,  
Due to the great sorrow of staying away for long from you. 84.4



Then due to the joy of being able to meet with you again.  
All their sorrow due to separation from you disappeared  
From those Gopa beauties and their bosoms burst out of their blouses,  
Due to the immense love towards you and due to familiarity with them,  
You became close to them and one with them. 84.5

When you told Radha that, "it was only due to the,  
Conflicts with enemies which happened again and again,  
That I am late in meeting you" and embraced her,  
She was overwhelmed and completely merged with you. 84.6

During that time in privacy when you removed the sorrow of separation  
From all of them and told them, "let the belief rise in your mind,  
That I am the form of the glittering supreme divine joy,  
And am also the real soul of all the beings that you see,"  
And consoled them with this philosophical thought. 84.7

Due to the teaching of Udhava the pangs of separation,  
With you was tinged with joy in their minds,  
And due to your thoughts told to them,  
Made them go into the state of permanent bliss. 84.8

Then your father asked the great assembled sages there,  
About the rites that he has to perform to ward off evil,  
And they told him that there was no need,  
Because you God, was born as his son,  
And though you did laugh loudly,  
You made Vasudeva perform Yagas at that time. 84.9

Along with the very happy friends of yours,  
When the great fire sacrifice was in progress,  
The Gopas along with their friends,  
Were respected by the Yadavas and enjoyed like old times,  
The life with you for another three months. 84.10

At the time of separation you approached Radha,  
And embraced her very tightly and seeing her,  
To be free of all her sorrow you became happy,  
And returned back to the city of Dwaraka,  
And oh God of Guruvayur who did all that save me from my diseases. 84.11

## Dasakam - 85: Killing of Jarasandha and Sishupala

[When Lord Krishna visited Indra Prastha to attend the Raja Sooya conducted by Yudhishtira, at the request of Yudhishtira, he visited Jarasandha and got him killed by Bheema. He also killed Shishupala who objected to his being worshipped after the Yaga.]

Then Oh Lord, twenty thousand eight hundred kings,  
Who were caught and kept and tortured by Jarasandha,  
Send an emissary to you, who is the only support,  
For people without any support and they,  
Requested you to completely eliminate Jarasandha. 85.1

Having decided to wage a war against Jarasandha,  
Hearing from Narada that Dharmaputra is planning to have a Rajasooya,  
You becoming one who was not able to decide on the priority between these two,  
And when Udhava told that since Rajasooya involved in making,  
All other kings under you, these two aims can be carried out together,  
Along with all related people you went to the kingdom of Yudhishtira. 85.2

Dharmaputra who had collected lots of wealth and happiness.  
Due to your grace through the victorious conquests by his brothers,  
When you arrived at his capital along with your wives,  
Oh God, who behaves as a slave to all your devotees,  
Deputed you along with Arjuna and Bheema to Jarasandha. 85.3

As per his words, you three feigning to be Brahmins.  
Entered Girivraja, the capital city of Maghadha,  
And requested the king of Maghadha for a festival of wrestling,  
And since Jarasandha did not have sufficient merit to be killed by you,  
You made Bheema to fight with Jarasandha,  
And preferred to watch the fight of kings along with Arjuna. 85.4

Jarasandha chose to fight ferociously along with lot of arrogance,  
And was killed by Bhima by tearing him in to two pieces,  
Following the hint you gave him by splitting a piece of wood,  
And immediately you released all the kings held captive by Jarasandha,  
With happiness and your gracious blessings and gave them great devotion to you,  
And though they were all free from desires, deputed them,  
To do their own dharma of ruling the earth very properly. 85.5

After that when Yudhishtira performed Rajasuya sacrifice in a grand manner,  
With the help of all kings who were pleased to help and others who were  
made slaves,  
Oh Lord of the universe, you also contributed by washing the feet of  
Brahmins,  
And how can the luck of Dharmaputhra be ever described. 85.6

And at Rajhasuya when Dharmaputhra wanted to perform the first honoured  
worship,  
On the advice of his brother Sahadeva, did the special primary worship to  
you,  
Who is the soul of soul of all beings living on the universe, with love and  
devotion,  
And this made all the universe including men and devas very happy. 85.7

Wonder of wonders, at this time Shishupala told, "When so many sages and  
great kings,  
Are present here, it is shameful that the prime worship is being offered,  
To a useless boy who is a cowherd" and also abused you in very many ways,  
And lifting his weapons he jumped from his seat and ran towards you,  
And due to this the enraged Pandavas rushed at him. 85.8

You then prevented people from both sides of any action,  
And you yourself beheaded the enemy with your holy wheel,  
Which is normally used to kill your Rakshasa enemies,  
And that Shishupala, due to his permanent thought of you,  
In his three births got the state of being one with you,  
Which is extremely difficult even for great sages to attain. 85.9

Later you helped them complete the Raja suya sacrifice in a fitting manner,  
And people shouted "Victory to Yudhishtira, Victory to Lord Krishna",  
And you returned home but the bad Duryodhana, becoming jealous,  
Of the great wealth of his enemies stumbled in the assembly hall,  
Constructed by Maya, becoming confused between,  
Places filled with flowing water and places of firm ground. 85.10

When Bheema and Panchali laughed with derision at his confusion,  
Oh Lord, you encouraged them in so doing by your mischievous glances,  
And this immediately became the seed that would diminish the burden of  
earth,  
And Oh Lord of Guruvayur who is like that, please cure me from all my  
diseases. 85.11

## Dasakam - 86: Killing of Sala and others and Maha Bharatha War

[Lord Krishna later killed King Sala who had obtained magical powers by penance. In the war between Pandavas and Kauravas, he gave his army to Kauravas and he himself became the charioteer of Arjuna. He helped Pandavas win the war in various ways and at the end saved the child in the womb of Abhimanyu's wife, when Aswathama tried to kill it.]

The king sala who was defeated by the Yadavas during Rukhmani's marriage,  
Pleased Lord Shiva by his penance and earned an air plane called Soubha from him,  
And when you were staying in the Kuru country, along with his magical powers,  
He attacked Dwaraka and Pradhyumna along with all Yadavas,  
Fought with him and repelled his attack and killed his minister Dyuman,  
Who was very powerful and the battle continued for twenty seven days. 86.1

Almost immediately you returned back with Balarama and joined the battle,  
And fought with the Lord of Soubha who had almost completely lost his army,  
And he also using his mace broke your bow which was named Saranga,  
And not only that he killed before you Vasudeva created by his magical powers,  
And it seems it made even you confused and jaded for some time,  
Though Veda Vyasa says nothing like that happened to you. 86.2

With your mace you pulverized the plane called Soubha and mixed it in sea,  
And speedily killed Salya by cutting his neck by your divine wheel Sudarshana,  
And then Danda Vakra suddenly jumped from somewhere and beat you with his mace,  
And even this one who was blessed was killed by you using your mace Koumodhaki,  
And like Shishupala he also merged with your majesty, indicating the fact,  
The incarnation of Krishna was taken so that all these people should get salvation. 86.3

After your coming from there, due to the doctored gambling,  
In the court of the Kauravas, when Panchali was dragged,  
And when she shouted for help when her cloths were removed,  
From her body, due to your mercy her cloths became never ending,  
And later when they were in the forest and when the food was exhausted,  
In the Akshaya vessel after Panchali's taking her food, and when called by her,

Out of fear to the sage Durvasa's curse, you appeared before her,  
And by taking a leaf of amaranthus, which was remaining in the vessel,  
You satisfied the entire hunger of sage Durvasa and his disciples. 86.4

After further passage of time when the preliminary negotiations,  
Were being conducted before the Bhratha war, while Arjuna wanted only you,  
You gave all your army to Duryodhana and also went as an emissary,  
Of Pandavas to Hasthinapura and there you were honoured,  
By elderly statesmen like Bheshma and Drona but was insulted,  
By Duryodhana and you revealed your super cosmic form,  
In the presence of sages, shook the whole city and returned back. 86.5

You then acted as the charioteer of Arjuna, and seeing him upset,  
Over the necessity of killing friends and relations in the impending war,  
You told him, "What is this my friend, you know well that this soul,  
Is solitary and does not have death and so in the present war,  
Think about who is the killer and who is the killed and so on,  
Do not think, that you are killing some one and fight in the war,  
And do your duty to uphold the Dharma of a kshatriya,"  
And then you consoled him by showing your super cosmic form. 86.6

Then Bheeshma who was one of your foremost devotees,  
Helped you with interest in your job of lessening the burden of earth,  
By daily killing many thousands of kings and at a time,  
When Arjuna was weak, you broke your oath of not taking your weapon,  
During this war and armed yourself with the divine wheel of yours,  
And ran towards Bheeshma feigning anger and he received you,  
With folded hands and with a bowed head and this,  
Made you show your joy at him and returned back. ,  
Possibly to fulfill the vow of Bheeshma that,  
He will force you take up arms during the battle. 86.7

You saved Arjuna in the battle with Drona by receiving,  
The Narayana arrow sent by Bhagadatha riding on an elephant,  
You punished Jayadratha by hiding the Sun by your sudarshana wheel,  
Saved Arjuna from Nagasthra sent by Karna, by pushing,  
The chariot down and made the arrow take only his crown,  
And like this you were definitely not the charioteer for the Pandavas. 86.8

Balarama who was armed with a plough, went on a pilgrimage,  
At the start of the war and when he reached Naimisaranya,  
He killed Sutha who did not honour him when he approached the place,  
And appointed his son to continue reading the epics instead of him,  
And he also killed Balala who used to hinder yagas during every full moon,

And visited several sacred waters and reached Kurukshetra, at the end of the war,  
And understanding that he would not be able to stop the wrestling,  
Between Bhima and Duryodhana returned back to your city Dwaraka. 86.9

Attacking the evil minded Aswathama who killed the sleeping sons of Pandavas,  
Arjuna stopped the Brahmadatta sent by him according to your advice,  
And scooped out the gem stone from his head and when again Aswathama,  
Sent a powerful arrow to exterminate the clan of Pandavas,  
Oh Lord you assumed a form of the size of a thumb along with holy wheel,  
And entered the womb of Uthara and protected her foetus. 86.10

After Bhishma who could choose the time of his death taught,  
Yudhishtira all the Dharmas, he being a very great devotee of yours,  
Attained instant identity with supreme God due to his great devotion,  
And later you made Yudhishtira happy by performance of Ashwamedha sacrifice,  
And returned back to Dwaraka and  
Oh Lord of Guruvayur, protect me from all my diseases 86.11

### **Dasakam - 87: Story of Kuchela**

[Kuchela, who was a poor Brahmin and classmate of Lord Krishna, came to see him with a small quantity of beaten rice tied to his torn cloth. After receiving him well, Lord Krishna ate one hand full of that beaten rice and was prevented from eating further by Rukhmani. Without asking anything when Kuchela went back home, he saw that Lord Krishna gave him immense wealth and prosperity.]

Kuchela a Brahmin householder who was studying along with you,  
In the hermitage of Sandheepini, due to his very great devotion to you,  
Led a life of extreme peace free from all worldly desires. 87.1

His wife though she was as peaceful as Kuchela,  
Had not won the war with the mind like him,  
And asked him one day, "Why are you not,  
Paying a visit to your friend and consort of Lakshmi,  
And request him for some means to make our ends meet. 87.2

When his wife who was suffering from hunger told like this,  
Kuchela though he had hatred towards money that created pride,  
Due to the desire to see you started his journey to see you, carrying,  
A small quantity of beaten rice tied at the end of his cloth as offering to you.  
87.3

Reaching your town of Dwaraka full of wonderful sights,  
That Kuchela entered the house of Mithravinda,  
Among the houses of your sixteen thousand eight consorts,  
And felt as if he has entered Vaikunta and was charmed,  
By the great hospitality shown by you towards him. 87.4

After doing all necessary treatments of hospitality,  
Including his being fanned by your consort Mithravinda,  
You held the hands of Kuchela and reminded him,  
Of the great wetting that both of you had from a torrential rain,  
When you both went to collect firewood as per wishes of your teacher's wife.  
87.5

Due to shyness when Kuchela hesitated to give the offering,  
brought by him, you forcibly snatched it from his hand,  
And by the time you took one hand full of that offering,  
The very nervous Rukhmani who was goddess Lakshmi, rushed to that place,  
And stopped your hand saying, "Is this not enough?". 87.6

Seeing your devotion to his devotees, the well looked after,  
Kuchela pleasantly spent one night in the city of Dwaraka,  
And next day returned back home without taking any money,  
For is not your blessing of very many kinds? 87.7

Thinking of telling his wife, "If I had asked, he sure would have given,"  
And also getting worried as to what he will tell his wife,  
And slowly getting his mind drowned in your bewitching smile and acts,  
He saw before him a mansion made of jewels. 87.8

Wondering for some time as to whether he missed his way,  
He entered home and that Kuchela saw his wife amidst her friends,  
And wearing several types of ornaments and jewels.  
And understood that your mercy is greatly wonderful. 87.9

Though that Kuchela started living in that gem studded house,  
His devotion daily increased more and more and he attained salvation,  
Oh Lord of Guruvayur who fulfills wishes of devotees thus,  
Please be kind enough to cure all my diseases. 87.10

### **Dasakam - 88: Santhana Gopalam**

[As per request of his mother Devaki, Lord Krishna brought back from the Suthala world all her dead siblings and later gave them salvation. He also helped Arjuna to keep up his promise of saving from death an expected child of a Brahmin, by taking him to Vaikunta. With this Chapter, the story of incarnation of Lord Krishna comes to an end.]

Hearing the news that you had brought back alive the dead sons of your teacher,  
Devaki, your mother, who earlier itself wanted to see her six dead children,  
And on her request you brought those six sons who were earlier sons of Mareechi,  
And later due to the curse of Brahma were reborn as sons of Hiranyakasipu,  
From the land of Suthala by approaching Mahabali, who gave them to you,  
And after showing them to your mother sent them back to your own place.  
88.1

Once desirous of giving blessing to your great devotees,  
Sruthadeva who was a very famous learned Brahmin,  
And king Nahulaswa another of your greatest devotees,  
You went along with great many sages to the town of Mithila. 88.2

You took two different forms and reached,  
Both their houses simultaneously,  
And while one worshipped you in a very grand manner,  
The other offered and worshipped you the food and vegetables,  
Which he managed to get as alms on that day, but you,  
We re pleased with both of them and gave salvation to both. 88.3

Later when a Brahmin lamented at the death of his sons, one after another,  
And when he cried, though you were the sustainer of the entire universe,  
You consoled him saying that "Who can stop the results of Karma?"  
And I think that you did like this in order to humble the pride of Arjuna,  
And his misconception that you are but only an ordinary human being,  
And to show him your abode Vaikunta and make him realize the great truth.  
88.4

When the people started talking, "Alas, This Brahmin has borne eight sons,  
And it is due to the indifference of Krishna that they were not saved",  
And at that time Arjuna happened to visit your town of Dwaraka,  
And was living there due to the close friendship with you,  
And a ninth son was born to the Brahmin who also died,  
And hearing the sorrowful wail of the Brahmin Arjuna took an oath that,  
"If I do not succeed in saving this Brahmin's next child, I would enter the fire."  
88.5

Then that very proud Arjuna went to the house of the Brahmin,  
Without your knowledge and completely enveloped the labour room,  
By a fortress made out of his divine arrows and in spite of that,  
When the new born baby suddenly died like the previous times,  
Arjuna using his yogic powers reached the cities of Yama, Indra and other places,



And searched for the baby there and when all his efforts failed,  
And was trying to immolate himself in fire, you stopped him. 88.6

Then you proceeded to the west along with Arjuna, in a super fast chariot,  
Crossed the horizon, drove away the deep darkness there using your  
Sudarshana wheel,  
And to Arjuna who was blinded by the strong rays of the Sudarshana,  
You pointed out a place after the seven seas and told, "Look, look",  
And showed him your abode which is not touched by base qualities. 88.7

Hey Supreme God you along with your friend then saw yourself,  
Lying on the bed of a serpent wearing divine ornaments,  
Armed with divine weapons, wearing a robe of yellow silk,  
With the black colour of the newly formed cloud,  
Whose body shining with the deep luster of Goddess Lakshmi,  
Who is the chief of the trinity of Gods, who is the greatest in all worlds,  
Who is the only meaning of all Vedas and personification of salvation. 88.8

He told you both, "Wanting to see both, one a full incarnation of myself,  
And another, a partial incarnation of myself but who does not know this fact,  
I brought these sons of Brahmin over here and so take them back quickly',  
And handed over those boys whom you both accepted and they were  
handed,  
Back to the Brahmin by you, who was praised greatly by the son of Pandu.  
88.9

You are the Supreme Brahman born to give salvation,  
To all those who surrendered at your lotus like feet,  
But have taken this incarnation with,  
A so called cause of lightening the burden of earth,  
And with sports such as these you were,  
Entertaining the entire world as well as,  
Performing several Aswamedha sacrifices,  
Entertaining thousands of doe eyed damsels,  
By your incomparable sports of love,  
And exhibited a human form belonging to the Yadhu clan. 88.10

Oh God, at that time due to immense devotion towards you,  
Sage Narada with mind immersed with bliss was mostly staying in Dwaraka,  
And once Vasudeva you father who had done only good,  
Learnt the essence of philosophical knowledge from him,  
And the great devotee and wise Udhava learnt this from you yourself,  
And it is believed that for the sake of the good of the world,  
To this day he is staying in the Badrikashrama. 88.11

Oh God, this Krishna incarnations of yours surpasses your other incarnations,  
For all the people everywhere using the yoga of friendship, fear, love, hatred,  
And attachment, which are incomparable and devoid of any pain of this  
incarnation,  
Have crossed all types of sorrows and easily attained salvation,  
Oh Lord of Guruvayur, please eradicate all the afflictions of this world,  
And instill in every one the feeling of the acme of supreme devotion. 88.12

### **Dasakam - 89: Story of Vrukasura and Testing of Bhrgu**

[Vrukasura also called Basmasura did penance to Lord Shiva and got a boon which enabled him to kill any body by placing his hand on their head. He wanted to test the efficacy of the boon on Lord Shiva himself. Lord Vishnu saved him by making the asura keep his hand on his head himself. This proves that though Lord Vishnu is difficult to please, his devotees are good people. Some sages doing penance in the banks of river Saraswathi sent sage Bhrgu to test as to who is superior among Shiva, Brahma and Vishnu. When he went and abused Lord Shiva and Lord Brahma both of them got angry. Lord Vishnu not only did not get angry but treated the sage with hospitality.]

I understand, Oh consort of Lakshmi that prosperity does not,  
Increase suddenly to your devotees because it also increases their pride,  
And because of this you bless them with prosperity and wealth,  
Only after they have attained the state of perfect mental tranquility,  
But in case one has it already, there is no delay in granting him wealth. 89.1

Oh Lord, some devotees depending on their natural inclinations,  
Worship Shiva, Brahma etc who are easy to please and easily get angry,  
Alas, such people due to their lack of foresight come to grief,  
And the perfect example for this is the story of Vrikasura. 89.2

Once Vrikasura, the son of Shakuni approached sage Narada,  
And asked him about the God who would be easily and speedily pleased,  
And he counseled him to meditate on Lord Shiva and did not suggest you,  
Because you are not favourably inclined towards bad people. 89.3

By doing very great penance that Vrikasura became very impatient,  
And on the seventh day, he started to cut off his own head,  
To offer in fire and Lord Shiva, the destroyer of three cities came before him,  
And the asura requested for a base and very horrible boon, of his becoming,  
Able to make any one in die just by placing his hand on the head of the  
person,  
Indicating the fact that people who are not your devotees will not have good  
sense. 89.4

As soon as the boon was granted, he jumped and went near Lord Shiva himself,  
Similar to a freed lion jumping at the person who helped to free him,  
And Lord Shiva became very scared of the asura and started running,  
To various different places and since no body was able to help him,  
Came to your place and you seeing Lord Shiva from a distance,  
Took the form of A Brahmachari and approached the Asura,  
Even before he could approach the very gates of Vaikunta. 89.5

When you told him, "Oh Son of Shakuni, victory to you,  
Why are you running hither and thither hearing the words of a ghost?  
Suppose you do not have any belief in me, can you not place your hand on your head,"  
And that foolish Asura who believed all that you told him,  
Kept his own hand on his own head and fell dead like a log,  
And like this destruction is definite to those who pray to other Gods,  
And not only that even for Shiva you are the only support. 89.6

Some saints who were doing penance in the banks of river Saraswathi,  
Wanting to know who has maximum sathva qualities among the trinity,  
Deputed, sage Brugu to find it out and when he approached Brahma,  
And showed disrespect to him, he got extremely angry but controlled his temper,  
But in case of Lord Shiva, he was so irked that he rushed to kill the saint,  
But was prevented by Goddess Parvathi from doing it and then he came to you. 89.7

That Brahmin kicked you, who was lotus eyed and was lying with your head,  
On the lap of Goddess Lakshmi but without showing any displeasure,  
You suddenly got up, and told him, "Oh sage, please pardon me,  
Let your foot print become a permanent decoration on my body." 89.8

Those sages on the bank of river Saraswathi having understood,  
That you possessed Sathvic qualities to the highest degree possible,  
Kept the greatest devotion on you and over time attained salvation,  
Oh Achyutha who is the personification of sole Sathva guna aspect,  
Without any further delay, we will worship you only. 89.9

Oh Lord of Guruvayur who was praised like the minstrels,  
By the Vedas at the time of formation of this universe,  
Who is the form of pure divine and endless joy,  
Who is the form of the divine Brahman,  
Who is the sum total of the luck of Gopis,  
Oh Lord Vishnu, Oh God who is in everything,  
I pray you so that all my sorrows come to an end. 89.10

## Dasakam - 90: Establishment of Greatness of Vishnu

[The author puts up several points of arguments to prove that Lord Vishnu, who is pre dominantly Sathvic is the greatest among the trinity of gods. From this chapter, the story telling is over. Theories and philosophy are explained till the last chapter where a description of the Lord is given.]

Oh Lord, Oh Supreme, being From the stories of Vrukasura, Sage Brugu,  
And Ambreeksha, it has been established in the great epic Bhagawatha,  
That your power wins over the powers of all devas including Shiva and  
Brahma,  
And it has also been told that you are the one who shines as the power,  
Which cannot be defined and is different from the attribute less,  
And fully described aspects of Supreme Brahman. 90.1

In the five fold aspect\* of God namely Brahma, Vishnu, Shiva, Ishwara and  
Sadashiva,  
The fifth aspect Sadashiva is you yourself, who is the form of the divine spirit,  
And also the form Ishwara also denotes you as the one who resides in  
Vaikunta,  
And you are also the one who manifests yourself as the holy trinity in Sathya  
Loka 90.2

\* Five fold aspect is the theory of Shaivites

Among the trinity you as the pure Sathvik form of Vishnu,  
For Brahma has less of Sathva Guna and more of Rajo Guna,  
And in your form as Shiva there is an abundance of Sathwa Guna,  
And acts which are having a higher aspect of Thamo Guna. 90.3

You are that state of pure consciousness' which is the Ishwara,  
Who is above the holy trinity and you being the cause of all beings,  
Are worshipped as the Shiva aspect by the very wise persons,  
And there are also many proofs that that Shiva is only one aspect of you. 90.4

Even the very godly Adhi shankara worshipped you primarily,  
Among those God forms which were known by attributes,  
And he is free of any bias for he wrote commentaries,  
On Vishnu Sahasranama and when he attained salvation,  
He went that way singing your praises. 90.5

This great saint has mentioned in his book of philosophy of chants,  
You who is the god of all with the luster of the blue lotus flower,  
And one who is above the holy trinity as the Lord of the universe,  
And after advising attribute less worship of the Pranava Mantra,  
He has pointed you as the one best for meditation with attributes. 90.6

In Purana Sangraha an abstract of all known epics, without any doubt,  
Your greatness only has been described and it has been told,  
That your Vaikunta is above the places of the holy trinity,  
In the Sathya loka and a similar status is not given to Lord Shiva. 90.7

Sri Vidyanaraya who was a devotee of Lord Shiva in his book Puranasara,  
Has mentioned the names of Hari and Shiva to that form, which was shown,  
To Lord Brahma in the Brhama kalpa and which has been,  
Mentioned in the second chapter of the MahaBhagawatha. 90.8

Those who worship Shiva due to their in born tendencies get results of such  
worship,  
By their extreme devotion to God Shiva, and it is keeping in view  
The needs of such persons, that Veda Vyasa in Puranas like Skanda,  
Has depreciated you for the sake of pointing primacy of Lord Shiva. 90.9

Arthavada is of three types namely praise whatever is the real truth,  
Argue and point out that whatever does not exist, really exists,  
And tell that, that which exists, does not really exist,  
And is meant to make you interested in whatever one is describing,  
And the mention in Skandapurana and other Puranas,  
That Lord Vishnu has thamo Guna and that he was defeated, he was given  
advice,  
Are Arthavadas meant to prove that Other Gods are superior. 90.10

Oh God, though I am an ignorant one, I happened to tell some things,  
And all of them are mentioned in the science of chants,  
And of Lord of Guruvayur whose glory has been extolled in Bhagawatha,  
Which is the absolute essence of what all that sage Vyasa wrote,  
Please remove all my ailments and grant me firm devotion. 90.11

### **Dasakam - 91: Greatness of Devotion to God**

[The superiority of devotion as a method of attaining God is argued out in this chapter.]

Oh Lord Krishna, who is within all beings and the God who blesses even  
Devas,  
I think the best remedy for removing fear of the dying man who becomes sad  
imagining That things which are not there exists, is the extolling of the virtues  
of your feet,  
For only by such devotion all sort of fears one is subjected to can be  
removed,

And that is the reason why the devotee who practices the method of worships,  
As taught by you does not dash on any thing, even if he runs due to illusion,  
With closed eyes in a strange path that he is not accustomed to. 91.1

Oh divine God, due to the directions given by your power which is inside me,  
All the acts that I do again and again either by my body or by my mind or by my words,  
Are offered by me now to you and even though your devotee belongs to a lowly caste,  
When he surrenders his mind, acts, words, sense organs, sensations due to them,  
And his soul to you, he makes this world great and very much blessed,  
But a Brahmin who is indifferent to your feet does not become blessed. 91.2

Fear is caused by a second something which is different from us and.  
Is the result of imagination of the mind and so think,  
Continuously that all things are only one and,  
Control as much as possible the activity of the brain and if,  
In spite of it, the illusion affects the mind, control of the illusion,  
Can only be done by praying to you who is immensely strong,  
And oh God, I would get rid of all my fears like this. 91.3

Similar to the company of wealthy may lead one to be wealthy,  
The birth and growth of devotion can only be attained,  
By the company of blessed people worshipping your feet,  
And so God, please provide me company of such devotees without break,  
And hearing your greatness which emerges from their mouth,  
Would remove all my sins and I would develop strong devotion towards you. 91.4

For reaching the greatest goal of salvation, among the various methods,  
Is the one through devotion and in this I will hear the stories of your incarnations,  
Sing your name again and again clapping my hands  
Which will melt my mind quickly and some times laugh loudly,  
Sometimes cry and some times shout your names wildly,  
And some other times sing and sometimes jump like a mad man,  
And travel away from the routine of the very ordinary people,  
Oh God, shower mercy on me to help me do that. 91.5

I salute the five elements like earth, which are you yourself,  
The birds, fishes, animals and others, men, relations,  
Enemies and the entire universe made of these five elements,  
And Oh Lord of the universe, by serving you I would get,

Firm devotion, detachment and understanding that,  
The knowledge that everything that we see is yourself,  
Without any effort due to your great mercy. 91.6

Due to my mind melting and merging with you, not getting tired,  
By the life on earth involving feelings like hunger and thirst,  
Always meditating on you and not leaving your feet even for a second,  
And understanding that likes and dislikes are created illusions,  
I would travel with a pleasant mind without any sorrow or joy,  
Due the moon light showered on me by the crescent moons of your toe nails.  
91.7

Suppose I have not attained suitability to understand the fact,  
That all living things in this world are nothing but you, let me have,  
Devotion to you, be friendly with your devotees,  
Have mercy on the dim witted, and no enmity towards enemies,  
Or at least let my enthusiasm to do worship on the idol of God,  
With commitment and great attention, increase for a devotee,  
Like that I would soon get the superior position of your devotee. 91.8

Let me not be troubled by the illusion which hides your real form,  
By the mirages like earth, water and air appear before me,  
Which pushes beings to sorrow depending on their Karmic load,  
Oh God of the universe, Sage Prabudha has told that the only way,  
To conquer this illusion is the real and firm devotion to your feet. 91.9

By getting sufficient wisdom, by seeing the sufferings of living beings,  
And understanding from a Guru the secret of your great form,  
And by increasing devotion by hearing, telling and remembering your stories  
And winning over illusion, I would enjoy the happiness of your divine feet,  
As this is my first step and Oh Lord of Guruvayur, please cure my diseases.  
91.10

## **Dasakam - 92: Devotion mixed with Action**

[This chapter deals with the act of devotion mixed with rituals. Devotion is a superior and easier method in the Kali age.]

Understanding that Vedas tell us that all actions are to be done,  
Without attachment to fruits, Oh God, I completely dedicate,  
All the actions to you and escape from the attachment to them,  
And I understand that I should not do anything prohibited by Vedas,  
And suppose by chance I am forced to undertake any such prohibited  
actions,  
I would also dedicate them to your very great divine brilliance. 92.1

Oh God, in the mode of worship that is different from that prescribed by Vedas,  
I would visualize you in the pretty and purely cent percent Sathva aspect,  
Which is agreeable to my mind using stone, mud or in my mind or elsewhere,  
And along with the little amount of devotion that I have earned, offer you,  
Clean flowers like Thulasi, scented substances like sandal paste and food offerings,  
Regularly and through pure worship attain your blessings and grace. 92.2

I sympathize with women and low born who do not get an opportunity,  
Of hearing or singing your stories and holy names but I am sad and pained,  
About those twice born castes who, in spite of their having reached near your feet,  
Are more interested in pleasures of life or sacrifice this great opportunity,  
For the sake of earning their livelihood and in spite of being taught by you several times,  
Do not care to understand your teachings and I am wondering within myself,  
About all that these people can do due to pride coming out of wisdom and high birth. 92.3

This great sinner to hide his evil acts shouts loudly "Rama, Krishna",  
So that is heard in all directions and due to his shameless shouting,  
I am not able to say several things that I really want to say.  
This my brother who has defeatist mentality acts as if he always prays Lord Vishnu,  
And these non devotees make fun of your devotees,  
Who have surrendered their mind to you and please do not make me one of them. 92.4

In the Kritha yuga men please you, who is sage with white splendour, by penance,  
In the Tretha yuga, they please you, who is red and holding various accessories,  
Of fire sacrifice in your hand by performing fire sacrifices,  
In the Dwapara yuga they please you who is black in colour and,  
Who holds conch, wheel and flower by performing thanthric worship,  
But in Kali yuga they please you who is blue in colour,  
By singing your names, and listening to your great tales. 92.5

Oh killer of Mura, Oh God who grants us everything,  
Let there be glory to this Kali age for during this age, men get your blessings,  
And your grace without much delay and very easily by singing your names,  
Making people who were born in the other three ages long to be born in this age,  
And fortunately we are born in this Kali age and Oh Lord,  
Please do not make us get interested in the poison of worldly pleasures. 92.6



In the Kali age devotees are found everywhere more so in the Dravida region,  
And even there more on the banks of Cauvery, Thamraparni, Kruthamala,  
And on the banks of the very holy Neela River\* and Oh Lord of Guruvayur,  
Please do not tie me, who was born in this region and also possessing some  
devotion,

Tightly by the rope of worldly pleasures and help me,  
Fulfill my desire of serving you always with devotion. 92.7

\* Bharatha puzha of Kerala

Once a great king called Pareekshit took his sword,  
To kill the hard hearted and cruel Kali but he being wise did not do it,  
For in this age regular service to you and being with your devotees,  
Give results immediately but in case of evil acts the results are after long  
delay,  
For this Kali is scared of your devotees and he afflicts them with diseases and  
poverty,  
Even before they start singing about you so that they never do it,  
And so Oh God this Kali is really very cruel and so please punish him. 92.8

Oh greatest among Gods, great sages have pointed out that Ganges,  
Bhagawad Gita,  
Gayathri mantra, Tulasi leaf, Gopi Chandana, Saligrama, Ekadasi fasting,  
And chanting of your holy names are the eight methods, which are easy to  
practice,  
Lead to increase of your grace and ultimately lead one to salvation in this Kali  
age,  
And so please grant me interest and desire to practice them with devotion  
92.9

He who sacrifices all activities and surrenders to you, Oh God who is all  
beings,  
Is not born as a debtor to devas, sages and manes, nor is he their slave,  
And all the Karmic load that he inherits are wiped out by you living in his  
heart,  
And so Oh Lord of Guruvayur, destroy my sorrows caused by sins committed  
by me,  
And make my devotion to you perfect and ever living. 92.10

### **Dasakam - 93: Twenty Four Gurus**

[The very interesting fact that anything or person will have some thing to  
teach you is brought out.]

Oh Lord, due to your mercy I shall renounce the attachments to relatives,  
And after surrendering my soul in you, leaving out everything, I will travel,

And I would do both these acts after clearly understanding that world is an illusion,  
And it is well known that due to the varied structure of illusion called Maya,  
I am differentiating between good and bad and also do acts of assertion and negation,  
And to the one who surrenders his intellect in you and have left the concept of problems,  
These acts will never happen as it transcends such notions. 93.1

The animals whose only life requirement is to satisfy bodily wants,  
Are too many and greatly numerous and man who is special among them,  
Has a special intellect and to get to be born as man is indeed very difficult,  
And even among these men, some of them become their own enemy or friend,  
And friend is one who keeps his devotion in you and find a way out of all pain,  
And enemy is the one who is not like that and suffers. 93.2

Oh universal God, who in this world cannot become  
A Guru if your grace is there on him?  
Does the earth shake though it is attacked by many people,  
And from that I would learn the quality of patience,  
I would understand from wind that, though I do have contact,  
With many things I should not have any attachment with anything,  
From the teacher called sky I would learn that even though,  
Soul is in every being it should not get tainted by all that. 93.3

Like water I would be without dirt and wash away dirt from everything  
And would be sweet for every one,  
Like the fire in spite of eating different types of food,  
I would not get affected by the food that I eat,  
Like the fire that burns from different types of wood,  
Being the same, I would understand my soul is no different,  
From the millions of the soul in this world,  
From the growth and diminishing phase of the moon,  
I would understand all changes are for the body,  
And does not affect the soul inside and not only that,  
By your grace I will understand that soul is same,  
Though it appears different occupying different bodies. 93.4

Let me not destroy myself due to excessive attachment,  
Like the dove which perished at the hands of the hunter,  
Due to its excessive love to its children,  
Like a python I will learn to eat whenever I get food,  
And starve and bear it when no food is available,  
Like an ocean I would be serene and deep,

Like the firefly let me not fall in the fire,  
Of love and wealth and perish,  
Let me be like a bee and extract the essence out of things,  
And let me not accumulate wealth like a bee and perish because of it. 93.5

Let me not be attracted by fair sex like a male elephant,  
Which is imprisoned by getting attracted by a she elephant,  
I should not go on accumulating very great wealth,  
For like the hunter taking away the honey,  
Some one would definitely snatch it away from me,  
Let me not get bewitched like the deer getting attracted by flute music,  
Let me not show great attachment for food and get trapped like a fish,  
Let me be like the courtesan Pingala leave away desires and sleep soundly,  
And let Oh God let not some one kill me for the attachment to wealth,  
Like the Karara bird being killed for the meat, it never leaves. 93.6

Like a small child, not spoiled by pride I would live without problems,  
Oh God, Like a solitary bangle without any company, leaving out,  
The sound of conversation, I would start living,  
Like a mechanic making arrows not hearing the sound of procession of the king,  
I would concentrate my mind on you and lead a life without knowing any other thing,  
Like a snake staying in the rat hole, I would live in houses made by others.  
93.7

I understood from the spider that you merge yourself with the world created by you,  
I would understand from the hunter that I would become like you, if I think of you,  
This body dirty from birth to death and  
Which turns to ashes after death is a good teacher,  
If we examine properly that body makes us understand the wisdom,  
Of the difference between soul and non soul and also teaches renunciation,  
And to me, my body affected by many diseases teaches wisdom and detachment. 93.8

Alas, alas, Oh Lord of Guruvayur, please drive away my attachment to my body,  
For being in love with this body and thinking of home, wealth, wife and children,  
All people completely forget your lotus like feet, knowing well that this body,  
After death would definitely become that of fire or that of dog, and even now,  
When they are alive the these five sense organs drag them here and there,  
But never lead them to your lotus like feet. 93.9

But now I find it very difficult to leave this attachment to my body,  
Oh God with lotus like eyes, please cure all the afflictions of my body,  
And make strong in me, the devotion to your lotus like feet,  
And most certainly, do not push this my Brahmin's body,  
Which was got after very many manifold births,  
And which would help one get salvation,  
In to the very base attraction of trivial worldly pleasures,  
And Oh Lord of Guruvayur, please protect me. 93.10

#### **Dasakam - 94: Generation of Wisdom of Philosophy**

[How a wise man gets philosophical approach in him is described.]

Those who are made pure by actions without attachment to their fruits,  
And those who have become pure by observing acts of Dharma,  
From the teachings of the great Guru, gain knowledge about your form,  
Which is very distinct from the body as well as the sense organs,  
And which is every where and which is called the supreme Brahman,  
And the fact that properties like stoutness, thinness, diversity and so on,  
Which are attributed to you, who is the divine supreme Brahman,  
Arise out of the association of yourself with some distinct body,  
And is similar to fire being called small, big, bright or dim. 94.1

The greatly shining fire of wisdom produced by churning of the base stick,  
Called teacher by the upper fire stick called disciple,  
Burns the misconception that this physical world is real,  
And also the delusions caused by past deeds and the body that it creates,  
And when there is nothing else is left to be burnt, that fire of wisdom is put  
out,  
And in that state definitely one becomes identical with the divine supreme  
God. 94.2

Except for the realization of the God, when you become one with it,  
There exists no other method whatsoever to remove all sorrows and distress,  
For methods such as cure of diseases by chants, the six tactics adopted,  
By kings to deal with their enemies and eight fold concepts of Yoga,  
Are not quite effective like this method, and even if some results are realized,  
Those who perform them forget you completely due to pride of their  
achievement,  
And when they reach this baser state, they would suffer countless sorrows.  
94.3

Oh Padmanabha, there are no other worlds which are fear free like Vaikunta,  
At the time of deluge even the Brahma gets scared in Sathya loka,  
Due to his being completely engulfed in your divine form, and when this is so,

What would the fate of the householders who do actions devoid of Dharma,  
And have earned in their life endless sufferings and so Oh God,  
Who blesses, who is the friend of the oppressed and a sea of mercy,  
I request you alone to cut off all my attachments completely. 94.4

Oh Lord, actually I being a part of the divine you, there is nothing,  
Called attachment or salvation to me and the feelings to me that exist,  
Are but the mirages created by the illusion of your subtle powers,  
And are similar to the state of dream and wakefulness,  
And it is a fact that the difference between one who is attached,  
And one who is detached is only like the difference between these states,  
And while the attached one enjoys pleasures sitting on the tree called body,  
The detached one who enjoys the ever lasting joy,  
Does not enjoy the fruits called worldly life and so is not attached. 94.5

What is the point of describing that state of the freedom of the soul,  
For such a state is far, far away to any one with an unclean mind,  
And it is for sure that this state of the mind cannot be attained,  
By anything other than devotion to you, and so Oh Lord Vishnu,  
Please bless me with staunch devotion to you where,  
I surrender everything to you, using which, I would speedily,  
Get salvation with minimum teaching from a Guru. 94.6

There are some others who completely believe only in Vedic sayings,  
And alas Oh God, they are not understanding, that they are working  
unnecessarily,  
For those who carry those sayings which do not give rise to devotion,  
Are like those who are breeding a cow which is barren,  
And Oh God, let me not read any of those words that does not mention,  
The stories of your pretty incarnations which are divine and capable of  
destroying sins,  
And also describe your form of supreme divine joy. 94.7

Oh God who is everywhere, I do not know any thing of your form, your  
importance,  
And your activities and this is certain, Oh God who gave salvation to even  
Shishupala,  
Even at this stage let my mind not waver and let me with great attention,  
Pray Only you and be able to see and touch your idols as well as your  
devotees,  
And let my mind be engaged in your worship, salutation, prayer,  
And singing of your great qualities always. 94.8

Oh God, I am your servant and let me offer you all that I get in my hand,  
Let me be able to again and again be able to do lowly services in your temple,  
And I worship you in the shining four formed form which shines,  
In the Sun, Fire, Brahmin and the Soul and let my mind melt in the love of God,  
Always without stop and turn in to a continuous flow. 94.9

Merging to become one with you cannot be easily be obtained by charity,  
Fire sacrifice, penance and rituals and the very blessed Gopis, obtained  
That great state of bliss by their simple whole hearted devotion to you,  
And even though there are many other devotees, you seem,  
To give much more importance and recognition to these Gopa maidens,  
Hey Krishna, hey Lord of Guruvayur, so please make me your staunch devotee,  
And also be kind enough to remove and cure al my diseases. 94.10

### **Dasakam - 95: Method of Dhyana [Meditation]**

[The merits of the technique of meditation is stressed.]

Oh God who gave birth to this universe, at the time of the formation of this world,  
You were in the body of Hiranya Garbha who is the universal form of all beings,  
And later attained the state of living beings with three characteristics,  
Due to illusion and kept on increasing till you attained the state of devotion,  
And later destroyed the other two qualities by the Sathva aspect and later destroyed,  
Even the Sathva aspect and later became the God,  
Without any support whatsoever and without any properties. 95.1

Oh God who is everywhere, even when sathva aspect increases, in spite,  
Of the knowledge that attraction to mundane pursuits is not good,  
When the Thamas aspect mingled with Rajas aspect increases greatly,  
The mind turns to the mundane aspects uncontrollably,  
Added to it is the fact that the mind and these aspects are very much related,  
And so to prevent them the only way is to have staunch devotion,  
To you who is the fourth aspect, and this has been told you in the form of a swan. 95.2

For the people wedded to rituals several means of fulfillment are there,  
But Oh Lord Krishna, they lead to trivial joy or that which is temporary,  
And you have taught your friend Udhava that the best possible method,  
Of attaining you is only through the path of devotion and to the worldly ones,  
The joy that they attain when they sing about you is indeed matchless. 95.3

To the one who attains a joyous mind through devotion to you,  
There would not be any other desires and he would see only joy everywhere,  
Like a world appearing full of water to the one who lies inside the pond,  
And that type of devotee does not desire for heaven of Indra,  
Sathyaloka of Brahma nor occult powers which makes the mind happy,  
And not only that he does not even desire the salvation which comes  
automatically. 95.4

Due to not being able to control the sense organs, even when momentary  
pleasures

Attack your devotee due to the repeated attacks of devotion,  
Those pleasures get weakened and would not be able to win over the  
devotee,

For, similar to the raging fire completely burning away heaps of firewood,  
When the collection of your devotion completely burns away sins,  
How long can the false pride of sense organs last? 95.5

How can the mind get pure without melting of the mind,  
Thrill of the body, and tears of joy?

What benefit can one without devotion get by doing penance or acquiring  
knowledge?

If the divine collyrium of enjoyment got out of knowing your divine stories,  
Keeps on cleaning the mind this soul can clearly see the inner truth,  
And this inner truth cannot be attained by any amount of reading Shastras.  
95.6

I would practice the art of meditating on you by sitting straight on a seat,  
Kept on a plane surface and then concentrating my sight on the tips of my  
nose,

Followed by winning the breath by practicing Pranayama technique,  
Imagining that the inverted lotus of the heart as turned up,  
And visualizing Sun, moon and fire above its tip and in the middle of that,  
Meditating on your form which is black like a water rich cloud. 95.7

I would meditate on you with a short glistening hair,  
With pretty ear globes in the form of a fish,  
With the face with a gentle smile tinged with mercy,  
With the garland of forest flowers illuminated by the Kausthubha gem,  
With the mark called Sri Vathsa, pretty hands, the soft shining belly,  
With the gold like robe, the lovely fleshy thighs and charming tender feet. 95.8

Oh God, with my mind running all over your limbs again and again,  
I would fix my mind on your lotus like smiling face in between those limbs,  
And when my mind melts and merges with the non dual divine Brahman in  
you,  
Without thinking on any other thing, I would merge in Samadhi with you. 95.9

Oh killer of Mura, If I am able to master this eight fold technique,  
The famous occult powers like Anima and powers like distant hearing,  
Would fight with each other to come under my absolute control,  
But I would not bother about any of them because they would cause delay,  
In my reaching you and I would only wish you full of divine bliss,  
And Oh Lord of Guruvayur, Please save me from all my pains. 95.10

### **Dasakam - 96: Power Centers of God, Bhakti, Jnana and Karma Yoga**

[God is everywhere but he is more so in certain things and places. Such centers are identified.]

Oh Lord of infinite glory, oh Lord who is the universe itself.  
You are the divine Brahman, you are letter "Aa" among the alphabets,  
You are "Om" among the mantras, You are Swayabhava Manu among kings,  
You are sage Bhṛugu as well as sage Narada among the saints,  
You are Kamadhenu among cows, You are Prahlada among asuras,  
You are Garuda among birds, You are Adhi Sesha among the serpents,  
And not only that You are river Ganges among the rivers. 96.1

Among the devotees of Brahmins you are king Mahabali,  
Among the sacrifices you are the sacrifice of chant,  
Among the heroes you are Arjuna himself, among devotees you are Udhava,  
You are the strength of the strong, luster of those lustrous beings,  
There is no end to your glorious power, all that excel are you yourself,  
You are the Purusha (soul) as well as Nature and in this world,  
There is no thing at all which is not you. 96.2

Those who with devotion carry out the Dharma prescribed to different Varnas,  
As well as that Of a Brahmachari after completely dedicating their actions to  
you,  
When detachment increases in their mind, leave out such actions,  
And realize that they are themselves the divine Brahman which has the form,  
Of existence, consciousness and bliss, which is same in all materials and  
beings,  
And which is the cause as well as not the cause for the entire universe,  
And also get the real knowledge of you who is pure and great. 96.3

The three paths of Jnana Yoga, Bhakthi Yoga and Karma yoga are the  
methods,  
Of this world to reach you who is the divine Brahman, and among the three,  
Jnana Yoga is meant for those people who get detachment and dispassion,  
But for those who are attached to this world, the method prescribed is Karma  
Yoga,



But for those who do not have great attachment and also do not have great detachment,  
And get devoted to you by the narration of stories of your greatness,  
It is well known that the path prescribed for them is Bhakthi Yoga. 96.4

Human beings are easily blessed with knowledge of philosophy,  
Or devotion to you depending on the good deeds that they do,  
And so Oh God, people who live in heaven or in hell.  
Are very desirous of being born as human beings,  
For in the human body which is like a ship to cross the life,  
The souls enter due to their luck, and make their Guru as the captain of the ship,  
And you God become the favourable wind and help them cross the sea of life. 96.5

Those who wish to adopt the path of Jnana adopt the study of Upanishads,  
And also the meemamsa scriptures search for Brahman that is invisible,  
Which is very difficult and get salvation after passing through several births,  
And Karma Yoga stands far, far away from the goal of salvation,  
But this Bhakthi yoga is sweet to the mind from very beginning,  
And path that leads to you very speedily and oh God,  
And let this Bhakthi Yoga flourish within me. 96.6

Sage Vyasa says that an attempt at Jnana yoga without devotion is waste,  
But the one who learns about supreme soul from the teacher,  
And attains steady devotion to you, gets salvation in his palm,  
But due to instability of mind, the accusation that it is difficult to follow,  
The path of devotion applies equally to the path of Jnana also,  
And it is relatively easy to master the technique of meditation,  
Due to your mercy as well as constant practice by the devotee. 96.7

Oh Lord of the universe, To me who does not have interest,  
In the very difficult process of Yoga but has interest in,  
Hearing the stories of your praise and being not capable of,  
Sacrificing home, children and also friends due to attachment,  
I would concentrate my mind on you with the firm belief,  
Again and again, but serving the passions aware that it is bad,  
And follow the path of devotion, for if you live in my heart,  
All the attraction towards craving of pleasures would die. 96.8

Once there was a Brahmin who when he lost all his hard earned wealth,  
Became one with a mind full of the dirt of anger and hatred,  
And consequently was shunned by the society at large,  
And told like this, "The reason for my sorrow is not,  
Outsiders, time, action or effect of planets like Sun,

But I am sure my mind is the reason for it and that mind does all actions,  
Insinuating the capacity of action as well as consumption on the soul,"  
And then he became extremely serene and attained you easily,  
Oh Lord please also bless me with that type of serenity. 96.9

Once upon a time there was king called Pururuvas who was infatuated,  
With a celestial lady called Urvashi and after serving her for a long time,  
Attained detachment and concluded that the carnal pleasures are  
insignificant,  
And again and again sang about this conclusion of his and later  
Became full, by earning devotion to you and also divinely happy and attained  
salvation,  
And oh Lord of Guruvayur. , please make me detached of minor pleasures,  
And also make me your great devotee and alas the problem standing in my  
way,  
In attainment of this are my diseases and so destroy all my illnesses. 96.10

### **Dasakam - 97: Prayer for model devotion and story of Markandeya**

[Devotion is explained with a model devotion of sage Markandeya.]

Knowledge, faith, doer, home, action and different types of food,  
Fall in to the mixture of three Gunas, Sathwa, Rajas and Thamas,  
And so the world consists of different types classified as good, medium and  
bad,  
But in this world, your temple and your prayers and all those concerning you,  
Stand based on the property less Brahman and so depending on that,  
Within no time, I shall attain perfection and reach divinity. 97.1

Hey God, Keeping my mind fixed on you and spending this life,  
Offering thought words and action as an offering to you,  
Going to pilgrimage to those holy places which are worshipped,  
By your present day devotees and those who have lived earlier,  
Treating a thief, a Brahmin and animals in a equal manner,  
Leaving out insults competition, and jealousy from life,  
I would worship always you in all beings where ever you exist. 97.2

Till my mind firmly and truly recognizes that a Brahmin and a thief,  
Are different forms of yourselves, I would continue worshipping you,  
Always as indicated earlier till I get to know that the soul is one entity,  
And spend all my life with you only, Oh God, once this Dharma,  
Of a devotee is started it will never, ever die out and so,  
Oh Lord of the universe, whatever happens please,  
Grant me this very interesting path of devotion and bless me. 97.3

To bring to practice this path of devotion that I have been telling,  
Oh God, I need health as well as a long life, luckily,  
For that all I need to do is to surrender to your lotus like feet,  
And wonder of wonders, this is like drinking milk to cure diseases,  
For instance when Marakandeya came to know that according to planets,  
His life span would last only for a period of twelve years,  
He spent one full year singing your praises with concentration,  
And managed to drive away death by the help of your soldiers. 97.4

Markandeya thus gained very long life, and being attracted by incomparable bliss,  
He spent six periods of different Manus by concentrating his mind deeply in you,  
In the banks of the river Pushpa Bhadra and the seventh king of the devas,  
Tried to entice that sage by sending celestial maids, gentle breeze and the God of love,  
But since they all wilted in the heat of the great penance of Markandeya,  
He failed miserably and Oh God who ever has so far conquered your devotees? 97.5

When things were like that you who along with your friend Nara,  
Very much wanted to see Markandeya and paid a visit to him,  
And that Markandeya praised you continuously by several prayers,  
But refused any boons from you, though you were prepared to give any boon,  
And when you compelled him, he requested you to show him Maya (illusion),  
For he being a sage without any desire and mind filled with devotion,  
Was not aware of the sorrow caused by Maya and wanted to see it,  
Out of his simple curiosity and sense of wonder. 97.6

As soon as you left that place, from the thick clouds shaken and flown fast,  
By huge cyclones and storms, rain poured and filled the seven seas,  
And the entire earth was covered by floods and Markandeya floated in it,  
For billions of years and was troubled by it and saw at a distance you,  
As a small baby black in colour, keeping its thumb in his mouth  
And lying on a banyan leaf and floating in that water making him greatly surprised. 97.7

That king of sages was thrilled from head to feet on seeing you,  
And with a desire to touch you, speedily went near you,  
And he was sucked inside you through your inhalation,  
And there inside he saw the entire universe,  
And later he came out through the process of exhalation,  
And fell down and you showered your glance on him,  
And that sage who was extremely elated wanted to hug you,  
And then you disappeared from there and everything became as before. 97.8

Later Lord Shiva wanted to see your favourite devotee and he came,  
Along with Goddess Parvathi and appeared in front of Sage Markandeya,  
And he blessed that sage with agelessness and immortality and other powers,  
Without the sage asking him and Lord Shiva went back to his place. ,  
And this proves that even that enemy of God of love can only be pleased,  
By serving you and this clearly proves that you are the sacred trinity,  
And the one God who controls every body. 97.9

In the Sathya Loka divided in to three parts, worlds belonging to Brahma,  
Vishnu and Shiva are one over another and on the top of that,  
Is Vaikunta which is completely free of illusion called Maya,  
You shine there, in the primeval waters as well in Gokula,  
As the form filled up with only sathva trait, having a form,  
Which is different from that of Brahman a mixture of Sath and Chith,  
And oh Lord of Guruvayur, please cure all my diseases. 97.10

### **Dasakam - 98: Meditating on Attributeless Brahman**

[The difficulties in concentrating on God - the concept without form is brought out.]

Oh Lord Krishna, My salutations to you, how can any one know,  
Your real form which is not even understood by devas and great sages,  
Which is far, far away from not only words but also mind,  
And which is the power by which the entire visible world shines,  
And this world which shines in you, was born out of you and will merge with you,  
And is the form of yourself while you stand separately from it. 98.1

Though you do not have birth, actions, name and also different attributes,  
You assume all of them independently for the good of the world through Maya,  
Taking in to your control, knowledge and ignorance though you are formless,  
Due to your being innately miraculous, you shone in various forms,  
And Oh God, I salute you who is full of divine joy and the form of salvation. 98.2

Your form is not animals, birds, human beings, devas, asuras male or female,  
Your form is not wealth, actions, caste, characters, existing and not existing,  
So say the people who know you and they say that you are the one who would,  
Still remain at the end, when we keep on rejecting things as not yourself,  
And you are the one recognized by several sayings of the Upanishads,  
With great difficulty by your definitions as the divine supreme being,  
And you shine in that form and my salutations to you. 98.3

As an image reflected in Maya you create the entire universe employing,  
Intellect, ego differences, the senses of sound, touch form, taste and smell,  
As well the five elements, the eleven sense organs, as projected in a state of  
dream,  
And at the time of deluge like a tortoise drawing its legs within himself,  
Using your soul which has the power of destruction you destroy everything,  
By drawing all of them with in you and then you shine as the divine joy,  
In the all enveloping terrible darkness but without any relation to the baser  
qualities,  
And My salutations to you, who is having such properties. 98.4

Oh God, According to all people of different and diverse opinions,  
You are the only primeval cause, imagined as the ultimate soul, also  
You are the primeval sound, the result of all actions and the indivisible atom,  
And the Vedanta philosophy describes you as the spirit, the supreme being,  
intelligence,  
As well as the soul and you carry out the creation by a mere glance,  
And Oh Lord Krishna, my salutations to you. 98.5

Existing or non existing or being problematic to decide whether existing or  
non existing,  
Is this rope of ignorance which is assumed and identified as the snake by  
many,  
And this world is similar to that as it appears as existing to all of us,  
And this same illusion, under the presence of the tide of the divine mercy,  
When we slowly start understanding the implication of Vedic philosophy,  
Becomes the great axe of wisdom and helps us to clear the forest of life,  
And Oh God who is everything, my salutations to you. 98.6

When we think about the principle of the world, like the Gold in the case of  
ornaments,  
Like the clay in case of pot and other earthen vessels, the Brahman in you,  
Which is without any second in this world shines lustrously,  
And like a man realizing the truth after waking up after the dream,  
And like the realization about the rope after the day break,  
When ignorance is removed, the real truth in the principle,  
Would become clear and shine, Oh Krishna my salutations to you. 98.7

The reason for the sun shining, fire burning and wind blowing,  
And gods like Brahma doing the jobs like sacrifices allotted them efficiently,  
Is the fear that they have in you and all of them were appointed,  
In the places that they occupy by you and Oh Krishna,  
Who is the great God controlling everything, our salutations to you. 98.8

Using the three yogas namely Jnana, Karma and Bhakthi, I sing about you,  
Who creates this world inlaid with the three Gunas Sathva, Rajas and  
Thamas,  
Who is the meaning of the sacred sound Aum formed by three letters,  
Who is the unified form of three Gods namely Brahma, Vishnu and Shiva,  
Who has the form that is praised by three Vedas Rik, Yajur and Sama,  
Who knows the three states of human beings namely waking up, sleep and  
dream,  
Who has taken incarnations in the three ions namely Thretha, Dwapara and  
Kali,  
Who has taken measurement of the three worlds in his Vamana incarnation,  
And who does not change in the three periods namely past, present and  
future. 98.9

Victory to the spot less and taintless form of yours which is truth and pure,  
Which is ever wakeful, which is not related with anything,  
Which is divine and does not have any wishes whatsoever,  
Which is without any second and without any emotions,  
Which shines due to the presence of all good qualities,  
Which does not have a cause and does not have any emotions,  
Which does not have any end, which shines with infinite glory,  
Which is innately present in the minds of great sages practicing Samadhi,  
And which has incomparable joy within it, which has a shining form. 98.10

May not, your very powerful wheel of time with twelve spokes,  
Three hundred and sixty teeth and which rotates with immeasurable speed,  
And which drags forcefully this world and which cannot be stopped by any  
one,  
Cause any harm to me, who does not have any support except your feet,  
Hey Lord Vishnu, Hey ocean of mercy, Hey Lord of Guruvayur,  
Please save me from all diseases and give me protection. 98.11

### **Dasakam - 99: Prayer of Vedas**

[Most of the stanzas contain quotations from the Vedas.]

Who will narrate the greatness of Lord Vishnu?  
Who is there to count the atoms of the entire earth?  
With which Vishnu's feet this earth was measured and was filled with wealth?  
Which Maha Vishnu wears all the earth?  
This me who is here, should reach the place of Mahavishnu  
Which is very great and is very dear to me as your devotees,  
Enjoy divine bliss there and there is flow of nectar in that place. 99.1

That devotee, who with devotion in his mind worships through  
Yagas and worship by offering oblations in Homa,  
That great Vishnu who existed much before the creation of the world,  
Who created the world, who is new every moment of time,  
And who rules over wealth or describes the great incarnation of Krishna,  
Is the only one who would live with joy and fame and would reach,  
At the end of life Vaikunta your place of residence speedily. 99.2

Oh great poets, who write the poems of praise, please praise,  
Lord Vishnu who is the essence of Vedas, as you understand him here,  
By narrating clearly his story and exploits and also tell his names,  
After understanding them as the ones which causes comfort to everyone,  
And Oh Lord Vishnu, let me attain the wisdom of philosophy. 99.3

Please meditate on those actions by which  
That greatly effulgent Vishnu established the Dharma,  
And also on his deeds for promoting welfare of Indra by becoming,  
His dear friend as well as his servant and on the great abode of his,  
Which is constantly meditated and seen always by great sages,  
And is described in detail by great Brahmins with enthusiasm,  
In the great poems of praise composed by them. 99.4

Oh God Vishnu, all those who are already born and also those,  
Who are going to be born have not yet found the limit of your greatness,  
And understanding their greatness, I again and again chant your names,  
I also praise you with several prayers, you who live in Vaikunta,  
Which is shining above all these three worlds. 99.5

Oh God, the water which was there at the start of creation,  
Held first in its womb, you, the Narayana who sleeps on water,  
And the individual souls joined together and merged with this form of yours,  
Oh Lord, on the naval of yours who does not have any birth,  
A lotus flower was born and that flower which had the directions as petals,  
And Maha Meru mountain as its pericarp and it was called as world. 99.6

Oh World, you do not know that this world was created by Lord Vishnu,  
And also that within your heart there is another image of Vishnu,  
And in spite of that fact you spend your time,  
With illusion covering your mind like a film of snow,  
With thoroughly misunderstanding the names and forms,  
With the mind and body satisfied with pleasure of senses,  
And with interest in rituals like Yaga but with no interest in Vishnu. 99.7

Oh Lord you have thousands of heads, eyes and feet,  
And though you are everywhere in the world and also outside it,  
You shine well even in the mind with a very small opening,  
And Oh Lord who is the divine Purusha,  
You are all that is past and all that is going to happen,  
And not only that, though you are pervading in body and senses,  
You are much above them and enjoy the supreme bliss of liberation. 99.8

Due to that reason by which, though you assume the form of the three worlds,  
You exist outside it as the endless and purest knowledge,  
And your greatness is indeed wonderful for only a very small part of yourself,  
Is seen occupying all the three worlds and the rest of it,  
Which is nearly three fourth of the whole shines above the three worlds,  
Oh Lord my salutations to you who is like that. 99.9

I find it difficult to understand that abstract form of yours which is not clear,  
But find it very easy to comprehend that pure Sathva form of yours,  
Which is equivalent to the waves of the great ocean of nectar,  
And due to that greater than everything that I perceive here,  
And very pleasant to my mind and I surrender to that form of yours,  
Oh Lord of Guruvayur, Oh Krishna, please protect me quickly. 99.10

### **Dasakam - 100: Description of God from Head to Foot**

[This is the last chapter of Narayaneeyam. This describes the poet's description of God as he saw him in front of his eyes while writing this chapter. The last line of Narayaneeyam is "Long Life, Health and Happiness."]

In front of me, I see a halo of light,  
As pretty as a very dense bed of blue lilies,  
Which made me feel that I have been,  
Drenched by a shower of the sweet nectar,  
And then I saw in between that light the form of a divine lad,  
Who was pretty due to the budding of adolescence,  
Who was experiencing the thrill of supreme bliss,  
As seen by his hair standing erect on all his limbs  
Who was surrounded by Narada and other sages,  
As well as by a bevy of extremely pretty damsels. 100.1

I am seeing your big bundle of blue tresses,  
Which is curly, dense, pure and pretty,  
Which is tied together by a garland of Mandhara flowers,  
Which is extremely pretty due to your crest jewels,  
Which is encircled with a cluster of peacock feathers,



With their shining and glistening eyes,  
And I also see your pretty forehead,  
Comparable to the crescent moon on the fifth day,\*  
On which there is a white vertical sandal paste. 100.2  
\* After the new moon.

Oh Lord, let your eyes, which cools the entire world by its merciful looks?  
Which are made more prettier by your eye bows which move,  
Like the small tides of the completely filled ocean of mercy,  
Which are further made prettier by the black gleaming eye lashes,  
Which eyes are having the shape petals of red lotus,  
And within those eyes are the extremely pretty pupils,  
May be turned on me who does not have any one except you. 100.3

Let me able to see clearly your very sweet face,  
With a well raised and shining nose,  
With the pair of shining gem ear studs  
In the shape of fish worn on your pretty ears,  
Whose reflection on your blue sapphire cheeks  
Shines as it moves hither and thither,  
And with a gentle smile between  
The slightly parted red cherry lips of yours,  
Revealing the sparkling rows of your white teeth. 100.4

May you cool my ears with the nectarine divine music,  
Consisting of very sweet and well played melodies,  
Which cools the entire world, emanating from,  
The holes of the flute held by your two red soft hands,  
Which are decorated by the bangles inlaid with precious gems,  
And which have acquired a multi coloured hue due to contact of your fingers,  
And which is kept very near your lotus like face,  
By the shifting touches of your radiating fingers. 100.5

I meditate on your very pretty neck made red by the,  
Radiating Kausthubha gem worn by you,  
And also on your chest made very pretty by the Sri Vathsa,  
Where you have worn several moving gem studded necklaces,  
And also garlands made of multi coloured forest flowers,  
As well as blossoms over which many bees hover round and round. 100.6

I meditate on you who attracts ever one by the applied fragrances,  
Coming out of the five scented pastes which spreads everywhere,  
Who sports a small waist though all the universes are lying there,  
Who wears an yellow silk dazzling in its gold colour,  
Over which are overlaid the blue sapphire stones,

And who wears the shining gem studded waist belt,  
Decorated with tinkling bells emitting brilliant rays of light. 100.7

I sing about your pretty well proportioned shining thighs,  
Which are capable of stealing the mind of Lakshmi,  
And are always covered by yellow silk, possibly,  
Out of fear that the mind of world would get agitated,  
And salute your two knees which appear as if,  
They are two pretty caskets, where all the things,  
Which can be wished or demanded by your devotees,  
Who salute you are kept stored, and also salute,  
Your fleshy well tapered and pretty forelegs. 100.8

I meditate on your anklets which by the sweet noise it produces,  
Seems to tell your devotees that singing about your feet would do good,  
And the upper part of your feet which are like a tortoise,  
Which lifted the Mandara mountain lifts high,  
The minds of the devotees who are getting drowned in illusion,  
And also meditate on the auspicious rows of your toes,  
Which have a raised middle and shine with light red colour,  
And by the light of crescents on them removes,  
The darkness of sorrow of your devotees and also does them good. 100.9

Oh God, Oh Lord of Guruvayur, Oh Krishna, Oh ocean of mercy,  
Let the soles of your feet which is the sweetest part of your body,  
To the great sages, which is the place of those who attained salvation,  
Which is the tender sprout of the wish giving tree that showers,  
The fulfillment of all the wishes and desires of your devotees,  
Be firmly kept in my mind so that all my sorrows are destroyed,  
And confer on me the flood of prosperity of the Supreme bliss. 100.10

Oh Lord of the universe, please pardon me for writing this stotra,  
Without knowing your greatness properly and this prayer,  
Having more than one thousand stanzas should be blessed,  
by you with all your grace as this which is called Narayaneeyam,  
Is both about Narayana as well that which is written by Narayana,  
And as Vedas tell that God is one who is known by his incarnation,  
This prayer has been well fortified by the stories on incarnation of God,  
May kindly grant a healthy pleasant long life. 100.11

### **Narayaneeya Haarathi**

[These are to be chanted by all together after completing the reading of Narayaneeyam. I have taken this from the book Sri Narayaneeyam, a Sanskrit-Tamil book published by Giri Traders, Mumbai.]

Refrain

Jaya Jagadeesha hare Krishnaa,  
Jaya Jagadheesa hare,  
Jaya Guru marutha mandhira natha,  
Jaya Jagadhesa hare Krishna.

Victory to the Krishna the Vishnu, who is Lord of the universe,  
Victory to Vishnu the Lord of the universe,  
Victory to the lord of the temple of Guru and wind god,  
Victory to the Krishna the Vishnu, who is Lord of the universe.

Kinkini pada kamala Krishna,  
Kankana kara yugala,  
Kunkuma pangila Vaksha sthala,  
Kualaya thala neela Krishna. (Jaya Jagadheesa?)

Oh Krishna with anklets making jingling sound,  
Who has armlets on both hands,  
Who has chest with saffron marks,  
Oh Krishna, who is like the blue lily. (Victory to Krishna?)

Sadhi nava neetha haraa Krishna,  
Tharuni Chitha hara,  
Dhayaya palaya Dhamodhara Hara,  
Thulai dhama dhara Krishna. (Jaya Jagadheesa?)

Oh Krishna who used to steal curds and butter,  
Who used to steal hearts of lasses,  
Please take care of me, Oh God with a rope tied in the belly,  
Oh Krishna who can be tied by the ocimum [bail] plant. (Victory to Krishna?)

Govardana dharana Krishna, Gopi Jana Ramana,  
Komala pallava Sundara charana,  
Kokila Madhu vachana Krishna. (Jaya Jagadheesa?)

Oh Krishna who carried Govardhana,  
Who is the darling of Gopa women.  
Who has feet as soft as a tender leaf,  
Oh Krishna whose words are as sweet as honey. (Victory to Krishna?)

Nanda Kumara Hare Krishna,  
Narada gita gunaa,  
Narayana vara Bhatathiri krutha,  
Sthuthivara Shubha phaladha Krishna. (Jaya Jagadheesa?)

Oh Krishna who is the son of Nanda Gopa,  
Who enjoys songs sung by sage Narada,  
Oh Krishna who blessed, the prayers,  
Composed by the great Narayana Bhattathiri. (Victory to Krishna?)

Poonthana Bhakthi Priya Krishna,  
Vrundavana rasika,  
Premika bhavuka mandala poojitha,  
Pada Saroja Yuga Krishna. (Jaya Jagadheesaa?)

Oh Krishna who liked the devotion of Poonthanam,  
Who enjoyed the Vrundavan,  
Who is worshipped by enraptured sweethearts,  
Oh Krishna who has two feet like lotus. (Victory to Krishna?)

### **Sankalpa Manthras - For Doing Parayanam of Narayaneeyam:**

1. Shuklam Baradaram Vishnum, Sasi Varnam Chatur Bhujam,  
Prasanna Vadanam Dyayet, Sarva Vignoba Santhaye

Dressed in white you are,  
Oh, all pervading one,  
And glowing with the colour of moon.  
With four arms, you are, the all knowing one  
I meditate on your ever-smiling face,  
And pray, "Remove all obstacles on my way".

2. Hold both Nostrils with Thumb and the little and third finger of the hands  
and recite the following Manthra:

Om Bhoo  
Om Bhuva  
Ogum Suva  
Om Maha  
Om Jana  
Om Thapa  
Ogum Sathyam  
Om Tatsa vithur varenyam Bargo devasya dhi mahi dhiyo yona prachodayath  
Om Apa  
Jyothj rasa  
Amrutham brahma  
Bhoorbuvasuvarom  
Touch the ears three times saying  
Om, Om, Om

3. Mamo partha samastha durithakshaya dwara, Sri Parameshwara preethyartham, Sri Guruvayu puresa prasada sidhyartham, Dharamartha kama moksha chathurvidha phala purushartha sidhyartham, Ishta kamyartha sidhyartham, sakala san mangala vapthyartha Aroogya druda gathratha sidhyartham, Bhagawat charanaravinde Achanchala nishkapata Bhakthi sidhyartham, Sri man Narayaneeya Parayanam karishye.

For removing all problems and pains in life, for making Lord Parameshwara happy, For getting the blessings and grace of Lord of Guruvayur, for getting the four types of blessings\*, for getting my wishes fulfilled, for getting all type of good blessings, For having a healthy body, for getting unshakable faith in the lotus feet of God, I read the book Narayaneeyam.

\*Dharma, wealth, desires and salvation

4. Narayana, Narayana, Narayana

5. Dhyanam

Peethambaram kara virajitha Chakra sankha,  
Koumodhakee sarasijam Karunaa samudhram,  
Radha sahayam Athi Sundara mandha hasam,  
Vathalayesam anisam hrudhi bhavayami.  
I ceaselessly meditate on the Lord of Guruvayur,  
Who wears yellow silk and holds in his hands,  
Wheel, conch, the mace called Koumodhaki,  
And lotus flower and is an ocean of mercy,  
Helper of Radha and has a very pretty soft smile. 1

Mookam karothe vaachaalam, pangum langayathe girim,  
Yath krupathamaham vandhe paramananda madhavam.

I salute that Madhava of infinite joy who is merciful,  
And makes a dumb one speak and make a lame one cross a mountain. 2

Vande Nanda Vruja sthreenaam pada renum abheeshnasaa,  
Yaasaam hari kadho geetham punathi bhuvana thrayam.

I salute the dust of the feet of ladies of Nanda's Vruja desa,  
Where they sing the stories of Vishnu and purify the three worlds. 3

Komalam koojayan venum shyamaloyam kumaraka,  
Veda vedhyam param brahma bhasathaam puratho mama.

The slightly blackish lad sings in the flute beautifully,  
And that divine one who is worshipped by the Vedas,  
Appears as the shining Supreme God to me. 4

Yam Brahma varunendra maruthsthuthvanthi divyai sthavai,  
Vedai ssangapada kramopanishadai gayanthi yam samaga.

He is being worshipped by divine prayers,  
By Brahma, Varuna, Indra and the maruths,  
And the Vedas and Upanishads also sing about him. 5

Dhayanavasthitha thath gathenamanasa pasyanthi yam yogino,  
Yassyastham tha vidhu suraasura gana devaya thasmai nama.

My salutations to him who is seen by great sages,  
When they are completely absorbed in him,  
And who is worshipped by all the by the,  
Humans, devas, asuras and bhootha ganas. 6

Krushnaya Vasudevaya Devaki nandanaya cha,  
Nanda gopa kumaraya Govindaya namo nama.

Salutations and salutations to Krishna son of Vasudeva,  
And also the cowherd who is the son of Nanda Gopa. 7

After reciting this prayer the text of Narayaneeyam has to be read. After  
completing it, the following prayer has to be chanted:

Swasthi prajabhya paripalayantham,  
Nyayena margena maheem maheesa,  
Gobrahmanebhyo shubhamasthu nithyam,  
Loka samastha Sukhino bhavantu.

Let good things occur to the king of the country,  
Who looks after his people well, in the path of justice,  
Let Cows\* and Brahmins\*\* have a pleasant life daily,  
Let all people of the world have a very pleasant life. 1

\* Wealth was measured by cows in those times.

\*\* People in search of God.

Kale varshathu parjanya,  
Prauthwee sasya shalini,  
Deso yam kshobha rahitha,  
Sajjana santhu nirbhaya.

Let the monsoon be timely and plentiful,  
Let earth be covered with vegetation,  
Let the country live without problems,  
And let good people never have fear. 2

Aputhra puthrina santhu,  
Puthrina santhu pouthrina,  
Adhana sadhana,  
Santhu jeevanthu sarada satham.

Let sonless people have son,  
Let people with son have grand sons,  
And let people who are poor or rich,  
Live and see one hundred autumns. 3

Thwameva matha cha pitha thwameva,  
Thwameva bandhuscha sakha thwameva,  
Thwameva vidhya, dravinam thwameva,  
Thwameva sarvam mama deva deva.

You are my mother, you are my father,  
You are my relation, you are my friend,  
You are my wisdom, You are my wealth,  
Oh God of Gods, you are my everything. 4

Kayenavacha Manasendryrva budhyatmanava prakrithai swabhawat,  
Karomi yadyat sakalam parasmai narayanayethi samarpayami.

I offer all that I do,  
To Lord Narayana,  
Whatever I do with my body,  
Whatever I do with my mind,  
Whatever I do with my brain,  
Whatever I do with my soul,  
And whatever I do with natures help. 5

Hare Rama, Hare Rama, Rama, Rama Hare Hare  
Hare Krishna, Hare Krishna, Krishna, Krishna Hare Hare. 6

Narayana, Narayana, Narayana, Narayana,  
Narayana, Narayana, Narayana, Narayana,  
Narayana, Narayana, Narayana, Narayana,  
Narayana, Narayana, Narayana, Narayana. 7

# Narayaneeyam Mangala Geetham

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[Song of Auspiciousness - To Sing after Reading Narayaneeyam]

Translated by P. R. Ramachander

Mangalam, manjulam Krishna Padambujam,  
Mangalya pradhayakam Krishna Padambujam,  
Sankada nasanam Krishna Padambujam,  
Santhosha dhayakam Krishna Padambujam

The lotus like feet of Krishna is pretty and auspicious  
The lotus like feet of Krishna is the giver of auspiciousness,  
The lotus like feet of Krishna is the destroyer of sorrow,  
The lotus like feet of Krishna is the giver of happiness.

Dushta vinasanam Krishna padambujam,  
Sishta jana priyam Krishna padambujam,  
Mukthi pradhayakam Krishna padambujam,  
Sakthi prayakam Krishna padambujam.

The lotus like feet of Krishna is destroyer of bad people,  
The lotus like feet of Krishna is the one which is liked by disciplined people,  
The lotus like feet of Krishna is the giver of salvation,  
The lotus like feet of Krishna is one that gives strength.

Sanmayam, chinmayam Krishna padambujam,  
Kalmasha nasanam Krishna padambujam,  
Nishkalam nisthoolam Krishna Padambujam,  
Nithyam niramayam Krishna padambujam.

The lotus like feet of Krishna is full of goodness and divinity,  
The lotus like feet of Krishna is the one which destroys drawbacks,  
The lotus like feet of Krishna is one that is not divided and matchless,  
The lotus like feet of Krishna is forever and infallible.

Ananda dayakam Krishna padambujam,  
Aakula nasanam Krishna Padambujam,  
Modha pradhayakam Krishna padambujam,  
Moha vinasanam Krishna padambujam.

The lotus like feet of Krishna is one giving happiness,  
The lotus like feet of Krishna is one which destroys worry,  
The lotus like feet of Krishna is one leading to joy,  
The lotus like feet of Krishna is the destroyer of attachment.



Sri Guruvayu puresa Padambujam,  
Sri yekidunnor divya padambujam,  
Nithyam namikkuka, nithyam bhajikkuka,  
Nithyam sthuthikkuka, Krishna padambujam.

The lotus like feet of the Lord of Guruvayur, the divine lotus like feet that  
gives wealth,  
Daily salute it, daily sing about it, daily pray the lotus like feet of Krishna.

# Neeyathre Govinda

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By Poonthanam

Translated by P. R. Ramachander

[Poonthanam was possibly one of the greatest fore runners of Bhakthi cult in Kerala and his greatest work was Jnana Pana. It can be translated as "Pot of Knowledge". But "pana" here is not pot but a style of folk poem. This is written in a common man's language and in a common man's verse. It preaches the greatness of repetition (singing) of the Holy God's names. In between Poonthanam wrote about the world he saw and the world he wanted to see. Some people term it as the Bhagavad Geetha of Malayalam. Here is a philosophical devotional song trying to see that Lord Krishna is everything.]

1. Lokamokkeyum nirmichathum bhavan,  
Lokanayakanakunnathum Bhavan.

You are the one who created the world, Sir,  
You also the Lord of the world, Sir.

2. Loka rakshanam cheyyunnthum bhavan,  
Loka samharyukunnathum Bhavan,

You are the one who protects the world, Sir,  
You are the one who becomes the destroyer of the world, Sir.

3. Pandu pandulla naadum nagaravum,  
Kondu poi marikkunnathum Bhavan

You are the one who took and put down,  
The cities and countries which existed long back, Sir.

4. Malika meethe mevunna mannande,  
Tholil marappu kethunnathum Bhavan.

You are the one who made the king,  
Who used to live in palaces carry a burden on his shoulders, Sir.

5. Jnan yennulloru bhavam nadappichu,  
Manushane valaykkunnathum Bhavan.

You are the one who drags people on troubles,  
By creating the feeling of "Me", in them, Sir.

6. Jnana margathe dhanavum cheythudan,  
Aanandathe varuthunnathum Bhavan.

You are the one who taught us the path of Jnana,  
And made happiness and joy come in our life, Sir.

7. Randu nalu dhinam kondu oruthane,  
Thandil yethi nadathunnathum, Bhavan.

You are the one who within three four days,  
Makes an ordinary man travel in a palanquin, Sir.

8. Kalla punchiri thoogunna naariye,  
Valli katti valaykunnathum Bhavan.

You are the one who puts in to trouble and drags,  
The woman sporting a false smile, Sir.

9. Ulla kaalam janagalkku athingane,  
Ullil aadhi valarthunnathum, Bhavan.

You are the one who makes worries grow inside.  
A man as long as he lives, Sir.

10. Anjana kannil artham vilayunna,  
Manju bhashini mare kondangine.

11. Sishtanmaarkkum Prabhukkalkkum,  
Nashta daridryam akkunnathum, Bhavan.

Making use of the pretty damsels,  
Who showed meaningful attraction by their black eyes,  
You are the one who made gentlemen and Lords,  
In to very poor state, Sir.

12. Ishta dhanathe cheyyunnathum, Bhavan,  
Vrushti pushti valarthunnasthum Bhavan.

You are the one who willingly gives charity, Sir,  
You are the one who increases rain and prosperity, Sir.

13. Snehiyayathum, snehangal aayathum,  
Drohiyayathum, drohangal aayathum.

14. Garviyayathum garvangal aayathum,  
Sarvamayathum, Neeyathre Govinda.

You are one who is a friend, the friendship,  
The one who troubles, and the trouble itself,  
One who is proud and pride itself,  
And That which is everything, Sir.

# Nrusimha Ashtakam [1]

---

By Paramahansa Yati Jiyar  
Translated by P. R. Ramachander

[I have referred to this stotra at: [lordnarasimhadeva.blogspot.com](http://lordnarasimhadeva.blogspot.com).]

1. Shrimad akalanka paripurna shashikoti  
Shridhara manohara satapata kanta  
Palaya krupalaya bhavambudhi nimagnam  
Daitya vara kala Narasimha Narasimha

Oh Narasimha, Oh Narasimha, who is the death to great Asura,  
Who is like billions of full moons without any stains,  
And who carries Lakshmi, who is pretty and has a flowing mane,  
Please protect me from this ocean of birth and death, Oh store house of mercy.

2. Pada kamala vanata paathaki janaanam  
Pathaka dhavanala pathatri vara keto  
Bhaavana parayana bhaavarti harayaa mam  
Pahi kripayaiva Narasimha Narasimha

Please show me your mercy, Oh Narasimha, Oh Narasimha,  
Who is the forest fire that burns all the sins committed by sinners,  
If they bow down to your holy lotus flower like feet,  
And who has a Garuda flag on his chariot, who is the cause of creation,  
And the best shelter, Please help me remove the problems of the birth and death.

3. Tunga nakha pankti-dalithasura varasrik  
Panka nava kunkuma vipankila mhoraha  
Pandita nidhana kamlalaya namaste  
Pankaja nishanna Narasimha Narasimha

Oh Narasimha, Oh Narasimha, who lives in a lotus,  
Your out stretched nails tore open the entails of the asura,  
And the blood out of him fell on your chest, making,  
It appear as if Kumkum has been applied on your chest,  
My salutations to you who is the residence of learned as well as Lakshmi.

4. Maulishu vibhushana mivamara varanam  
Yogi hridayeshu cha sirassu nigamanaam  
Rajaa aravinda ruchiram pada yugam they  
Dehi mama murdhni Narasimha Narasimha

Oh Narasimha, Oh Narasimha please keep  
Your twin lotus like feet on my head,  
Though it is kept on the crowns of the helmets of gods,  
And also on the heart of sages and on the Veda books.

5. Vaarija vilochana madh antima dasaayam  
Klesha vivashikrita samasta karanayam  
Yehi ramaya saha sharanya vihaganam  
Nadha madhiruhya narasimha Narasimha

Oh Narasimha, Oh Narasimha, along with Lakshmi,  
Come riding on the Garuda, the king of birds,  
At the time when all my senses are suffering in distress,  
At the time of death, Oh lotus eyed one,

6. Haataka kirita varahara vanamala  
Taara rashana makara kundala manindrai,  
Bhushitam ashesha nilayam tava vapurme  
Chethasi chakaasthu Narasimha Narasimha

Oh Narasimha, Oh Narasimha, Your divine body,  
Wearing a pretty blessed crown, forest garland,  
And fish like gem studded ear studs shining like stars,  
Lives in the unapproachable residence of yours.

7. Indu ravi pavaka vilochana ramayaa  
Mandira mahabhuja lasadvara rathanga  
Sundara chiraaya ramataam tvayi mano me  
Nandita suresha narasimha Narasimha

Oh Narasimha, Oh Narasimha, who is honoured by Indra,  
Let my mind play on your very pretty form,  
Which has moon, sun and fire as eyes, which is the temple of Goddess  
Lakshmi,  
And which holds in the great hands the holy wheel.

8. Madhava mukunda madhusudana murare  
Vamana nrisimha sharanam bhava nathanam  
Kamada ghrinin nikhila karana nayeyam  
Kalam amaresha narasimha narasimha

Oh Narasimha, Oh Narasimha, Oh Mukunda, Oh killer of Madhu, Oh killer of  
Mura,  
Oh Vamana, Oh Narasimha who is the shelter to all those people who have  
surrendered,

Oh Lord of devas, Oh cause of all causes, fulfill my desires and do not neglect me,  
Who is passing all his life chanting your names.

9. Ashtakam idam sakala pataka bhayaghnam  
Kamadam ashesha duritamaya ripughnam  
yah pathi santhatham ashesha nilayam they.  
Gacchati padam sa narasimha Narasimha

This octet destroys the fear of great sins,  
Fulfills all desires, speedily destroys enemies,  
And they will attain the abode of that lord,  
Where he would be sleeping on the sesha snake.

# Nrusimha Ashtakam [2]

---

[Octet addressed to Lord Narasimha]

Translated by P. R. Ramachander

[Here is a remarkable octet addressed to Lord Narasimha. I have taken this from [vedicmantrasgayatris.wordpress.com](http://vedicmantrasgayatris.wordpress.com). This stotra along with meaning given by Stephen Knapp has been reproduced in various web sites. My translation is slightly different.]

1. Dhyayami narasimhakyam  
Brahma vedantagocaram  
Bhavabdhi taranopayam  
Sankha cakra dharam param

I meditate on Narasimha,  
Who is realized by Brahma and Vedas,  
Who is the method to cross the sea of life,  
And who holds the divine conch and holy wheel.

2. Nilam ramam ca paribhuya kripa rasena  
Stambhe svasakti managham vinidhaya deva  
Prahlada rakshana vidhai yati kripa te  
Sri narasimha paripalaya mam cha bhaktam

With your sense of mercy you protected Nila Devi and Rama,  
And for saving Prahlada, Oh God, out of your mercy,  
You came out of the pillar, with all your great sinless and chaste state,  
And Oh Narasimha, please take care of me who is your devotee.

3. Indraadi deva nikarasya kirita koti  
Pratyupta ratna prati bimbata pada padma  
kalpaanta kala ghana garjana tulya nada  
Sri narasimha paripalaya mam cha bhaktam

Your lotus like feet which has the glitter of gems,  
Reflected the shine of billions of crowns of Indra and other devas,  
And your great roaring was similar to the thunder at time of deluge,  
And Oh Narasimha, please look after me who is your devotee.

4. Prahlada posha pralayarka samana vaktra  
Hoom-kara nirjita nisachara vrunda nada  
Sri-narada muni sangha sugiyamana  
Sri narasimha paripalaya mam cha bhaktam



You are the saviour of Prahlada, your mouth is like the Sun at deluge,  
Your sound "Hoom" makes the groups of nocturnal animals shiver,  
And you enjoy the company of the great sage Narada,  
And Oh Narasimha, please look after me who is your devotee.

5. Ratrin charadri jatarat parisramsya mana raktam  
Nipiya parikalpita saantara mala  
Vidravita-akhila suro ugra nrsimha rupam  
Sri narasimha paripalaya mam ca bhaktam

You tear apart the nocturnal animals descending the mountain to drink blood,  
You squeeze out the dirt which have settled inside us,  
And your terrifying form of Narasimha makes the world tremble.  
And Oh Narasimha, please look after me who is your devotee.

6. Yogindra, yoga pariraksaka, deva deva  
Dinaartha hari vibhava agama geeyamana  
Maam veeksya dinam asaranyam aganya-silam  
Sri narasimha paripalaya mam ca bhaktam

You are the king and protector of yoga, You are god of gods,  
You remove all the sufferings and are worshipped by Vedas and Brihaspathi,  
And you please see me, who does not have a home or good qualities,  
And Oh Narasimha, please look after me who is your devotee.

7. Prahlada soka vinivarana Bhadra simha  
Naktan charendra mada khandana vira simha  
Indraadi devajana sangnuta pada padma  
Sri narasimha paripalaya mam ca bhaktam

You are the protector lion who removed the sorrow of Prahlada,  
You are the valorous one, who when exuberant tear apart everything,  
And You are one whose feet is surrounded by Indra and other devas,  
And Oh Narasimha, please look after me who is your devotee.

8. Jnanena kechit avalambya padambhujam they,  
Kechit sukarma nikarena pare ca bhaktya  
Muktim gatah khalu janah kripaya murare  
sri narasimha paripalaya mam ca bhaktam

Your lotus like feet is depended upon by some due to their wisdom,  
Others due to good acts done as well their great devotion,  
And please take them mercifully, oh killer of Mura to salvation,  
And Oh Narasimha, please look after me who is your devotee.

# Nrusimha Kavacham

---

[Armour of the Man Lion]

Translated by P. R. Ramachander

[This armour is supposed to have been composed by Prahaladha and is from Brahmanda Purana. Another translation of this is available at [stephen-knapp.com](http://stephen-knapp.com).]

1. Nrusimha kavacham Vakshye prahlodhenodhitham puraa,  
Sarva rakshakaram punyam, sarvopadrava nasanam

I shall recite the armour of Narasimha recited in the olden times by  
Prahladha,  
Which protects everything that is blessed and destroys all problems.

2. Sarva sapath karam chaiva swarga moksha pradhayakam,  
Dhyathwa Narasimham devesam hema simhasana sthitham.

It gives all sorts of wealth and grants heaven as well as salvaion,  
If it is chanted meditating on Narasimha as sitting on the throne.

3. Vivrythaasyaam trinayanam, sharad Indu sama prabham,  
Lakshmyaalingitha vamangam, Vibhoothirupasritham.

He has three eyes, keeps his mouth open and has the glow of autumn moon,  
And he is hugged on left side by Lakshmi and his form depends on his  
glowing power.

4. Chathur bhujam Komalangam Swarna kundala shobhitham,  
Sarojashobhithoraskam rathna keyura mudhritham.

He has four hands, he has pretty limbs and wears a golden ear stud,  
His chest shines like a lotus flower and he wears gem studded bracelet.

5. Thapatha kanchana sankasam Peetha nirmala vasasam,  
Indradhi sura moulistha sphuran manikya deepthibhi.

He resembles molten gold and wears yellow cloths,  
He shines in the light of rubies on his head of the saluting Indra and other  
devas.

6. Virajitha pada dwandwam shanka chakradhi hethibhi  
Garuthmathaa savinayam sthuyamanam mudhanwitham.

He shines with two feet and holds the conch and wheel in his hand,  
And Lord Garuda with humility offers him prayers with devotion.

7. Swahruth kamala samvasam kruthwa thu kavacham padeth,  
Nrusimho may drusou pathu loka rakshanathma sambhava.

If one reads this armour after make, Lord Narasimha,  
Who protects the world, Occupy the lotus of his mind  
The Lord who is born to take care of this world will protect his head.

8. Sarvago api sthambha vasa phalam may Rakshathu dwanim,  
Nrusimho may drusou pathu soma suryagni lochana.

Let my forehead be protected by the all pervading one who is in the pillar,  
Let my sound be protected by Narasimha and  
My eyes be protected by he who has sun, moon and fire as eyes.

9. Smruthim may pathu nruharir muni varya sthuthipriya,  
Naasaam may simhanasathu, mukham Lakshmi mukha Priya.

Let my memory be protected by Narasimha who likes prayers from great  
sages,  
Let my nose be protected by he who has a lion's nose,  
And let my mouth be protected by he who loves the mouth of Lakshmi.

10. Sarva Vidhyadhipa pathu Nrusimho rasanaam mama,  
Vakthram pathu indhu vadana sada prahlada vandhitha.

Let my taste buds be protected by the Lord of all knowledge, Narasima,  
Let my face be protected by the moon faced one saluted by Prahlada.

11. Nrusimha pathu may kandam, skandhou bhoo bharanantha kruth,  
Divyasthra shobhitha bhujo Nrusimha pathu may bhujou.

Let my neck be protected by Narasimha,  
And shoulders by him, who till the end, rules over the world,  
And let that Narasimha whose arms shine,  
With divine weapons protect my arms.

12. Karou may deva varadho, nrusimha pathu sarvadha,  
Hrudayam yogi sadshyascha, nivasam pathu may Hari.

Let my hands be protected by the protector of devas,  
Let me be protected from all sides by Lord Narasimha,  
Let my heart be protected by him who can be approached by great sages,  
And let my house be protected by Lord Hari.

13. Madhyam pathu Hiranyaksha, Vaksha kukshi vidaranaa,  
Nabhim may pathu nruhari, sva nabhi brahma samsthuthaa.

Let my middle be protected by the God  
Who tore apart chest and abdomen of Hiranyaksha,  
Let my navel be protected by Lord Narasimha,  
Who is praised by Brahma, who sprang from his own navel.

14. Brahmanda kotaya katyaam yasyasou pathu may katim,  
Guhyam may pathuu guhyanaam manthraanaam guhya roopa druk.

Let my hip be protected by him,  
On whose hips all the universe rests,  
Let my private parts be protected by the mysterious one,  
Who can only be seen by use of very secret mantras.

15. Ooru manobhava pathu jahnuni nara roopa druk,  
Jange pathu dharaa bhara harthaa yo as ou nrukesari.

Let my thighs be protected by one who happens in the mind,  
Let my knees be protected by him who has a human form,  
Let my calves be protected by him who lightens my load,  
And appears in the form of a combination of man and lion.

16. Sura rajya pradha pathu padhou may nruhareswara,  
Sahasra seershaa Purusha pathu may sarva sas thanum.

Let my feet be protected by the God in the man lion form,  
Who looks after the kingdom of all devas,  
And let my entire body be protected by the God,  
Who has one thousand heads.

17. Mahogra poorvatha pathu maha veeragrajo agnitha,  
Maha Vishnu dakshine thu maha jwalasthu nairyathi.

Let the ferocious one protect me from the east,  
Let the very valorous one protect from south east,  
Let the great Vishnu protect me from the south,  
And let God who blazes like a flame protect from south west.

18. Paschime pathu sarveso, Disi may sarvatho mukha,  
Nrusimha pathu vayavyaam, soumyam bhooshana vighraha.

Let God of everything protect me from west,  
Let the God who has faces everywhere protect all directions,  
Let Narasimha protect me from north west,  
And let the well ornamented one protect me from north.

19. Eeshanyo pathu bhadro may, srava mangala dhayaka,  
Samsra bhayadha pathu mruthyor mruthyus nrukesari.

Let the God who protects and gives all things auspicious,  
Protect me from the north west and let me protected,  
From fear of birth and death by the Lord Narasimha,  
Who is indeed death to death itself.

20. Idham nrusimha kavacham, prahladha mukha manditham,  
Bhathiman ya paden nithyam sarva papam prumuchyathe.

This armour of Lord Narasimha which was narrated by Prahladha,  
If read by a devotee daily, would save him from all his sins.

21. Puthravan, dhanavan loke deerga ayur upa jayathe,  
Yam yam kamayathe kamam tham tham prapnonsthyasamsayam.

He would be blessed with sons, wealth and a very long life,  
And all that he desires would be achieved without any doubt.

22. Sarvathra jayam aapnothi, sravathra vijayee bhaveth,  
Bhhomyanthareeksha divyaanaam grahaanaam vini varanam.

He who desires for victory everywhere would get victory everywhere,  
He would ward off all the evils caused by earth, environment and planets.

23. Vruschiko raga sambhootha visha apa haranam param,  
Brahma Rakshasa yakshaanaam dhoorothsaarana karanam.

This steals away the poison caused by serpents and scorpions,  
And Brahma Rakshasas and Yakshas would be driven far- far away.

24. Bhurje vaa thala pathre vaa kavacham likhitham shubham,  
Kara moole drutham yena sidhyeyu karma sidhaye.

If this auspicious armour is written on a palm leaf or bark of a tree,  
And this is worn in the hand all his actions would be come divine.

25. Devasura manushyeshu swam swameva jayam labheth,  
Yeka sandhyam trisandhyam vaa ya paden niyatho nara.

That man who reads it following all rules, three times,  
In the dawn, noon or dusk or one of these times,  
Would get victory over humans, devas and Asuras.

26. Sarva mangala mangalyam, bhuthim, muykthim cha vindathi,  
Dwathrimasad sahasrani padeth shudhatmanaam nrunaam.

That holy and pure human being who reads it,  
Thirty two thousand times would definitely get,  
All auspicious things, wealth and salvation.

27. Kavachayasya manthrasya manthra sidhi prajayathe,  
Anena manthra rajena kruthwa bhas mabhi manthranam.

If this is chanted along with wearing of ashes, by the help of this,  
Mantra of the Kavacha which is the king of mantras, he would get mastery  
over it.

28. Thilakam vinyased yasthu thasya graham bhayam hareth,  
Trivare japamanasthu datham varibhya manthrya cha.

By wearing a Tilaka and after doing Achamana with mantras,  
If this is chanted for three weeks, the fear of planets would be removed for  
him.

29. Prasayedhyo naro mantram, nrusimha dhyanamacharedh,  
Thasya roga pranasyanthi ye cha syu kukshi sambhavaa.

After meditating on Lord Narasimha, if a man,  
Masters this mantra his diseases would be cured,  
Including those diseases of the abdomen.

30. Kimathra bahu nokthena nrusimha sadruso bhaveth,  
Manasa chinthitham yathu sa thachapnothya samsayam.

Which other great one can ever become like Narasimha,  
For just thinking about him in mind would make him your own without doubt.

31. Garjantham garjayantham nija bhuja patalam sphotayantham hatantham,  
Roopyantham thapayantham dhivi bhuvi dhithijam kshopayantham  
kshipantham,  
Kranthantham roshayantham disi disi sathatham samharantham bharantham,  
Vikshantham ghoornayantham sara nikara sathair divya simham namami.

He roars and makes us roar, He with his many arms tears and throws them  
out,  
He searches and troubles the sons of Dhithi in this and other worlds,  
Throws them and scatters them and when angry he kills them from all  
directions,  
And when he sees them he tears them apart with his hundreds of divine  
hands,  
And I salute him who has manifested himself as a divine lion.

Ithi Sri Brahmanda purane prahalodhoktham nrusimha kavacham  
sampoornam

Thus ends the armour of Narasimha told by Prahlada found in Brahmanda  
Purana.

# Nrusimha Stotram - Runa Vimochana

---

[Prayer to Lord Narasimha to get rid of debts]

Translated by P. R. Ramachander

[The debt could be explained also as the debt of Karma, which we have to get rid off to attain salvation.]

Deva karya sidhyartham, sabha sthambha samudbhavam,  
Sri nrusimham mahaveeram namami runa mukthaye. 1

For the purpose of completion of the need of the devas,  
You appeared from a pillar in a palace,  
Oh Narasimha who is a great warrior,  
I salute you to get rid of my debts.

Lakshmyalingitha vamangam, bhakthanaam vara dayakam,  
Sri nrusimham mahaveeram namami runa mukthaye. 2

Goddess Lakshmi embraces your left side,  
And you give boons to your devotees,  
Oh Narasimha who is a great warrior,  
I salute you to get rid of my debts.

Aantramaladaram, sankha charabjayudha darinam,  
Sri nrusimham mahaveeram namami runa mukthaye. 3

God who wears the inner part of your enemy as garland,  
God who holds conch wheel, lotus and other weapons,  
Oh Narasimha who is a great warrior,  
I salute you to get rid of my debts

Smaranath sarva papagnam, khadruja visha nasanam,  
Sri nrusimham mahaveeram namami runa mukthaye. 4

God whose very thought kills all sins,  
God who destroys poison of all snakes,  
Oh Narasimha who is a great warrior,  
I salute you to get rid of my debts.

Simhanadenaahath, digdanthi bhayanasanam,  
Sri nrusimham mahaveeram namami runa mukthaye. 5



God of a terrible lion like roar,  
Who removes fear of elephants, which guard all directions,  
Oh Narasimha who is a great warrior,  
I salute you to get rid of my debts.

Prahlada varadam, srresam, daithyeswara vidharinam,  
Sri nrusimham mahaveeram namami runa mukthaye. 6

God who was kind to Prahlada,  
The lord of Lakshmi and he who ripped apart the king of demons,  
Oh Narasimha who is a great warrior,  
I salute you to get rid of my debts

Krooragrahai peedithanam bhakthanam abhaya pradham,  
Sri nrusimham mahaveeram namami runa mukthaye. 7

God who gives freedom from fear to devotees,  
Who are being troubled by cruel planets,  
Oh Narasimha who is a great warrior,  
I salute you to get rid of my debts.

Veda vedantha yagnesam, brahma rudradhi vandhitham,  
Sri nrusimham mahaveeram namami runa mukthaye. 8

God who is the lord of Vedas, Vedanta and sacrifices,  
Who is worshipped by Brahma, Rudra and others,  
Oh Narasimha, who is a great warrior,  
I salute you to get rid of my debts.

Ya idam padathe nithyam, runa mochana samgnakam,  
Anruni jayathe sathyo, danam seegramavapnuyath. 9

He who reads daily this prayer for getting rid of debts,  
Would surely become debtless and would soon earn lot of money.

# Nrusimha Stuthi [1]

---

[Prayer to Lord Narasimha]

By Lord Sanaishara

Translated by P. R. Ramachander

[This is a rare and great prayer extolling Lord Narasimha and composed by Lord Sanaishara (Slow moving planet). In the end Lord Narasimha tells Sani that the evil effects that are brought about by Sani would be cured by reading this prayer on Saturdays. The Vaishnavites who normally do not recite any prayers addressed to planets may get rid of the bad effects of sani by this prayer. I could not get the Sanskrit original. There are many transcription mistakes and so I could not understand a few words. I have tried my best to correct them.]

1. Sulabho bhakthi yukthanam, dur daso dushta chethasam,  
Ananya gatkanaam cha Prabhu baktha vathsala,  
Sanishara thathra nrisimha deva chakra mala chitha vruthi,  
Pranamyam sashtangam asesha loka kireeta nirajitha pada padmam.

Sanaishara, the slow moving God prayed to Lord Narasimha  
Who is Easily available for those with devotion, bad period for evil minded,  
Saviour to the helpless, dear one to his devotees,  
And whose toe nails reflected the glitter of the crowns,  
Of Indra, planets and devas who prostrated before him.

Sri Shanir Uvacha:-

Sri sani told:-

2. Yad pada pankaja raja paramadharena,  
Samsevitham sakala kalamsa rasi nasam,  
Kalyana karakam asesha nijanu gunam,  
Sa twam nrisimha mayi dehi kripavalokam.

Oh Narasimha please see me with your side long merciful glances,  
For when your lotus like feet is worshipped with great respect,  
It would destroy all sins committed completely  
And would result in greatly innumerable auspicious events

3. Sarvathra chanchalathaya sthithyaspi lakshmyah,  
Brahmadi vandhya padaya stiryanya sevi,  
Padaravinda yugalam paramadharena,  
Sa twam nrisimha mayi dehi kripavalokam.

Oh Narasimha please see me with your side long merciful glances  
For even though Lakshmi never is stable in any place,  
She worships with great respect, the pair of your lotus like feet,  
Which are also worshipped by Brahma and others with great devotion.

4. Yad rupam agama shirah pathipadhya Madhya,  
Adhyathmikadhi parithapa haram vichinthyam,  
Yogeeswarair apthagakila dosha sangai,  
Sa twam nrisimha mayi dehi kripavalokam.

Oh Narasimha please see me with your side long merciful glances,  
For your form has been dealt with extensively by the Vedas,  
And leads to the liberation of great saints from sins,  
And also great dangers while attempting spiritual practices.

5. Prahladha bhaktha vachasa harir avirasa,  
Sthambhe Hiranyakasipum ya udarbhava,  
Urayau nidhaya udharam nakharai dadhara,  
Sa twam nrisimha mayi dehi kripavalokam.

Oh Narasimha please see me with your side long merciful glances,  
For to save the word of his devotee Prahlada,  
Lord Hari who does not have any emotions,  
Came out from the pillar, placed Hirankasipu on his thighs,  
And split open his stomach with ebbing blood using his nails.

6. Yo naija bhaktham analambudhi bhudhar ugra,  
Sringa prapatha visha dhamthi sarisupebhya,  
Sarvathmaka parama karuniko raraksha,  
Sa twam nrisimha mayi dehi kripavalokam.

Oh Narasimha please see me with your side long merciful glances,  
For you protected your devotee from raging fire, deep ocean,  
Fall from a tall mountain, murder by a mad elephant and bite of serpents,  
As you are in all beings and are a saviour with very great mercy.

7. Yan nirvikara para roopa vichinthanena,  
Yogeeswara vishaya sagara veetha raga,  
Vishnranthim apura vunasa vathim parakhyaam,  
Sa twam nrisimha mayi dehi kripavalokam.

Oh Narasimha please see me with your side long merciful glances,  
For by deeply meditating on your emotionless divine form,  
The great saints attain liberation from the ocean of sensual attachments,  
And obtain rest to the unmitigated salvation.

8. Yad roopam ugra parimardhana bhaya shaali,  
Sanchinthanena sakalagha vinasa kari,  
Bhootha jwara graham samudbhava bheethi nasam,  
Sa twam nrisimha mayi dehi kripavalokam.

Oh Narasimha please see me with your side long merciful glances,  
For your form which is serious stunning and fearsome,  
Which brings prosperity and destroys sins,  
And also destroys fear due to ghosts, fever and planets.

9. Yasyo thamam yasha uma pathim Padma janma,  
Shankaradhi daivatha sabhasu samastha geetham,  
Shaktaiva sravasa mala prasamaika daksham,  
Sa twam nrisimha mayi dehi kripavalokam.

Oh Narasimha please see me with your side long merciful glances,  
For you are the most famous with your fame exceeding Shiva and Brahma,  
As it is being sung about in the assembly where Shiva and others are  
present,  
And your power is steadfast wiping out all sins and impurities.

10. Yevam sruthwa sthuthir deva,  
Saninaam kalpitham Hari,  
Uvacha brhama vrundastha,  
Sanim tham Bhktha vathsala.

After hearing the prayer,  
Done by Sanischara, Hari,  
Who is very dear to his devotees  
Told as follows to the devas around Brahma,  
As well as Lord Sani.

Sri Narasimha Uvacha:-  
Lord Narasimha told:-

11. Prasannoham sane Thubhyam,  
Varam varaya shobhanam,  
Yam vanchasi thameva thwam,  
Sarva loka hithavaham

I am pleased with you, Oh Sani,  
Please ask boon that are auspicious,  
And let that which is desired by you,  
Be of good use to all the world.

Sri Shanir Uvacha:-  
Sani told

12. Nrusimha thwam mayi kripaam,  
Kuru deva dayanidhe,  
Mad vasras thava preethi,  
Kara syath devatha pathe

13. Math kritham thvat param stotram,  
Shrunvanthi cha patanthi cha,  
Sarvaan kamaan prayetas,  
Thesham thwam loka bhavana.

Oh Narasimha who is the treasure of mercy,  
Please shower your grace on me  
Let my day of the week be liked by you,  
Oh Lord of all devas,  
And let this prayer composed by me,  
If heard and read by people,  
Let all their wishes be fulfilled,  
And let them be considered by you as yours.  
Sri Nrusimha Uvacha:-  
Lord Narasimha told:-

14. Thathaivasthu shane aham vai,  
Raksho bhuvana samsthitha,  
Bhaktha kaaman poorayishye,  
Thwam mamaika vacha srunu,  
Thwat kritham math param stotram,  
Ya pdaeth srinu vacha yah,  
Dwadasa ashama janmasthaad,  
Bhayam nasthu thasya vai

Oh Sani, let it be so,  
As I am the protector of the universe,  
My job is to fulfill the desire of devotees,  
And so please hear my words,  
The prayer on me that was composed by you,  
If it is read either read or heard by any one  
They need not be afraid of your being in,  
Twelfth, eighth as well as Janma positions

15. Sani naraharim devam,  
Thathethi prathyuvacha,  
Thatha parama santhushto,  
Jayethi munayo vadan.

Sani told Lord Narasimha,  
I would follow that,  
And became extremely satisfied,  
And the sages cried "Victory, victory"

Sri Krishna Uvacha:-  
Sri Krishna told:-

ltham sanaicharasyatha nrusimha deva,  
Samvadam yethat sthavanam manava,  
Srunityo thi ya shravanyathe cha bhakthya,  
Sarva abeeshtani cha vindathe dhruvam.

If this discussion that took place,  
Between Sani and Lord Narasimha,  
Is meditated upon, heard or made others to hear,  
With devotion then definitely their desires would be fulfilled.

lthi Sri Bhavishyothara purane raksho bhuvana mahatmye,  
Sri Sanaishchara kritha Sri Nrusimha Sthuthi sampooranam.

Thus ends the prayer to Lord Narasimha composed by Sani,  
Occurring in the chapter on protecting of earth,  
Which occurs in Bhavishyothara Purana.

# Nrusimha Stuthi [2]

---

Translated by P. R. Ramachander

[This is the prayer by several groups of the world addreesed to Lord Narasimha when he killed Hiranya Kasipu. This forms a part of the 8th Chapter of the Seventh Dasaka of Srimad Bhagwatham. The next chapter is the Sthuthi by Prahlada himself.]

Brahmo Uvacha:-

Brahma said:-

1. Namosthwnanthaya durantha sakthaye,  
Vichithra veeryaya pavithra karmane,  
Viswasya sarga sthidhi samyamaan gunai,  
Swaleelayaa sandha dhadhe avyayathmane.

Salutations to the endless one, whose power can never be understood,  
Who has very peculiarly rare valour and does only holy deeds,  
Who does as if it is a play the creation, upkeep and destruction of the world,  
And who has a form that is impossible to be destroyed.

Rudra Uvacha:-

Rudra told:-

2. Kopa kale yuganthasthe hatho yama suolpaka,  
Thath sutham pahyupasrutham bhaktham they bhaktha vathsala.

Oh dear one of devotees, your anger lasts to several eons,  
And you have killed this insignificant asura in great anger,  
But please protect his son who is your great devotee.

Indra Uvacha:-

Indra said:-

3. Prathyaaneethaa parama bhavathaa thraayathaa na swabhaga,  
Daithyakrantham hrudayakamalam thwad gruham prathabhodhi,  
Kala grastham kiyaadhidhamaho nadha susrooshathaam they,  
Mukthi stheshaam nahi bahumathaa Narasimha paarai kim.

Oh divine God, the offerings to us were got back by you who has protected us  
And our lotus like mind which was your home had become by great fear and  
constant thought,

The home of the asura and has now bloomed again and Oh Lord Narasimha,  
To those who serve you, salvation is nothing great and is there need to talk of  
heaven and other gifts.

Rishi Uvacha:-

Sages said:-

4. Thwam na sthapa parama matha yadathma thejo,  
Yenedhamaadhi purushatma gatham sasarjja,  
Thad vipra luptha munaadhyaa sarnya pala,  
Rakshaa graheetha vapushaa puranwa samsthaa.

Oh primeval one, this bad asura prevented us from doing,  
That great penance which you had allotted to us,  
By which you created this universe which was within the soul,  
But oh God who protects, due to your present act,  
You again established that penance once again in this body.

Pithru Uvacha:-

The manes said:-

5. Sraadhaani nodhi bhub huje prasabham thanoojair,  
Dathani theertha samaye apya pibathilambhu,  
Thasyodharaa nnakha vidheernava padhya aarcha,  
Thasmai namo nruharaye akhila dharma gopthre.

He who robbed us of the rice balls offered by our sons,  
He who forcefully drank the gingelly mixed water offered during pilgrimages,  
Was killed by you tearing his stomach by nails and taking out the intestines,  
And you recovered the rice balls and gingelly mixed water, and you are,  
The Narasimha who protects, the universal dharma and my salutations to  
you.

Sidha Uvacha :-

The Sidhas told:-

6. Yo na gathim yoga sidhama sadhu,  
Raharasheedhyoga thapo balena,  
Naanaa darpam thannakhai nirdha dhara,  
Thasmai thubhyam pranathasmo nrusimha.

Oh Lord Narasimha, we salute you for,  
You killed that very proud one by tearing his belly by your nails,  
Because that very bad one stole from us, our occult powers,  
Using the strength of the power of his yoga and great penance.



Vidhyadhara Uvacha:-  
The Vidhyadharas told:-

7. Vidhyaam prudag dharana yanu radhdham,  
Nyeshedagno bala veerya druptha,  
Sa yena samkhye pasu vadha thastham,  
Maya nrusimham pranathasthu nithyam.

That foolish denied to us the power to disappear,  
Which we had got by special understanding,  
And our daily salutations to that Maya Narasimha.  
Who killed him like a cow in the war.

Naga Uvacha:-  
The Nagas said

8. Yena papena rathnani, sthree rathnaani hruthani na,  
Thadvaksha patanenaswam dathananda namosthute.  
That sinner stole from us our gems as well as our jewel like women,  
And so our salutations to you who killed him by opening his chest.

Manu Uvacha:-  
The Manus said:-

9. Manavo vayam thava nidhesa karino,  
Dithijena deva pari bhoothatha sethava,  
Bhavathaa khala sa upasamhrutha prabho,  
Karavama they kamanusadhi kinkaraan.

Oh God, We Manus who obey your orders,  
Were prevented from doing our ritual duties by this asura,  
And now since you have killed this very bad person,  
Please order us as to what we should do.

Prajapathi Uvacha:-  
The Prajapathis said:-

10. Prajesa vayam they parishobhi srushtaa,  
Nayena prajaa vai srujaamo nishiddhaa,  
Sa yesha thwayaa binna vakshanusethe,  
Jaganmangalam sathwamoorthevathara.

Oh lord this asura prevented us from doing the job of creation, for which we  
were created,  
And we were forced to stop that job,

And he lies dead because you had broken his chest and killed him,  
And Oh personification of truth, your this incarnation is for the good of the world.

Gandharwa Uvacha:-

Gandharwas told:-

11. Vayam vibho they nata natya gayaka,  
Yenathmasadveerya baloujhasa krutha,  
Sa yesha neetho bhavathaa dasaamimaam,  
Kimuthpadaatha kusalaya kalpyathe.

Oh Lord we are your actors, dancers and musicians,  
But we were made to obey this asura by his valour and strength,  
And now he has attained this very sorry state due to you.  
Will good ever happen to the people who follow wrong path?

Charana Uvacha:-

Charanas said:-

12. Hare thavangri pankajam bhava papa varga masrithaa,  
Yadhesha sadhu hruchayasthwayasuraa samapithaa.

Oh Lord Vishnu, we would be able to live peacefully  
By worshipping your lotus like feet which leads to salvation,  
For this asura, who always created fear among good people, has been killed  
by you, ending his acts.

Yaksha Uvacha:-

Yakshas said:-

13. Vayam anuchara mukhaa karmabhisthemanognai,  
Stha iha dithi suthena prapitha vahakathwam,  
Sa thu jana parithapam thath krutham janaathaa they,  
Narahara upaneetha panchathaam panch vimsa.

Due to our good acts we are the chief of your servants,  
And this very bad asura employed us to carry his palanquin,  
And Oh Lord Narasimha who is the twenty fifth principle,\*  
You killed him having to know the troubles that he gave us.

\* Nature, Cosmic Intelligence, Ego, Five Subtle Elements, Ten Indriyas, Mind  
and Five Gross Elements are the Twenty Four Principles.

Kimpurusha Uvacha:-

Kim Purusahas\* said:-

14. Vayam kimpurushasthwanthu, maha Purusha Easwara,  
Ayam kupurusho nashto dik krutha sadhubiryadhaa.

Oh Lord we are lowly people and you are the great one,  
And when this bad one was cursed by us, he lost his life.

\* An exotic tribe

Vaithalika Uvacha:-

The court singers said:-

15. Sabhasu sathreshu thavamalam, yaso,  
Geethwaa saparyaam mahatheem labhamahe,  
Yasthaam vyanaisheth brusameva durjano,  
Dhishtyaa hathasthe Bhagawan yada maya.

By singing your holy fame in gatherings and in places where religious rites  
were carried out,

We usually were treated well and honoured,  
And this bad one prevented us from doing it,  
And lucky that he was killed, similar to curing of sickness.

Kinnara Uvacha:-

Kinnaras said:-

16. Vayam eesa, kinnara ganaasthavanugaa,  
Dithijena vishtima munanukarithaa,  
Bhavatha hare sa vrujinopasadhitho,  
Narasimha nadha vibhavaya no bhava.

Oh God we are Kinnaras who are your servants,  
And this asura made us work without any compensation,  
Oh Narasimha, that bad one has been killed now by you,  
Oh Lord, please bless us with plenty.

Vishnu Parshadha Uvacha:-

Attendants of Lord Vishnu told:-

17. Advaita dhari nara roopam adbhutham they,  
Drushtam na saranadha sarva loka sarma,  
Soyam they vidhikara eesa, viprasaptha,  
Sthasyesdhyam nidhana manugrahaya vidhmaa.

Oh God who is support to us who are your devotees,  
This your wonderful form doing good to the entire world has been seen only  
now,

And this bad one who has been cursed by Brahmins is your servant,  
And so we think that his killing is really a blessing to him.

# Nyasa Dasaka

---

[Ten Verse Offering]

By Srimath Vedantha Desika

Translated by P. R. Ramachander

[Here is a great work of Visishtadwaitha philosophy composed by Srimad Vedantha Desika stressing and explaining the philosophy of surrender to almighty. Being a novice in the tenets of that great doctrine, I have given here a very simple translation learned from Stotra Rathnavali published by Gita Press.]

Aaham madakshanabaro madrakshana phalam thada,  
Na mama sripather vethyathmanam nikshiped budha. 1

The wise man does not claim,  
The responsibility of his own upkeep,  
And the results of such an upkeep,  
As his but dedicates it to the lord and consort of Lakshmi.

Nyasyamyakinchana sriman anukoolo aananyavarjitha,  
Viswasa prarthana poorvamathma rakshabharam thwayee. 2

I make a total surrender to you, Oh Lord,  
With an aim to please you and,  
Considering you as fully mine,  
And with full faith and prayers to you,  
Make my protection as your job.

Swami swasesham swavasam swabharathwena nirbharam,  
Swadatha swadhiya swarth swasminayasyathi maam swayam. 3

Oh Lord, putting me under your control and by being your bonded slave,  
I entrust you with my upkeep and I surrender to you of my own accord,  
The wisdom and ego given by you to me.

Sriman aabhestavarada thwam aasmi saranam gatha,  
Ethad deha aavasane maam thath padam prapaya swayam. 4

Oh Lord who fulfills all desires,  
I totally surrender to you,  
And after leaving my body at the end,  
Please make me reach your feet myself.

Twacheshathwe sthiradhiyam thath prapthyeka prayojanam,  
Nishidha kamya rahitham kuru maam nithya kinkaram. 5

Oh Lord, make me your servant permanently,  
And let me always enjoy the fruits of your mercy,  
And let this thought never leave me,  
Please make me not do anything that is prohibited,  
And make your slave every day.

Devi bhooshana hethyathijushtasya bhagawamsthva,  
Nithyam niraparadheshu kinkaryeshuniyunkshwa maam. 6

Oh Lord I am desirous of serving you,  
Like your consort, your weapons and your ornaments,  
And so please engage me, who am innocent,  
In duties that are dear to you, daily.

Maam madheeyam cha nikhilam chethanachethanathmakam,  
Swa kinkaryaorpakaranam varada sweekuru swayam. 7

Please accept yourself, Oh giver of all boons  
Me and all that is mine,  
Which are living and not living,  
In your service as offerings to you

Thwameva rakshakosi may thwameva karunakara,  
Na pravarthaya paapani pravruthani nivaraya. 8

Oh lord you are my only protector.  
And you the only one who shows mercy on me,  
And so please never allows near me,  
And remove the sins that are already committed by me.

Aakrthyanam cha kaaranam kruthyanam varjanam cha may,  
Kshamaswa nikhilam deva pranatharthihara prabho. 9

Oh God who destroys sufferings of his devotees,  
Please pardon me for undertaking to do,  
Those actions which should not be done,  
And also not doing actions which should be done.

Sriman niyathapanchangam mad rakshanbhararpanam,  
Aacheekarthswayam swasminathohamiha nirbhara. 10

Oh Lord, you have accepted my surrender,  
Done with five limbs and the onus of my upkeep,  
And I am therefore freed of all worries,  
And filled with peace and tranquility.

# Om Jai Jagdish Hare

---

By Pandit Shardha Ram Phillaury  
Translated by P. R. Ramachander

[This is one of the very popular prayer in Hindi sung by all Hindus. It is written in a colloquial dialect of Hindi and touches the heart instantly. This translation is slightly different from what is available in web. I have tried to translate the words and also tried to have a similar poetic format, so that it can be sung.]

Swami Jai Jagdish hare  
Bhakt jano ke sankat  
Das jano ke sankat  
Shan men door kare  
Om jai Jagdish hare. 1

Victory to Vishnu, the lord of the universe  
Who will remove in a second,  
The sorrow of all his devotees,  
And the sorrows of all his followers.  
Om victory to Vishnu, the Lord of Universe

Jo dhyave phal pave  
Dukh bin se man ka  
Swami dukh bin se man ka  
Sukh sampati ghar ave  
Swami, Sukh sampati ghar ave  
Kasht mite tan ka  
Om jai Jagdish hare. 2

He who meditates will get the fruit,  
Of a mind without sorrows,  
Lord, mind without sorrows,  
Pleasures and wealth will come to his house,  
Lord, Pleasures and wealth will come to his house,  
And the sufferings of his body will be cured.  
Om Victory to Vishnu, the Lord of the universe.

Mata pita tum mere  
Sharan Paoon main kiski  
Swami sharan paoon main kiski  
Tum bin aur na dooja  
Prabhu bin aur na dooja  
As karoon main jiski  
Om jai Jagdish hare. 3

You are my father and mother, to whom should I surrender,  
Lord, to whom should I surrender?  
Except you I do not see any one else,  
Lord except you I do not see anyone else,  
To whom I should surrender,  
Om victory to Vishnu, the Lord of universe.

Tum pooran Paramatam  
Tum Antaryami  
Swami tum Antaryami  
Par Brahm Parameshwar  
Swami, Par Brahm Parameshwar  
Tum sabke swami  
Om jai Jagdish hare. 4

You are the complete eternal lord,  
You are the one who resides in me,  
Lord, you are the one who resides in me,  
You are the greatest Lord who is the eternal truth,  
Lord, who is the eternal truth,  
And you are the lord of everyone.  
Om victory to Vishnu, the Lord of the universe.

Tum karuna ke sagar  
Tum palan karta  
Swami tum palan karta  
Main moorakh khal khami  
Main sevak tum swami  
Kripa karo Bharta  
Om jai Jagdish hare. 5

You are the ocean of mercy,  
You are the Lord who takes care of us all,  
Lord, you are the one who takes care of us all,  
I am a simpleton with wrong wishes,  
And Lord, also your humble follower,  
Shower your mercy on me, Oh lord.  
Om victory to Vishnu, the Lord of the universe.

Tum ho ek agochar  
Sab ke pran pati  
Swami sab ke pran pati  
Kis vidhi miloon Gosai  
Kis vidhi miloon Dayalu  
Tum ko main kumati  
Om jai Jagdish hare. 6



You are the one who is beyond my sight,  
You are the lord of soul of everyone,  
Lord, you are the lord of soul of everyone,  
What rules should I follow sage?  
What rules should I follow, merciful one?  
In worshipping you, this foolish one.  
Om victory to Vishnu, the Lord of the universe.

Deen bandhu dukh harta  
Thakur tum mere  
Swami Thakur tum mere  
Apne hath uthao  
Apni sharani lagao  
Dwar paoa hoon tere  
Om jai Jagdish hare. 7

You are the relation of the oppressed,  
You are the one who removes all sorrows,  
Lord you are my leader,  
Please lift your hand,  
Then bless me,  
As I have reached the gate of yours.  
Om Victory to Vishnu, the Lord of the universe.

Vishay vikar mitavo  
Pap haro Deva  
Swami pap haro Deva  
Shradha bhakti baohao  
Swami, Shradha bhakti baohao  
Santan ki seva  
Om jai Jagdish hare. 8

Remove emotions in case of all issues from me,  
Oh Lord, who destroys all sins,  
Lord, who destroys all sins,  
You increase my devotion and attachment to you,  
Lord, increase my devotion and attachment,  
And make me serve you who does not have an end.  
Om victory to Vishnu, the Lord of the universe.

Om jai Jagdish hare  
Swami jai Jagdish hare  
Bhakt jano ke sankat  
Das jano ke sankat  
Shan men door kare  
Om jai Jagdish hare. 9

Om victory to Vishnu, the Lord of the universe,  
Lord, victory to Vishnu, the Lord of the universe,  
The sorrows of your dear devotees,  
The sorrows of your followers,  
You, drive away far, far away in a second,  
Om victory to Vishnu, the Lord of the universe.

# Oudhumbhara Paduka Stotram

---

[Prayer to the Udumbara Wood Sandals]

By Vasudevananda Saraswathi

Translated by P. R. Ramachander

[The sandals of Datha are worshipped under the Oudhumbara tree - Ficus glomerata Rox.]

1. Vandhe vang manasaatheetham, nirgunam, sagunam gurum,  
Dathathreya manandha kandham Baktheshta poorakam

Salutations to him, who is beyond words and mind, Who has no characters,  
who has only good characters and is the teacher,  
The very joyful cloud called Dathathreya, who fulfills desires of his devotees.

2. Namani sathatham Datham oudhumbara nivasinam,  
Yatheendra roopam cha sadnaa nijaanandha prabodhanam.

I always salute the Datha who lives on Udhumbara tree,  
Who has the form of a saint and one who wakens up everlasting joy.

3. Krishnaa Yadagre bhuvanesaani vidhya nidhithadaa,  
Oudhumbara kalpa vrukshaa, sarvadha sukhadaa sadaa.

Black in colour and on the tips having the treasure of world over knowledge,  
Is the Oudhumbara wish giving tree and keeps us always with pleasure.

4.. Bhaktha Vrunda darasanatha, purushartha chathusthtayam,  
Dadhathi Bhagwan bhoomaa sachidananda Vighrahaa.

That God in the earth who has the form of everlasting joy,  
Gives the four Purusharthas\* to his crowd of devotees.

\* Dharma, Artha, Kama and Moksha.

5. Jagartha guptha roopena, gopthaa dhyana samadhithaa,  
Brahma vrundham, Brahma sukham dadhaathi sama dushtitha.

That secret one awakens you secretly those who meditate on him,  
And with happiness gives him company of Brahma and happiness of Brahma loka.

6. Krushnaa thrushnaharaa yathra sukhadhaa Bhuavaneswari,  
Yathra Moksha dharanga datha padukaa thaam Namayaham,

I salute the slippers of Datha which are black, which quenches the thirst,  
Which is the pleasure giving Goddess of universe and is the gate of salvation.

7. Paduka roopi yathiran Nrasimha Saraswathi,  
Rajathe Raja Raja Sri Datha Sri Pada Vallabha.

The saint Narasimha Saraswathi who has the form of his sandals,  
Would shine like the king of kings Dathathreya, the Lord of Sri Pada.

8. Namami Guru Moorthi tham thapa thraya haram Harim,  
Anantha mayamathmaanam nava bhakthya sukha pradam.

I salute the form of my teacher who removes three types of sufferings,  
Whose soul is the limitless joy and who due to devotion grants us pleasant  
life.

9. Kara veerastha vidhusha mooda puthram vinindhitham,  
Cchithra jihvam budham chakrethaddanmayi krupaam kuru.

Those wise and foolish sons of Karaveera who berated him,  
Had their tongues cut by the soldiers, please show mercy niggardly on me.

Sri Pa. Pa. Sri Vasudevananda sararaswathi virachitham Sri Datha stotram  
sampooranam.

Thus ends the prayer addressed to Dathathreya composed by the worshipful  
Vasudevananda Saraswathi.

# Palayachyutha Stotra

---

[Prayer of Protection addressed to Achyutha]

By Srimath Vadhi Raja Theertha

Translated by P. R. Ramachander

[Srimath Vadhi Raja Theertha was a great saint cum poet of the Madhwa hierarchy. He is considered as one of the greatest saint after Madhwa in the Dwaitha system of philosophy. In this great prayer, he appeals to God Sri Krishna of Udupi (in Karnataka) to protect him. The Krishna idol in Udupi is believed to be the one which was worshipped by Rukmani in Dwaraka. After Dwaraka was swallowed by the sea, this idol is supposed to have been brought to Udupi. In this prayer, Udupi is referred as Raupya Peeta meaning silver place.]

Palayachyutha palayajitha playa kamalalaya,  
Leelaya drutha bhloodhamburudhodhra swajanodhara

Please nurture me Achyutha,  
Please nurture me undefeated one,  
Please nurture me the abode of Lakshmi,  
Who playfully lifted the mountain,  
Who keeps all the word within himself,  
And who makes his people his own.

Madhwa manasa padma bhanu samam smara prathimam (sam) smara,  
Snighdha nirmala seethe kanthila sanmukham karunonmukham,  
Hrudhya kambhu samana kandharamakshayam durithakshayam,  
Snigdha samsthutha roupya peeta kruthalayam harimalayam. 1

Meditate till the end on that Hari,  
Who is the sun which opens the lotus mind of Madhwacharya,  
Who is the most pretty one, who has bright moon like face,  
Which is soft and blemishless,  
Who is personification of mercy,  
Whose neck is like a pretty conch,  
Who never ever decays, who cures all sufferings,  
And who has made Udupi his home.

Angadhadhi sushobhi pani yugena samkshubhithainasam,  
Thunga malya manindra hara sarorasam khala nerasam,  
Mangalapratha manda dhahama virajitham bhajathajitham,  
Tham grena vara roupya peeta kruthalayam harimalayam. 2

Meditate till the end on that Hari,  
Whose hands make his amulets shine,  
And the churn and the rope which do good,  
Whose chest is adorned with long garlands,  
Garlands made of gems and necklaces,  
Who is the total destroyer of sins,  
Who makes wicked people inactive,  
Who can be won over by devotion,  
And who has made the great Udupi as his home.

Peena ramya thanudharam bhaja hey mana shubha hey mana,  
Svanubhava nidharsanaya disantha mardhisu santhamam,  
Aanathosmi nijarjuna priya sadhakam khalabhadhakam,  
Heenathojijjatharaoupya peeta kruthalayam harimalayam. 3

Meditate till the end on that Hari,  
Whose pretty slender golden belly is bewitching,  
Who in order to give personal experience of himself,  
Grants salvation and wealth to his devotees,  
Who is a great lover of Arjuna,  
And who destroyer of wicked people,  
And lives in the blemish less Udupi.

Hema malika kinkini malikarasanchitham thamavanchitham,  
Rathna kanchana chithra vasthrakateem Ghana prabhaya ghanam,  
Kamra naga karopa moru mana mayam shubhadhee mayam,  
Naumyham vara roupya peeta kruthalayam harimalayam. 4

Meditate till the end on that Hari,  
Who is graced by waist belt,  
In which small golden bells are strung,  
Who cannot be cheated by bad ones,  
Who wears a golden cloth inlaid with pearls,  
Tied around his pretty waist,  
Whose body shines like the black clouds,  
Who has pretty thighs similar to elephant's trunk,  
Who is free of all blemishes,  
Who is full of bliss and knowledge,  
And who has made the great Udupi as his home.

Vrutha janu manojna janga mamohadham paramohadham,  
Rathna kalpa nakhathwisha hrutha hruththamasthathimuthamam,  
Prathyham rachitharchanam ramaya swayaagathaya swayam,  
Chitha chinthya roupya peeta kruthalayam harimalayam. 5

Meditate till the end on that Hari,  
Who has bewitching knees and shanks,  
Who does not give illusion to his devotees,  
Who gives illusion to the wicked,  
Who by the luster of his pearl like nails,  
Destroys the darkness of the mind,  
Who is the storehouse of all that is good,  
Who is daily being worshipped,  
By his consort goddess Lakshmi herself,  
And Oh mind meditate constantly on him,  
Who has made Udupi his home.

Charu pada saroja yugma rucha amaroachayachamaro,  
Dhara mordh a jabhara mandala ranchakam kali bhanchakam,  
Veerathothuchitha bhooshanam vara noopuam swathanuparam,  
Dharayaathmani roupya peeta kruthalayam harimalayam. 6

Meditate till the end on that Hari,  
Who by the brightness of his two,  
Lotus like feet brightens even,  
The fan like long thick and dense,  
Tuft of the prostrating group of devas,  
Who destroys the evil of kali age,  
Who wears ornaments suitable to a hero,  
Who wears exquisite anklets,  
And who resides within our bodies,  
And carry within our mind,  
Him who has Udupi his home.

Sushka vadhi mano aathidhoora tharagamothsava dagamam,  
Sath kaveendra vacho vilasa mahodhaam maahithodhayam,  
Lakshyami yatheeswarai krutha poojanam guna bhajanam,  
Ddhikruthopama roupya peeta kruthalayam harimalayam. 7

Meditate till the end on that Hari,  
Who is far beyond the reach of the feeble debators,  
Basing their arguments not on our holy books,  
Who gives great happiness to them, who,  
Are the king of poets who understand such books,  
Who bestows on his devotees eternal happiness,  
Who is worshipped by god like sages,  
Who is the storehouse of all that is good,  
And who lives in Udupi which is beyond comparison.

Narada priyamavishambhuruhekshanam nija lakshanam,  
Tharakopama charu dheepa chayanthare gatha chinthare,  
Dheera manasa poorna Chandra samanamachyuthamanama,  
Dhwarakopama roupya peeta kruthalayam harimalayam. 8

Oh brave man, get rid of all worries,  
By meditating on the full moon like Achyutha,  
And meditate till the end on that Hari,  
Who is dear to sage Narada,  
Who has eyes like the lotus,  
Whose reality is himself alone,  
Who really protects his devotees,  
Who is like the moon among,  
The lamps which are like stars,  
And who has made Dwaraka like Udupi his home.

Phala Sruthi

Roupya peeta kruthalayasya hare priyam durithaapriyam,  
Thad padarchaka Vadhi raja yatiritham guna pooritham,  
Gopyamashtakam edathuchamudhe mamasthivaha nirmama,  
Prapya shudha phalaya thathra sukomalam hruthadheemalam.

This octet, which pertains to the cowherd who,  
Who has made the temple of Udupi as his home,  
And which is dear to Lord Hari  
Which removes all sorrows,  
Which is full of good qualities and is pretty,  
Which destroys the impurities of the mind  
Which is composed by the great Sage,  
Vadhiraja submitting his mind at the feet of the lord,  
Would provide great happiness in this world  
And later make one devoid of ignorance  
And provide blemish less well being in the other world.



# Pandurangashtakam

---

By Adi Sankara

Translated by P. R. Ramachander

[This great prayer has been written by Adi Sankara extolling the virtues of the Deity of Pandarpur in Maharashtra. It seems there was a merchant named Pundarika in this town. His parents became old and he thought that they were a road block to his prosperity. Because of this he decided to drive them out. Fortunately for them, they could join a group of poor devotees who were going to Varanasi by foot. Later Pundarika himself undertook the pilgrimage to Varanasi but in horse drawn chariots. He crossed on his way, his parents but did not even bother to enquire about them. After some time, while they were resting on the banks of a river, they met Rohit Das a cobbler in his hermitage. Rohit das, though extremely poor was taking care of his parents disregarding his own comforts. Pundarika that night saw three ugly women taking bath in the pond of the hermitage and rising up as divine beings. On enquiry they told him that they were the rivers Ganga, Yamuna and Godavari who had to bear the load of sins left by people who took bath in them. They got cleansed by coming to the Hermitage of Rohit Das who was looking after his parents. A sea of change descended on Pundarika. He returned back, begged for forgiveness from his parents and spent all his time in looking after them. One day Maha Vishnu took the form of a cowherd and went to the house of Pundarika. He was told by Pundarika that he was busy in looking after his parents. Lord Vishnu, informed him, who he was but Pundarika said that he was busy even for the Lord. He gave Lord Vishnu a brick to stand till he finished looking after his parents. Lord Vishnu blessed him and decided to stay there. That place is Pandarpur. He is called Vittala (brick) because he stood on the brick.]

Maha Yoga Peete thate Bheema Radhya,  
Varam Pundarikay Dathum Muneendrai,  
Samagathya thishtanthamanandakandam  
Parabrahma lingam baje pandurangam. 1

I worship that Panduranga, who is the absolute Brahman,  
Who is the source of immense happiness,  
Who stays in the great seat of yoga, in the banks of Bheema,  
Along with great seers to fulfill the boon to Pundarika.

Thatidhwsasam Neelameghavabhasam,  
Rama mandiramm sundraram chith prakasam,  
Varam thwishtakayam samanyasthapadam,  
Parabrahma lingam baje pandurangam. 2

I worship that Panduranga, who is the absolute Brahman,  
Who has firmly placed his blessed feet on the bricks,  
Who is dressed like a streak of lightning,  
Who is of the colour of the blue clouds,  
Who is the abode of Goddess Lakshmi,  
And who is pretty and is the splendour of the inner mind.

Pramanam bhavabhdhoridam maamakaanaam,  
Nithambha karabhyam drutho yena thasmath,  
Vidhaurvasathyai drutho nabhi kesa,  
Parabrahma lingam baje pandurangam. 3

I worship that Panduranga, who is the absolute Brahman,  
Who by keeping his two hands on his waist,  
Tells us all that this worldly life is only waist deep,  
And who created the holy lotus from his navel,  
So that the creator himself can live there.

Sphurath kousthubhalankritham kanda dese,  
Sriya jushta keyurakam Srinivasam,  
Shivam Shantha meedyam, varam loka palam,  
Parabrahma lingam baje pandurangam. 4

I worship that Panduranga, who is the absolute Brahman,  
Who decorates his neck by wearing the Kaushthubha gem,  
Who has armlets of rarest charm,  
Who is the abode of Goddess of wealth,  
Who is calm and peaceful and who is the protector of the world.

Sarad Chandra bimbananam Charuhasam,  
Lasath kundala aakrantha Ganda sthalangam,  
Japaraga bimbadharam kanja nethram,  
Parabrahma lingam baje pandurangam. 5

I worship that Panduranga, who is the absolute Brahman,  
Who is as bright as the moon of autumn,  
Who has a very captivating smile, whose shining ear studs covers his holy cheeks,  
Who has red lips like the hibiscus flower and the Bimba fruit,  
And whose eyes are like lotus flowers.

Kireedojwalath sarva dhik prantha bhagam,  
Surair architham Divya rathanair anarghyair,  
Tribhangakruthim barha malyavathamsam,  
Parabrahma lingam baje pandurangam. 6

I worship that Panduranga, who is the absolute Brahman,  
Whose shine of the crown illuminates all sides,  
Who is being worshipped using invaluable gems by the devas,  
Who assumes a posture with three bends,  
And who wears garlands and peacock feathers.

Vibhum venu nadham charantham durantham,  
Swayam leelaa gopa vesham dadanam,  
Gavaam brunda kanandadam charu hasam,  
Parabrahma lingam baje pandurangam. 7

I worship that Panduranga, who is the absolute Brahman,  
Who is all pervasive and sings with his flute,  
Who spells the doom for the bad ones,  
Who playfully wears the attire of the cowherd,  
Who brings great happiness to the herd of cows,  
And who has a lotus like smile.

Ajam Rukmani prana sanjeevanam tham,  
Param dhama kaivalyamekam thureeyam,  
Prasannam prapannarthiham deva devam,  
Parabrahma lingam baje pandurangam. 8

I worship that Panduranga, who is the absolute Brahman,  
Who was not born to any one,  
Who is the panacea for the soul of Rukmani,  
Who is supreme light,  
Who is the only way to redemption,  
Who is the fourth higher state of humans,  
Who is forever with satisfaction,  
Who is the God of gods,  
And who removes problems of those who seek refuge in him.

Sthavam pandurangasya vai punyadham ye,  
Padanthyeka chithena bhakthya cha nithyam,  
Bhavmbhonidhim they api theerthava anthakale,  
Harer alayam saswatham prapnuvanthi. 9

He who reads with devotion and concentration daily,  
This holy prayer addressed to Panduranga,  
Would cross with ease, this ocean of life,  
And at the end attain the world of Vishnu permanently.

# Parameshwara Stuti Sara Stotram

---

[Summary of Prayer Praising Lord Parameshwara]

Translated by P. R. Ramachander

[I stumbled on this under prayer to Lord Vishnu in a old Malayalam book that I have. In spite of serious search, I could not locate it any where else or in the web. The prayer is in the form of conversation of the devotee to God. Each of the Stotra is extremely meaningful and takes to direct intimacy with Lord Vishnu.]

Shudhosi thwayee nigama bahyamala mayam,  
Prapancham pasyanthi bhramaparavasas papa nirathaa,  
Bahisthebhya kruthwa swapada saranam manaya vibho,  
Gajendra drushtam they saranadha dhanyam swapadhadham. 1

Oh Lord Vishnu, you are known to be pure and independent,  
But the sinners and the confused ones see you as the impure world,  
Please remove me from them and make me a devotee of your feet,  
For hearing about salvation of Gajendra, I know you do it for your devotees.

Na srushtesthe haniryadihi krupaya athovasichamaam,  
Thwayaneka guptha vyanamithi thesthi sruthi padhe,  
Atho mamudharthum ghataya mayi drushtim suvimalaam,  
Na rikthaam may yachgnaam swanaratha karthum bhava hare. 2

By showing mercy on me, no harm will come to your creations,  
For many people have been protected by you,  
And also the Vedas tell that you are the protector,  
And so, Oh God who has a merciful look, protect me,  
And oh God, Oh lord Vishnu, do not neglect my appeal.

Kadhaaham bho swamin niyatha manasthwaam hrudhi bhaja-  
Nna bhadre samsaare hyanavaratha dukhethi virasa,  
Labheyam thaam santhim parama munibhir ya hyadhigatha,  
Dhayaam kruthwamay thwam vithara para santhim bhava hare. 3

Oh God, when will I with devoted my mind pray you,  
Get disenchanted with the sorrowful and boring life,  
And get the peace that is being enjoyed by great sages?  
Oh God Vishnu, be pleased to grant me that divine peace.

Vidharaa ched viswam srujathi srujathaam may shubha kruthim,  
Viduscheth pathaa maavathu jani mrudhor dukha jaladhe,  
Hara samharthaa samharathu mama sokam sajanakam,  
Yadhaham muktha syaam kimapi thu thadhaa they vidha dhathaam. 4

If Lord Brahma were the creator of universe let him create good acts for me,  
If Lord Vishnu is the one who saves, let him save me from the sea of birth  
and death,  
If Lord Shiva is the destroyer, let him destroy all my sorrows,  
And let all of them together, bless me with salvation.

Aham brahmanandasthwamapi cha thadhakhya suvidhith-  
Sthathoham bindhaano kadhamap bhavatha sruthi drusa,  
Thadhaa chedhaneem thwam thwayi mama vibhedhasya jananim,  
Swa mayaam samvarya prabhava mama bhedham nirasithum. 5

I am Brahmananda\* and it is well known that you are called Brahmananda,  
And so whether by name or due to philosophy I am not different from you,  
And so please take pity on me and remove the illusion,  
Which makes me feel, different from you and bring to an end this difference.  
\* Divinely joyous

Kadaham hey Swamin, jani mruthi bhayam, dukha nibidam,  
Bhavam hithwa sathyo nava ratha sukhe swathma vapushi,  
Rame thasmin nithyam nikhila munayo brahma rasika,  
Ramanthe yasmim sthe krutha sakala kruthya yathi vara. 6

Hey Lord, when will I destroy this sorrowful domestic life,  
Which is full of fear, of birth and death and start enjoying in God,  
Which is true and which is truth and is of perennial joy,  
Where those who are enjoying are Brahman and the great sages,  
Who have realized your oneness enjoy in you..

Padanthyeke sasthanam nigamama pare thalparathaya,  
Yajanthyanthe thwaam vai dhadhadadhischa padartham sthwa hithaan,  
Ahanthu swamimsthe saranamagamam samsruthi bhayaa,  
Dhyadhaa they preethi syadhithakara tadathwam kuru vibho. 7

Hey God who is my Lord, some learn divine texts,  
Some others read the Vedas, some others worship you with devotion,  
And some others offer you things that you like very much,  
But I, due to the fear of domestic life, has only surrendered to you,  
And Oh Lord now please take action as per your likening.

Aham jyothir nithyo gaganamiva thruptha sukha maya,  
Sruthi sidhohvaitha kadhamapi na bhinnosthi vidhutha,  
Ithi jnathe thathwe bhavathicha para samsruthi layaa,  
Dhathasthathwa jnanam mayi vighatayesthwam hi krupaya. 8

Please give me the knowledge of the philosophy of non differentiation,  
Which when one gets, this life ends and one becomes the divine truth,  
Which will in turn make me realize that I am of the form of light,  
I am perennial like the sky, I am satisfied, personification of joy,  
And one with divinity and that I am no different from Lord Vishnu.

Anadhou samsare jani mrutha maye dukhitha manaa,  
Mumukshu sath kaschid bhajathi hi gurum jnana paramam,  
Thatho jnathwa yam vai thudhathina puna klesa nivahai,  
Bhaje ham thandevam bhavathi cha paro yasya bhajanath. 9

In the beginning less domestic life, full of births and deaths,  
When one is sorrowing, he with an aim of attaining salvation,  
Approaches a Guru with great wisdom and from him,  
After learning about the divine Lord, he enjoys life without sorrows.  
But I am praying that divine Lord, who is the ultimate God.

Vivekaa vairagyam na cha samadha maadhyaa shadapare,  
Mumukshaa may nasthi prabhavathi kadham jnana mamalam,  
Atha samsarabdhe sthara saraneem maam upadisan,  
Swabudhim srothim may vithara bhagawam sthwam hi krupaya. 10

I do not have wisdom, renunciation, tranquility and liberation,  
Making it impossible for me to ever attain the pure wisdom,  
And so God, you please show me the path to cross ocean of life,  
And mercifully bless me with the knowledge of ultimate divinity.

Kadaaham bho swamin, nigamama nivedhyam shiva mayam,  
Chidaanandam nithyam sruthi hrutha parichedha nivaham,  
Thwamrthaa bhinnam thwaam abhirama ihathmanya viratham,  
Maneeshamevam may saphalaya vadanya swakrupaya. 11

Hey Lord, When would I offer you an offering full of peace,  
And get to a state of ever lasting divine joy and attain a state,  
When I would get rid of all the doubts that I have,  
When will I understand the Vedic sayings and enjoy in thine divinity?  
Please have mercy on me and fulfill these wishes of mine.

Yadatham sarvam vai Priya massoodhanaadhi prabhavathi,  
Swayam naanyarthehi Priya ithi cha vedhe pravidhitham,  
Sa aathma sarveshaam jani mruthi mathaam Veda gaditha,  
Sthuthoham tham vedhyam sathathamamalam yami saranam. 12

In Vedas it is told that, it is for that all are born and die,  
It is for the sake of which we have desire for wealth and a long life,  
And it is that which makes us love for the sake of something,  
And it is also that which is not aimed at any thing,  
And so I surrender to him who is pure and should be understood.

Maya thyaktham sarvam kadam abhi bhaved swathmamnimathi,  
Sthwadheeya maayaa maam prathi thu vipareetham kruthawathi,  
Thathoham kimkuryam nahi mama mahi kwaapi charathi,  
Dhayaam kruthwaa Nadha Swapada charanam dehi Shivadham. 13

I forsook everything and concentrated my mind on the soul,  
But your illusion did not allow me and made me do the opposite,  
And so what should I do as my mind does not stay any where,  
And so God, take pity upon me and give me your holy feet.

Nagaa daithyaa keesaa bhava jaladhi paaram hi gamithaa,  
Stwayaa chaanye swamin kimapi samayesmimchayithavaan,  
Na helaam thwam kuruasthwayee nihithsa sarva mayi vibho,  
Na hithwaa aham hithwaakamapi saranam naanyagatham. 14

You have helped trees, asuras, monkeys and others, to cross the sea of life,  
And I happen to sleep a little during the time when I had to request for it,  
And Oh Lord, please do not continue this play with me,  
Who has completely surrendered to you, as I have not asked any body else.

Ananthadhya vijnana guna jaladhesthanthamagama,  
Nnatha paaram yaayaathava guna ganaanaam kadhamayam,  
Grunan yavadhithwajani mruthi madho yathi paramaam,  
Gathim yogi praapyamithi manasi budhwaahamanavam. 15

Even people like Aadhi Sesha have not seen the other shore of your sea of characters,  
And how then can an ignorant one like me hope to see the end of this sea,  
And thinking that those who sing your names would destroy the bondage of life,  
And reach salvation attained by Yogis, I prayed to you by using your names.

# Parasurama Stotram

---

[Prayer to Lord Parasurama]

Translated by P. R. Ramachander

[Lord Parasurama is an avatar of Vishnu. He was armed with an axe (parasu) in his hand. He was the son of Sage Jamadagni and Renuka. He beheaded his mother at the command of his father. Later, as per his request, Jamadagni gave back her life. To avenge the killing of his parents by the sons of Karthaveeryarjuna, he killed 27 generations of Kshatriyas. His role came to an end with Rama Avatara. To wash of his sins in killing the Kshatriyas, he gave all the land he won in charity. So he had to leave the then existing land masses. To continue living, he threw his axe and raised the present day Kerala. He is supposed to live there even today and this land is called Parasurama Kshethra. It seems that it has been practice in Kerala, in ancient days, to sing this prayer to Parasurama before starting any religious rites.]

Devam naumi remapathim, ranapatum, bhaswath kireedanchitham,  
Kodandam sasaram karena dhadhatham vamera chanyena cha,  
Aartha thrana patum kutarasamatham kanda chidham bhasuram,  
Smasru prasphurithananam sura thanum Ramam sada saswatham. 1

I salute that Rama with an axe,  
Who is being saluted by devas,  
Who is the consort of Lakshmi,  
Who is expert in fighting in war,  
Who shines due to his crown,  
Who holds Kodanda in his right hand,  
And arrows in his left hand,  
Which are capable of saving the oppressed,  
Who is armed with the terrible white axe,  
Who is effulgent with light,  
And who has a well proportioned heavenly body,

Brahma kshatravapurdhara smitha mukho rajanyakaalanalo,  
Bribrana parasum karena tharuna pradhyothnodath prabha,  
Vidhyuth pingalatha jatavalaya vanaschadayan valkalam,  
Jeeyadhujjwala yagna suthra mahitho ramaschiram bhargava. 2

Victory to that Bhargava Rama,  
Who has a laughing face of Brahmin as well as Kshatriya,  
Who is the great fire which destroyed the clan of kings,  
Who held the terrible axe in his hand,



Who shined like the rising sun,  
Who had very electrifying matted locks,  
Who dressed himself using the bark of trees,  
And who was famous as the one  
Who knows the holy chants of Yagna.

# Pasurappadi Ramayanam

---

[Ramayanam according to Pasuram]

By Periyavachan Pillai

Translated by P. R. Ramachander\*

[The outpourings in the Tamil poetic form of the ultimate devotion of the 12 Azhwars (Vaishnavite Saints) is known as Pasuram. They all deal with various experiences of Azhwars on the Supreme Being Sriman Narayana who possesses infinite attributes. Periyavachan Pillai has composed a Ramayanam, using words from the different Pasurams. Except for a few words joining phrases, all the words in this treatise are from Pasurams. It is believed that reciting of this Ramayana gives the devotee, the effect of reading Ramayana in full as well as reading all Pasurams. This work is written by one of the greatest Tamil scholars that Vaishnavism has ever produced. The author is the only one who has written the commentary on each and every verse of the 4000 verses of Nalayira Divya Prabhandam. Besides this he has also written commentary on the Gadya Thrayam of Ramanujacharya.]

## BALA KANDAM

Thiru madanthai, man madanthai yiru paalum thigazha,  
Nalamandha millathor naattil,  
Andhamil perinbathu adiyarodu,  
Ezhulagum thanikkol chella veetrirukkum,  
Ayarvarum amarargal adhipadhiyaana,  
Aniyaar pozzhil choozh aranga nagarappan,  
Alai neerkadalul azhundum naavaai pol,  
Aavaaraar thunai yendru thulangum,  
Nall amarar thuyar theera,  
Vallarakkar vaazh ilangai pazh padukka yeNNi,  
MaNNulagatthor uyya,  
Ayothi yennum aNi nagarathu,  
Vengathiron kulathukkor vilakkaay,  
Kausalai than kula madhalaiyai,  
Dayarathan than maganay thondri,  
GuNam thigazh kondalaay,  
Mandhiram kol marai munivan vElvi kakka nadanthu vanthu,  
Thanai yedirtha thaadagai than uram keeNdu,  
Vallarakkar uyiruNdu kallai peNNakki,  
Karrar thiN chilai iruthu,  
Maithiliyai maNam puNarnthu,  
Yirupathu oru kaal arasu kalai katta,

Mazhuvaali vevvari nar chilai vaangi vendri koNdu,  
Avan thavathai mutrum chetru,  
Am pon nedu maNi maada Ayothi yeythi,  
Ari aNai mEl mannan aavaan nirka,

## CHILDHOOD SECTION

With Goddess Lakshmi and mother earth on both sides,  
In the land of people where virtues are endless  
With people with endless great pleasure,  
Ruling over the seven worlds in a strict manner,  
And being the chief of Devas who never get tired,  
And surrounded by crowds of people, the lord of Sri Ranga,  
Becoming similar to the boat helping one to cross the deep sea,  
Providing great support to all,  
For removing the sorrow of devas,  
For subduing the Sri Lanka of the Rakshasas,  
And for providing salvation to the people of earth,  
In the very great city of Ayodhya,  
Rama was born as the son of Kausalya,  
And the son of the king Dasaratha,  
And scion of the clan of the Sun god,  
With all great qualities in him,  
And he walked with the great sage to protect his Yaga,  
Killed the ogress Thadaga who came and opposed him,  
And also took the life of many Rakshasas who attacked him,  
And made a stone in to a damsel,  
And broke the bow given by Lord Shiva,  
Then married princess Mythili,  
Took the bow of Parasurama, who killed twenty one generation of kings,  
And also took off the effect of all austerities done by him,  
And reached the town of Ayodhya along with his friends,

## AYODHYA KANDAM

Kongaival Kooni chor konda,  
Kodiya Kaikeyi varam venda,  
Akkadiya chorkketu,  
Malakkiya maa manaththananaay mannavanum maraathozhiya,  
'Kula kumaraa, Kaduraiya po', yendru vidai koduppa,  
Irunilathai vendaathu, eendreduttha thayaraiyum irachiyamum aangozhindu,  
Maivaaya kalir ozhindu maavaozhindu theerozhindu,  
Kalan aniyaathe kaamar yezhil vizhal uduthu,  
Angangal azhagu maari,  
Maanamaram mennokki vaidevi in thunayaa,

Yilangovum vaalum villum kondu pin chellak,  
Kalaiyum kariyum parimaavum,  
Thiriyum kaanam kadanthu poy,  
Bhakthiyudai Guhan kadatha Gangai thannai kadanthu,  
Vanam poy pukku kaayodu needu kaniyundu,  
Viyam kaana maratthin neezhal,  
Kallanai mel kan thuyindru,  
Chithira koodathiruppa, dayarathan taan,  
'nin magan mel pazhivilaithittu,  
Yennaiyum neel vaanil pokka,  
Yen pettraay Kaikesi,  
Naanum vaanagame miga virumbhi pogindren,  
Yendru vaanera,  
Thenamarum pozhil chaaral chithira koodathu.  
aanai puravi therodu kaalaal,  
Ani konda senai Sumandhiran,  
Vasittarudan Bharatha Nambi panyath,  
Thambikku maravadiyai vaan panayam vaithu,  
KuvalayathThunga kariyum pariyum, rachiyaamum,  
Yengum bhratharkku aruli vidai koduthu,  
seruvudaya disai karumam thiruttha poi,  
Dandakaaranyam pugundu,

## AYODHYA SECTION

When it was decided that he (Rama) would become a king,  
Hearing the servant maid Kooni's words,  
Kaikēyī asked for very cruel boons,  
And hearing those harsh words,  
With a very depressed and confused mind the king (Dasaratha) said,  
Oh son of the clan, you go and live in the forest,  
And bid him farewell,  
And not desiring for the land,  
Leaving the mother who gave him birth, and leaving the country,  
Leaving elephants, horses and chariots,  
Not wearing ornaments and wearing the hides of trees,  
With his body parts losing their beauty,  
With the company of very tender hearted Vaidehi,  
Followed by the young prince (Lakshmana) armed with sword and bow,  
Crossing the forest populated by,  
Deer, elephants and tigers,  
Crossing the Ganges with the help of Guha the great devotee,  
Entering the forest and eating ripe and raw fruits found there,  
Sleeping on stone benches in the shades of trees,  
And when he was living in Chitra koota,

Dasaradha told, What did you get Kaikesi,  
By putting blame on your son,  
And I am going to the heaven happily,  
And ascended to the heaven,  
And then Bharatha along with,  
Sage Vasishta, Sumanthra,  
Followed by elephants, horses, foot soldiers,  
Reached Chitra koota and saluted Lord Rama,  
Rama gave his brother Bharatha his wooden sandals,  
And requested him to rule over the country,  
Along with elephants, horses and army and bid him farewell,  
And entered the forest of Dandakaranya (Punishing forest),  
For doing the duty that he was born to do,

### **ARANYA KANDAM**

Marai munivarkku,  
Anjenmin! yendru arul koduthu,  
Vengan viral viraadhanuga virkunithu,  
Vandamizh mamuni kodutha vari vil vaangi,  
Pularthezhunda kaamathaal sethaikku neraavan yenra,  
Ponniram konda  
Sudu sinatha soorpanaki,  
Kodi mookkum kaadirandum,  
Kooraarndha vaalal eeraa viduthu,  
Karanodu thudanan thann uyirai vanga,  
Aval kadari thalayil angai vaithu,  
Malai ilangayodi puga,  
Kodumayil kadu visai arakkan,  
Alai mali ver kannaalai agalvipaan,  
Oru uruvaaya maanai amaithu,  
Chengal podi koorai chitreyitru,  
Mutral moongil moonruthandatthanaai vanjithu,  
Yilaikkurambil thani yiruppil,  
Kanivay thiruvinaai pirithu,  
Neel kadal choozh ilangayil,  
Arakkar kudikku nanjaaga kodu poy,  
Vambulan gadigaavil chirayay vaikka,  
Ayothiyar kon maaya maan maayachetru,  
Alai maliver kannalai agandru thalarveydhi,  
Jadayuvai vaikundathetri,  
Kangulum pagalam kan thuyil indri,  
Kanagam padi ulaavi,  
Kanaiy ondrinal kavandanai madithu,  
Savari thandha kani yuvandhu,

## FOREST SECTION

After assuring the Vedic sages, do not fear,  
And killing Kabanda who had glowing eyes by arrows  
And receiving the blessed bow from the great Tamil saint (Agasthya),  
And cutting off with a sharp sword,  
The thin nose and the two ears,  
Of the very angry Soorpanaga,  
Who due to her great passion, claimed that she is equal to Sita,  
And after taking the life of Kara and Dhooshana,  
she keeping her hand on her head,  
Ran to the mountainous Sri Lanka,  
And there the cruel Rakshasa without pity,  
Decided that he would take away Sita Devi,  
And created a magical deer,  
Made her cross the line made of brick powder,  
And deceiving her like the grown up Bamboo splitting in to three,  
And when she was alone in the hut made of leaf,  
Kidnapped the Goddess Lakshmi from there,  
Took her to Sri Lanka surrounded by sea on all sides,  
Not realizing that she is really a poison to the Rakshasas,  
And kept her imprisoned in the garden there,  
Meanwhile, the king of Ayodhya seeing that magical deer has disappeared,  
And becoming extremely sorry to realize that Sita has been abducted,  
And after sending Jatayu to Vaikunta by doing his funeral rites,  
Without sleeping either in the day or night,  
Wandering all over the forest again and again,  
And killing Kabanda by just one arrow,  
And eating the fruit given by Sabari,

## KISHKINTA KANDAM

Vana maruvu kavi arasan thannodu kaadal kondu,  
Mara maram ezh eithu  
Uruthezhu vaali maarbil,  
Oru kanai uruvavoti,  
Karuthudai thambikku,  
Inba kadir mudi arasalithu,  
Vanara kon udan yirundu vaideki thanai theda,  
Vidutha disai karumam thiruthu,  
Thiral vilangu maaruthiyum  
Maayon dhoothuraithal cheppa,

## KISHKINTA SECTION

After making friendship with the monkey King (Sugreeva) hiding in the forest,  
After piercing the seven Mara mara trees,  
After sending an arrow deep inside,  
The chest of the of the strong Vali,  
After giving the kingship to the younger brother,  
And after reminding the need for search of Sita,  
To the king of monkeys and correcting him,  
And sending the very able Hanuman,  
As an emissary to search her,

## SUNDARA KANDAM

Seeraarum thiral anuman maakkadalai kadanderi,  
Mummadil neel ilangai pukku gadikaavil,  
Vaaraaru mulai madaaval Vaidevi thanai kandu,  
innadiyen vinnappam kettu arulaay,  
Ayothi thannil orida vagayil,  
Yelliyam podhini thiruthal,  
Malligai maamaalai kondangarthathum,  
Kalakkiya maamanathanaalaai kaikesi varam venda,  
Malakkiya ma manathinanaay Mannavanum maraathozhiya,  
Kula kumaraa, kadu uraaya po, yendru vidai koduppa,  
Ilakkumanan thannodu angu egiyathum,  
Gangai thannil  
Kooraninda vel valavan guhanodu,  
Cheeraninda thozhamai kondathuvum,  
Chithira kooda thiruppa, baratha nambi paninthathuvum,  
Chiru kakkai mulai theenda moovulagum thirinthodi,  
Vithagane, Raamaavo, ninnabhayam yenna,  
Athirame athan kannai aruthathuvum,  
Ponnotha maan ondrupugundithu vilayada.  
Ninnan pin vazhi nindruchilai pidithembiran yega,  
Pinneyangu ilakkumanan pirindhathuvum,  
Ayothiyan kon uraithadayalaam,  
Yeedhavan kai modhirame, yendru,  
Adayalam therindu uraikka,  
Malar kuzhalal seethayum,  
Villiruthaan modhiram kandu,  
Anumaan adayalam okkum, yendru,  
Uchimel vaithuthugakka,  
Thiral vilangu maruthiyum,  
Ilangaikon maakkadikavaai yiruthu,  
Kadal makkalum chuthamum kondru,

Kadi ilangai malanga yerithu,  
Arakkara kon chinamazhithu meendu, anbinal,  
Ayothiayar kon thalir purayum adiyinai paniya,

## PRETTY SECTION

The great and efficient Hanuman crossed the great sea,  
And went to the garden within three walls of Sri Lanka,  
Saw Vaidehi the pretty damsel with great bosom,  
And told her to hear what he has to say,  
'In one place in the city of Ayodhya one day,  
The very disturbed Kaikeyi who was decorated by jasmine garland,  
Asked for a boon and the king who became very sad and told,  
Oh son of the clan, go to the forest and bid him farewell,  
And he along with Lakshmana went there,  
Became great friends with the very valorous Guha,  
And he sent back Bharatha who came to Chitra koota to salute him,  
And at that time a crow touched your bosom and ran all over the three worlds,  
And shouted, Oh great one, Oh Rama, I seek your protection,  
And he pierced one of its eyes with that arrow,  
And later a golden deer came to that area and played there,  
And as per your dear request Rama went chasing him,  
And later Lord Lakshmana also parted from you,  
And this finger-ring is the identification given by king Rama,  
And then gave her the ring of identification,  
And Sita who decorates her hair with flowers,  
Seeing the ring of the one who broke the bow said,  
Hanuman this identification is right,  
And kept it on her head and cried,  
And the very efficient Hanuman,  
Destroyed the garden of the king of the Lanka,  
Killed his sons and other relations,  
And burnt the entire island of Lanka,  
Destroyed the anger of the king of Rakshasas,  
And later fell at the tender feet of the king of Ayodhya.

## YUDDHA KANDAM

Kana yengum kurangum musuvum,  
Padaya kodiya ilangai pugala utru,  
Alayaar kadar karai veethirundu,  
Chelva vibheedanarkku nallaanaai,  
Viri neer ilangai aruli,  
Charan pukka kurai kadalai adalambaal maruga yeydhu,  
Kollai vilangu pani cheyya,



Malayaalanai katti maru karai yeri,  
 Ilangai podi podiyaaga,  
 Chilai mali chencharangal chelauiyuthu,  
 Kumbhanodu nikumbanum pada,  
 Indira chithu azhiya kumba karnan pada,  
 Arakkar aavi maala Arakkar,  
 Koothar pola kuzha mani dhooramada,  
 Ilangai mannan mudiyorupathum,  
 Tholirupathum poy udhira,  
 Chilai valaithu chara mazhai pozhindu,  
 Karam thunindu vetri konda cherukkalathu,  
 Kadi kkamala nan muganum kan moondrathaanum,  
 Enmar, pathinoruvar, yeeraruvar, oriruvar,  
 Matrumulla vaanavar malar mazhai pozhindu,  
 Mani mudi pani thara adiyinai vananga,  
 Kola thiru maa magalodu,  
 Chelva veedanan vanara konudan,  
 Ilagu mani nedum ther yeri,  
 Cheeranthintha guhanodu koodi.  
 Anganedu madir pudai choozh ayothi yeythi,  
 Nanneraadi,  
 Pongilavaadai arayil charthi,  
 Thiru cheyya mudiyum aarmum kuzhayum,  
 Mudhala medhagu pala kalan aninthu,  
 Chootu nan malaigalanindhu,  
 Barathanum thambi sathurukkananum,  
 Ilakkumananum iravum nan pagalum aat cheyya,  
 Vadivini illa sangu thangu mun kai nangai,  
 Malar kuzhalal seethayum thanum,  
 Koppudaya seeriya singaasanathil irundu ezhulagam,  
 Thani kkol chella vaazhvithu arulinar.

## WAR SECTION

The forest bears and monkeys reached as an army,  
 To the Sri Lanka ruled by a tyrant,  
 And sat on the shores of the sea,  
 And the good Vibheeshana was promised the kingship of Lanka,  
 And the sea did not bother to help them,  
 And the arrow meant to punish the sea killed the fighting animals,  
 And by the dam that was built till the other shore by use of mountain like stones,  
 They reached the other shore and pulverized Sri Lanka,  
 By sending very sharp and powerful arrows,  
 Killed Kumbha and Nikumbha,

Killed Indrajit and Kumbhakarna,  
Killed all rakshasas,  
Who danced like mad with sorrow,  
And then the ten heads of Ravana,  
The twenty shoulders of Ravana fell,  
By the rain of arrows from the bent bow,  
And in the very victorious battle field,  
Lord Brahma, Lord Shiva,  
The Ashta dik balakas, Ekadasa rudhras,  
Dwadasa Adithyas, and others,  
Caused rain of flowers,  
Saluted him with bent heads,  
And along with the great lady,  
With dear Vibheeshana, with king of monkeys,  
And with Lakshmana got in to the great chariot,  
Along with the very good Guha,  
Reached the walled city of Ayodhya,  
Took ceremonial bath,  
Wore all ornaments in the waist,  
Wore the crown, garland and ear globes,  
Wore proper dresses,  
Wore several flower garlands,  
And was guarded day and night by,  
Bharatha, Shatrugna and Lakshmana,  
And along with the extremely pretty Sita,  
Who decorated her hair with flowers,  
Sat in the great throne decorated with lion heads,  
And ruled all the seven worlds.

Periyavachan thiruvadigale Saranam.

I surrender to the feet of Periya Vachan Pillai.

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\* My heart felt gratitude to Mrs. Subashini, a young house wife in USA, who painstakingly checked and corrected (almost rewritten) my transliteration and suggested many errors in my translation. Without her contribution, this indeed would have been a poor effort. May Sriman Narayana bless her. My grateful thanks are also to Sri K. Sridharan, a great scholar and author of many books, who went through the draft of the book and suggested many valuable changes. May Lord Rama bless Sri K. Sridharan.

# Pathi Stotra

---

[Prayer to Husband]

Translated by P. R. Ramachander

[This is a stotra chanted by Goddess Lakshmi to please her husband, Lord Vishnu.]

1. Nama Kanthaya bharthescha, sira schandra swaroopine,  
Nama Santhaya Danthaaya sarva devaasrayaya cha.

Salutations to my darling, my ruler who has the form of Lord Shiva,  
Salutations to the peaceful one who is strong as an elephant and on whom all  
gods depend.

2. Namu Brahma swaroopaya, sathi prana paraaya cha,  
Namasyaya cha poojaya hrudayadharaya they nama.

Salutations to him who has the form of Brahma, who loves Sathi like his soul,  
Salutations to him who should be saluted who is worshipful and foundation to  
the heart.

3, Pancha pranathi devaaya chakshustharakaya cha,  
Jnana dharaya, pathneenaam paramananda roopine

He who is godlike to the soul and star to the eyes,  
Carrier of wisdom and the personification of joy to the wife.

4. Pathir Brahma, pathir Vishmu, pathireva Maheswara,  
Pathirscha nirgunaadhaara, brahma roopa namosthuthe.

Husband is Brhama, Husband is Vishnu, Husband is Lord Shiva,  
And husband is also the basis of tolerance and has the form of Brahma,  
salutations to him.

5. Kshamaswa bhagwan dosham, jnana ajnana krutham yutha,  
Pathnee bhandho dhaya sindhu dasi sesham kshamaswa may.

Oh lord pardon my deficiencies and things done with knowledge and without  
knowledge,  
Oh friend of the wife who is an ocean of mercy, pardon me who is a slave.

6. Idham stotrasya maha punyam, sruthyaadho padhmayaa krutham,  
Saraswathya cha dharaya, gangaaya cha puraa vrujaa.

This is a very blessed prayer and was made my Goddess Lakshmi at olden time,  
And has been used by saraswathi, Ganga and also in the Vrindavan.

7. Savithryaa cha krutham porvaa, brahmane chaapi nithyasaa,  
Parvathya cha krutham bhakthyaa kailase Shankaraya cha.

Savithri used to do it every day in olden times to lord Brahma,  
And Parvathi used to do it with devotion to lord Sankara in Kailasa.

8. Muneenaam cha suraanaam cha pathni bishakrutham puraa,  
Pathivruthaam cha sarvaasaam stotumay gachu bhavaham.

The wives and sages of devaas were doing it from olden times,  
And virtuous women by using this prayer would be benefitted.

9. Idham stotram Maha punyam ya sruthi pathivruthaa,  
Naro anyo vaapi naari vaa, labhathe sarva vanchitham.

If this very auspicious prayers is heard by virtuous women,  
Whether they are male or female, they would realize all their desires.

10. Aputhro labhathe puthram, nirdhano labhathe dhanam,  
Rogi na muchyathe rogaath, badho muchyathe bhandhanaath.

Those who do not have sons will get sons, those who do not have money will get money,  
The one who is ill will get cured and one who is imprisoned would get freedom.

11. Pathivruthaa cha sthuthwaa cha Theertha snana phalam labheth,  
Phalam cha sarva thapasaam, vrutha nama cha vrujeswaraa.

The virtuous women praying with this would get effect of bathing in sacred waters,  
And would get benefit of all penances and the penance called Lord of Vruja.

Idham sthuthwaa namaskruthya bhunkthe saa thad anugnaya  
After praying like this and after saluting and retire after taking leave.

# Prahlada Sthuthi

---

By Thunchathu Ezhuthachan  
Translated by P. R. Ramachander

[This great prayer is taken from Bhagawatham - Kili Pattu by Thunchathu Ezhuthachan. Lord Prahlada praises and prays to Lord Narasimha Murthy after he saves him from Hiranya Kasipu, his father. The prayer is very touching. The first part of the prayer is almost in Sanskrit and the later part is in Malayalam. This is normally sung to get victory over enemies, to get rid of fear of death and for getting cured of diseases.]

Dhoorjatim lokaika nadham narasimha,  
Maarjava veerya parakrama vaaridheem,  
Agni nethra aloka vyaptha jihwaa mukha,  
Magni vibhoothi swaroopinamavyaya,  
Mashtabhujoshmakanadha vijrumbhanam,  
Dushta nasa nakha dantham namamyaham. 1

I salute Lord Narasimha with heavy locks of hair,  
Who is God of all the worlds,  
Who is the ocean of truth, strength and valour,  
Who has eyes that spread fire and has long tongue,  
Whose powerful figure is similar to raging fire,  
Who has eight hands whose power is extended limitlessly,  
And who has teeth and nails capable of destroying bad people.

Ghora hrudayoru janu jangha padam,  
Bhairava nadha triloka bhayangaram,  
Bhoori karuna jaladhim namayaham,  
Dhoorikruthaghamanisam namamyaham. 2

My salutations to the great ocean of mercy,  
My salutations to him who has drive sins far, far away,  
Who has fierce chest, thighs, knee, calves and feet,  
And whose very fierce voice makes the three worlds tremble.

Loka vinasambhudhi sookshma bindhuvath,  
Sthoola virattaam swasahakthim namamyaham. 3

I salute that great power which has the great mega form,  
Which is like a drop of the great destroying ocean of deluge.

Akasa bhoomi sphurad jyothi radhimam,  
Sthoketharananda vigraham saswatham,  
Pakaari bhargaaambhujaa vasa poojitham,  
Lokadhinayakam Vishnum namamyaham. 4

I salute that Vishnu who is the chief of all worlds,  
Who is like the luster which spreads from earth to the sky,  
Who is the perennial form formed out of boundless joy,  
And who is being worshipped by Indra, Shiva and Brahma.

Samasara Sindhu tharananga kulathmanam,  
Pumsaam maha moha nasanam vedatha,  
Vedhya swaroopam vidhi mukhya sevitha  
Madhyamajantham janardhanam madhavam,  
Meena swaroopam masura vinasanam,  
Nana vidha vedhya mambujatha sthitham,  
Ananda roopa malekha mavyayam,  
Jnana swaroopam majnana vinasanam,  
Kachapa sookara vesha manadhyantham,  
Nischalamsritha kalpagabhooruham,  
Kayambhu varnam kamala vilochanam,  
Maya mayam Madhu kaidabha nasanam,  
Asmajjanaka vinasanam narasim-  
Hodhyath kalebharam mokshadham saswatham,  
Narayanam jagadaspadham yoginaam,  
Parayanam paramathmanam namamyaham. 5

I salute that great god meditated upon by great souls,  
Who consoles people suffering due to great passions,  
Rolling in the waves of the ocean of miserable life,  
Who has the form that can be known by Vedantha,  
Who is being served by gods like Lord Brahma,  
Who is first, birthless, lord Vishnu and consort of Lakshmi,  
Who took the form of fish and destroyed the asuras,  
Who is fit to be known in various ways,  
Who lives on the water and personification of happiness,  
Who is unattached and has the form of pure wisdom,  
Who destroys ignorance and took the form of turtle and boar,  
Who is stable and is the wish giver to his devotees,  
Who is of the colour of blue lotus and has lotus like eyes,  
Who is full of illusion and killer of Madhu and Kaidabha,  
Who killed my father and has the form of lion and man,  
Who lead to salvation and is forever,  
And who was born out of water and supports the universe.

Ambhujā swamin, nagesa paryangaka,  
Chinmayame, nin padabhja sevathu may,  
Bheema swaroopa santhyartham nathosmi they,  
Mamava swamin, paramathmane nama. 6

Oh God who has lotus flower in his belly,  
Who sleeps on the cot made out of the king of snakes,  
Who is the form of divine wisdom,  
My service to the lotus like feet of yours.  
I salute you for assuming peace from this terrible form,  
Please save me Oh God, my salutations to you.

Nadha, jaya jaya Narayana jaya,  
Padojalochana Padmanabha jaya,  
Vishno jaya jaya, viswambara jaya,  
Jishno mukhamara sevyā, jaya jaya,  
Darveekarendra sayana, jaya jaya,  
Sarva vandhya, saranagatha vathsala,  
Bhaktha Priya, jaya papa vinasana,  
Mukthi pradha, muni vrunda nishevitha,  
Sthavara jangamacharya jaya jaya,  
Thapasantha sthitha, thaapavaha, jaya,  
Sarva lokesea, jaya jaya santhatham,  
Poorva devare, purushothama jaya,  
Kamitha dayaka, soma bimbanana,  
Komalaakara, jaya jaya sripathe. 7

Lord, victory, victory, Narayana, victory,  
Lord with lotus like eyes, Lord with Lotus on his belly victory,  
Lord Vishnu victory, Lord who wears the world, victory,  
Victory to the Lord who is served by Indra and others,  
Victory to him who sleeps on a snake,  
Lord saluted by all, darling of devotees,  
He who likes his devotees, victory to you destroyer of sins,  
Giver of salvation, He who is served by crowds of sages,  
Victory, victory to the lord of moving and not moving things,  
Lord who lives in the mind of saints, Victory to him who destroys sorrow,  
Always victory, victory to the lord of all,  
Victory to enemy of asuras and greatest among men,  
He who fulfills all desires, who looks like a moon,  
Who is pretty, victory, victory to consort of Lakshmi.

Moonaayi vilangi ninnidunna lokathin-  
Nonnayi vilangunna thamburane hare,  
Nin maha maya gunagalil ninnudan,

Brahmadhi moorthigal ulpannariyithu,  
Rajasamaya gunsrithan Brahmanum,  
Rajeeva nethranaam Vishnu sathwasrithan,  
Thamasamayathu gunasrithanayittu,  
Kamariyum moorthi bedhangal ingane,  
Loka sarga sthithi samharavum puna-  
Rekanay nee thane cheydhu porunnathum,  
Monnayi moorthigal onnayi vilangina,  
Ninneyum nee ozhinju aar arinjeeduvor? 8

Oh God who shines as the basis,  
Of this world which stands as three parts,  
From your great qualities of illusion,  
The holy trinity like Brahma were created,  
Brahma with his regal qualities,  
Vishnu with his lotus like eyes who is Sathwa,  
And the Lord Shiva who killed the God of love,  
With the qualities of darkness and thamas,  
With all their differences and similarities,  
Are all born out of you as the only one.  
And you standing alone are doing.  
The creation, upkeep and destruction of this world,  
Proving that the trinity is all but one,  
Is all but known to you only.

Vedhavum kondi jaladhiyil poyorou.  
Medhuranaya haya greevane kolvan,  
Mathsymayinnu bhavichathu masritha,  
Vathsalakunna nadha bhavanallo.  
Ksheerambhudhi madanathinnu mandaram,  
Nere mudhugil darichathum neeyallo,  
Urviyum kondi rasathalam pukoru,  
Garvithanaya Hiranyakkshane thadha,  
Ghoniya chennu avan thane vadhichudan,  
Kshoniye thetha mel pongichathum bhavan,  
Innu Narasimha vesham dharichathu,  
Menne rakshipathinayittu daivame. 9

To kill the very big Havayagreeva,  
Who took away the Vedas in to the sea,  
You took the form of a fish, Oh God,  
Who considers those devoted to him as darlings,  
You are also the one who took the Mandra mountain,  
On your back so that the milk ocean could be churned,  
You are also the one who took the form of a boar,



Killed the proud Hiranayaksha who took the earth,  
To the nether worlds and hid it there and lifted up  
The earth back on your tusks and brought it back,  
And Oh God today you took the form of a man lion,  
For the sake of saving me from bad fate,

Annenivannam bhavikkunnna sangata,  
monenniye theerthu lokangal palippan,  
Ithra karunyam kalarnavararu ma-  
Thi thrilokathingal Nadha praseedha may,  
Thwath pada pangeruham mama kevala,  
Meppozhumul poovil vazhka dharapathe. 10

In different times of ages, to solve sorrows,  
That happen and to look after the world,  
There is no one else except you,  
Oh Lord of the three worlds, protect me,  
Please bless so that the lotus like feet of yours,  
Are kept in my mind, Oh Lord of the earth.

Mangala moorthe, namasthe namo nama,  
Sarngapane, they namasthe namosthutte,  
Sachinmayaya namasthe namosthutte,  
Visa vandhyaya namasthe namo nama,  
Sathya swaroopaya nithyam namo nama,  
Nithyaya nishkinchinarthaya they nama,  
Vedantha vedhyayaya vishnave they nama,  
Veda swaroopaya nithyam namosthutte. 11

Prahladha sthuthi samaptham.

Oh God who is personification of all that is good, salutations,  
Oh God who holds the Saranga bow, salutations and salutations,  
Oh God who is true wisdom, salutations and salutations,  
Oh God who is worshipped by all the world, salutations,  
Oh God who is personification of truth, salutations,  
Oh perennial God who is wealth to the poor, salutations,  
Oh Lord Vishnu who is known by Vedantha, salutations,  
And daily salutations to the real form of Vedas.

Thus ends the prayer of Prahladha.

# Prana Pranya Sthavam

---

[Song of Love of Soul]

Composed by Rupa Goswami

Translated by P. R. Ramachander

[Rupa Goswami (1489-1564 CE) is a devotional teacher, poet and philosopher from the Gaudiya Vaishnava tradition of Hinduism. He belonged to Karnataka and has written large number of prayers. Alongside Sanatana Goswami he was considered the leader of the Six Goswamis of Vrindavan - a highly influential group of devotees made up from a number of disciples of the Vaishnava Saint, Chaitanya Mahaprabhu. This stotra is included in his collection called Sthava Mala.]

Kandarpa kodi ramyaya,  
Sphuradindeevara twishe,  
Jagan mohana leelaya,  
Namo Gopendra soonave. 1

Salutations to the son of the king of Gopas,  
Who is as pretty as billions of cupids,  
Who is having the colour of blue lotus,  
And whose play charms the entire world.

Krishna lakrutha haraya,  
Krishna lavanya shaline,  
Krushna kulakareendraya,  
Krushnaya karavai nama. 2

My salutations to Lord Krishna,  
Who wears garland of gunja beads,  
Who shines in his black colour,  
And who lives in the shores of black Yamuna.

Sarvananda kadambaya,  
Kadamba kusuma sruje,  
Nama premavalambaya,  
Pralambareeka neeyase. 3

Salutations to the only support to love,  
Who is mixture of all happiness,  
Who wears garland of Kadamba flowers,  
And who is the brother of Lord Balarama.

Kundala sphura damsaya,  
Vamsayatha mukha sriye,  
Radha manasa hamsaya,  
Vrujaothamsayathe nama. 4

Salutations to the chief of Vraja,  
Whose ear studs touch his shoulder,  
Whose face shines because of his flute,  
And who is the swan of the mind of Radha.

Nama Shikanda choodaya,  
Danda manditha panaye,  
Kundala krutha pushpaya,  
Pundarikekshanaya they. 5

Salutations to the lotus eyed God,  
Who wears a peacock feather on his head,  
Who carries a stick to mind the cattle,  
And who wears flowers on his ears.

Radhika prema madhweeka,  
Madhri mudhithantharam,  
Kandarpa vrunda soundaryam,  
Govindam abhi vadaye. 6

Salutations to that Govinda,  
Who is the honey loved by Radha,  
Whose heart is filled with sweetness,  
And who is as pretty as many cupids.

Srungara rasa srungaram,  
Karnigaratha karnigam,  
Vande sriya navabraanam,  
Vibranam vibramam harim. 7

Salutation to him who by his colour,  
Makes the pretty clouds confused,  
Who is interested in the emotion of love,  
And who wears karnigara flowers on his ears.

Sadhwee vrutha mani vraatha,  
Pasyatho hara venave,  
Kalhara krutha choodaya,  
Sankha chooda bidhe nama. 8

Salutation to the enemy of Sankha chooda,  
Who is surrounded by the good gopis,  
Who can be seen with a flute,  
And who wears the kalhara flowers.

Radhikadhara bandhooka,  
Makaranda madhu dwajam,  
Daithya sindhura pareendram,  
Vande gopendra nandanam. 9

Salutations to the son of the king of gopas,  
Who is bee which is drinking honey,  
From the hibiscus flower like lips of Radha,  
And who is a lion to the elephant like asuras.

Barhendraayudha ramyaya,  
Jaga jjevana dhayine,  
Radha vidhyudwathangaya,  
Krishnambodhavya they nama. 10

Salutations to the cloud like Krishna,  
Who is with a streak of lightning,  
Caused by the shining peacock feathers,  
Who is the giver of life like water to the world,  
And who is with the lightning called Radha.

Premanda vallavee vrunda,  
Lochanendivarendhave,  
Kashmeera thilakadyaya,  
Nama Peethambaraya they. 11

Salutations to him who wears yellow silk,  
Who is like a moon to the lily flower like eyes,  
Of Gopis who have become blind due to love towards him,  
And who wears thilaka with the Kashmiri musk.

Geeravana samadhor dhama,  
Dhavanirvana neeradham,  
Kanduki krutha sailendram,  
Vande Gokula Bhandavam. 12

Salutation to the friend of Gokula,  
Who is the cloud that put off.  
Raging fire caused by the proud Indra,  
And who played with the Govardana mountain like a ball.

Dainyarnave nimagnosmi,  
Mandu grava bharadhithe,  
Drushte karunya paarena,  
Mayi Krishna krupaam kuru. 13

Oh, My Krishna, shower mercy on me,  
Who is drowning in the sea of sorrow,  
And who has committed mistakes,  
For you are known as the Lord of all mercy.

Adharopya aparadha nama,  
Aviveka hathopyaham,  
Thath karunya pratheekshosmi,  
Praseeda mayi madhava. 14

Though I have committed many wrongs,  
And am killed by my unwise acts,  
I am waiting for your mercy,  
And so my Krishna, be pleased with me.

# Pratama Kunja Vihariyashtakam

---

[First Octet on Lord who enjoys in Forest]

By Sri Rupa Goswami

Translated by P. R. Ramachander

[Rupa Goswami (1489-1564 CE) is a devotional teacher, poet and philosopher from the Gaudiya Vaishnava tradition of Hinduism. Alongside Sanatana Goswami he was considered as the leader of the Six Goswamis of Vrindavan - a highly influential group of devotees made up from a number of disciples of the Vaishnava saint, Chaitanya Mahaprabhu.]

Indra neela mani manjula varna,  
Phulla neepa kusumanchitha karna,  
Krishna labhir krusorasiharee,  
Sundaro jayathi kunja vihari. 1

Victory to the pretty Lord, who enjoys himself in a forest,  
Who is of the charming colour of the blue sapphire,  
Who wears blossoming Kadamba flowers on his ears,  
And whose chest is decorated by the garland of Gunja.

Radhika vadana chandra chakora,  
Sarva vallava vadhoo dhrithi chora,  
Charcharee chathura thanuchitha charee,  
Charutho Jayathi kunja vihari. 2

Victory to the experienced Lord who enjoys himself in a forest,  
Who drinks the face of Radha like the Chakora bird drinks moon light,  
Who is the thief who steals the peace from the brides of Gopas,  
Who keeps beat and walks prettily to the rhythm of music.

Sarvadh praditha koulaka parva,  
Dhwamsanena hrutha vasava garva,  
Goshta rakshana kruthe giridhari,  
Leelaya jayathi kunja vihari. 3

Victory to the playful Lord who enjoys himself in a forest,  
Who stopped the family practice of holding sacrifice,  
Who pulverized the pride which was in the heart of Indra,  
And who lifted the mountain and protected all his people.

Ragha mandala vibhooshitha vamsee,  
Vibhramena madanothsava samsee,  
Sthuyamana carithah sad vruja naree,  
Srenibhir jayathi Kunja vihari. 4

Victory to the popular Lord who enjoys himself in a forest,  
Who plays playful tunes using his decorated flute,  
Increasing the passion in the festivals of love,  
And whose story is praised by the odd women of Vruja.

Saatha kumbha ruchhi hari dhukoola,  
Keki chandraka virajitha chooda,  
Nava yuvana lasad vruja naaree,  
Ranchano jayathi kunja vihari. 5

Victory to the delightful Lord who enjoys himself in a forest,  
Who wears dresses eclipsing the splendor of Gold,  
Who decorates his hair with the feathers of peacock,  
Who delights the Vruja maidens shining in their new youth.

Sthasakee krutha sugandhi pateera,  
Swarna Kanchi pari shobi kateera,  
Radhi thonnatha payodhara varee,  
Kunjaro jayathi Kunja vihari. 6

Victory to the pretty Lord who enjoys himself in a forest,  
Who is anointed with the paste of sweet smelling sandalwood,  
Who wears round his hips the belt made of Gold,  
And who is the elephant tied by the chest of Radha.

Goura dathu thilakojjwala phala,  
Keli chanchalitha champaka mala,  
Adhri kandhara graheshwabhisaree,  
Subhryvam jayathi Kunja vihari. 7

Victory to the pretty Lord who enjoys himself in a forest,  
Who has a splendid forehead decorated by Golden Thilaka,  
Who wears the playfully moving garland of Champaka,  
Who searches for playful women in the mountain caves.

Vibhramochala druganjala nruthya,  
Kshiptha gopa lalanakhila kruthya,  
Prema matha vrusha bhanu kumaree,  
Nagaro jayathi kunja vihari. 8

Victory to the pretty Lord who enjoys himself in a forest,  
Who frees all gopa maidens from their duties,  
By his dances and loving side long glances,  
And who is the hero of the love intoxicated daughter of Vrisha Bhanu.

Ashtakam Madura kunjara vihari,  
Kreedaya padathi ya kila hari,  
Sa prayathi vilasad parabhagam,  
Thasya pada kamalarchana ragam. 9

This pretty octet on the lord who enjoys himself in a forest,  
Which describes the playful acts of the Lord in the forest,  
If read, would take one to the place of splendid virtues,  
And he would be doing worship of Lord's feet by lotus.



# Pratha Smarana Rama Stotram

---

[Morning Prayer addressed to Lord Rama]

Translated by P. R. Ramachander

[Normally a Hindu prays to God as soon as he gets up. These prayers are necessarily short and should make his mind dissolve in devotion to God. Here is a morning prayer addressed to Lord Rama.]

Pratha smarami Raghu nadha mukharavindam,  
Mandasmitham madhurabashi visala phalam,  
Karnavalambi chala kundala shobhi gandam,  
Karnatha deerga nayanam, nayanabhiramam. 1

I meditate in the morning, on the lotus like face of Lord Raghunatha,  
Who is smiling sweetly, talking nicely and has a broad forehead,  
Whose cheeks are shining with moving golden globes in his ears,  
Who has eyes stretching to the ears and which gives happiness to our eyes.

Prathar Bhajami Raghu nadha kararavindam,  
Raksho ganaya bhayadham varadam nijebhya,  
Yad raja samasadi vibhajya mahesa chapam,  
Sitha kara grahana mangalamapa sadhya. 2

I sing in the morning about the lotus like hand of Raghu nadha,  
Which creates, great fear among Rakshasas,  
Which grants, blessings to the devotees,  
Which broke the bow, of Lord Shiva in the King's hall,  
And speedily took in itself the hands of Sita.

Prathar namami Raghu nadha padaravindam,  
Vajrangusadhi shubha rekhi sukhavaham may,  
Yogeendra manasa madhruvatha sevyamanam,  
Shapapaham sapadhi Gowthama dharma pathnya. 3

I salute in the morning the lotus like feet of Raghu nadha,  
Which has the holy marks of conch, wheel and flower,  
Which gives and grants pleasures to me,  
Which is served, by the holy mind of Yogis,  
And which removed the curse to the wife of sage Gowthama.

Prathar vadhmi vachasa Raghu nadha namam,  
Vaghdosha hari sakalam samalam nihanthi,  
Yath Parvathi swa pathina bhokthu kama,  
Preethya sahasra nama samam jajaapa. 4

I chant in the morning with my voice the names of Raghu Nadha,  
Which removes all the problems, of the words used,  
Which destroys, all the sins ever done by me,  
Which was told, by Lord Shiva to Goddess Parvathi,  
With love as equivalent of chanting thousand names.

Pratha sraye sruthinuthaam Raghu nadha moorthi,  
Neelambhujothpala sithethara rathna neelam,  
Aamuktha moukthika visesham vibhooshanaadyam,  
Dheyyaam samastha munibhir jana mukthi hethum. 5

In the morning I fully depend on the Vedic form of Raghu nadha's form,  
Which is as blue as the blue lotus and the blue sapphire,  
Which is ornamented, by moving necklaces of great gems,  
And which is the source of salvation to great sages just by their thought.

Ya sloka panchakamidham prayatha padedhi,  
Nithyam prabatha samaye purusha prabhudha,  
Sri Rama kinkara janeshu sa yeva mukhyo,  
Bhoothwa prayathi hari loka mananya labhyam. 6

He who reads these five stanzas as soon as he wakes up,  
Daily morning without fail, becomes a great man,  
Becomes most important among the servants of Rama,  
And after death reaches the land of Hari which is difficult to get.

# Pratha Smarana Stotram

---

[Prayer to be Recited in Morning]

By Brahmananda

Translated by P. R. Ramachander

Pratha smarami phani raja thanou sayaanaam,  
Nagaamaraa sura naraadhi jagannidhanam,  
Vedai sahaagama ganai rupageeya maanam,  
Kanthara ketha navatham paramam nidhanam. 1

I meditate in the morning on Him,  
Who sleeps on the king of serpents,  
Who is the cause of the universe consisting of  
Nagas, devas, asuras, men and others  
Who is being praised by those who learn Vedas,  
And who is the final aim of those greats who live in the forest.

Prathar Bhajami bhava sagara vaari paaram,  
Devarshi sidha nivahair vihithopahaaram,  
Samthruptha danava kadambha madaapaharam,  
Soundarya rasi jala rasi sutha vihaaram. 2

I sing about him, who is the other shore of the sea of life,  
Who is worshipped by Devas saints and sidhas,  
Who kills the pride of egoistic asuras,  
Who is the place where, goddess Lakshmi born out of the sea wanders.

Prathar namami saradambara kanthi kantham,  
Padara vinda makara jusham bhavantham,  
Nanvathara hrutha bhoomi bharam kruthantham,  
Padhoja kambhu radha pada karam prasantham. 3

I salute him who shines like the clear autumn sky,  
Who destroys fears of domestic life in them,  
Who are interested in the honey of his lotus like feet,  
Who is the God of death who lightens  
The burden of earth in each of his avathars,  
And who is the abode of peace wearing lotus, conch and the wheel.

Sloka thramidham punym Brahmanandena keerthitham,  
Ya Padeth pratharuthaya, sarva papai pramchyathe. 4

He who reads these three slokas, composed by Brahmananda,  
As soon as he gets up, would get rid of all his sins.

# Punya Kadhai Ramanin Kadhaye

---

[Holy story is the story of Rama]  
Translated by P. R. Ramachander

[Here Rama's story is told in simple Tamil style in the form of a song. This is a song from the picture Lava Kusa in Tamil and is sung by play back singer Susheela. You can hear it at [youtube.com](http://youtube.com).]

1. Ika para sukham yellam adainthidalaame,  
Indha kadahai ketkum yellarume,  
Inikkuthu naavellam jagam pugazhum punya kadhai.

All those hear this story,  
Would attain pleasure in this world and other world,  
And this story which is praised all over the world,  
Makes all parts of my tongue sweet.

2. Ramanin kadayaye ungal,  
Chevi kulira paadiduvom, kelungal ithaye,  
Inikkuthu navellam uraithidumpodinile,  
Inaya illatha kaviyamaakum

We would sing the story of Rama,  
So that your ears would become cool.  
When we tell this, all our tongue becomes sweet,  
As this is an epic which is matchless.

3. Jagam pugazhum punya kadhai, ramanin kadhaye, ungal,  
Chevi kulira padiduvom kelungal ithaye

The epic story that the world praises is the story of Rama,  
And let us sing it so that your ears cool, please hear it

4. Ayothi mannan arum thvathaal,  
Avan manaivi Kausalya, Kaikeyi, Sumathrai,  
Karuvinile uruvaanaar Rama Lakshmanar,  
Kanivulla Bharathan, SArtrugnan naalvan.

Due to the great penance of the king of Ayodhya,  
His wives,. Kausalya, Kaikeyi and Sumathra,  
Became pregnant with Rama and Lakshmana,  
The very soft natured Bharatha and Sathrugna the fourth one.

5. Nattinar pothrave naalvarum pala kalai,  
Aathalum adaya, mannan valathu vandhane,  
Kattinil Kousigan yagathai kaakave,  
Kanmani Rama Lakshmanarai anuppinane,  
Kanmani Rama Lakshmanarai anuppinane,  
Thadagai Subahuvai tharayil veezthiye,  
Thavasigal yagam kathu aasi kondanare,  
Padayil Akalikai sapathai theerthapin,  
Seer perum mithilai nagar naadi chendranare,  
Veethiil chendridum pothole raman,  
Seethayai kanni mada meethile Kandaan,  
Kadalinaal iruvar kankalum Kalanthana,  
Kadalinaal iruvar kangalum kalanthana,  
Kanniyai vil odithu sondhamum kondaan.

All the four of them learned various arts with appreciation of people,  
And king brought them up so that they became very able.  
For the sake of protecting the Yaga of Kausiga,  
He sent Rama and Lakshmana who were his darlings,  
He sent Rama and Lakshmana who were his darlings,  
They fell Thadaga and Subahu on the earth,  
And protected Yaga of sages and got their blessings,  
And on the way after getting rid of the curse of Ahalya,  
They went in search of the prosperous city of Mithila.  
When Rama was walking on the road,  
He Saw sita in her maiden's stage in her home,  
And due to love both their eyes mingled,  
And due to love both their eyes mingled,  
After breaking the bow he made that main his own.

6. Anavathaal arivizhantha Parasuraman,  
Aganthai thani adakki Raman vethri kondaan,  
Arum pudalvan veerathai kanda mannan,  
Alavilla ananda nilayai kandaan.

Raman then destroyed the pride of Parasurama,  
Who had lost his wisdom due to Egotism,  
And the king seeing the valour of his darling son,  
Attained a state of immeasurable joy.

7. Jagam pugazhum punya kathai ramanin kathaye, ungal,  
Chevi kulira padiduvom kelungal ithaye,  
Jagam pugazhum punya kathai ramanin kathaye, ungal,  
Chevi kulira padiduvom kelungal ithaye,

Jagam pugazhum punya kathai ramanin kathaye, ungal,  
Mannavan Dasarathan kanmani Ramanukku,  
Mani mudi choota naal kurithane.

The epic story that the world praises is the story of Rama,  
And let us sing it so that your ears cool, please hear it  
The epic story that the world praises is the story of Rama,  
And let us sing it so that your ears cool, please hear it  
The epic story that the world praises is the story of Rama,  
And then that king Dasaratha fixed an auspicious day,  
To celebrate the crowning his darling son Rama.

8. Mannavan Dasarathan kanmani Ramanukku,  
Mani mudi choota naal kurithane.  
Makkal yaavum magizhvudan nagaraye,  
Makara thoranathaal alangarithare,  
Mandarai bodhanayaal manam mari Kaikeyi,  
Mani mudi Bharathan choodi naatai aalavum,  
Vanathil Raman pathinangu aandukaal,  
Vaazhavum mannanidam varamathu kettal,  
Antha chollai ketta mannar,  
Marana moorchai adaintha pinnar,  
Ramanayum azhaikka cheithaal,  
Thanthai unai vanam poga cholli,  
Thambi Bharathanukku magudathai thanthaar endral,  
Chanchalamillamal Anchala vannanum,  
Sammatham thaaye yena vnangi chendraan,  
Vinchiya kopathaal vegunde villedutha,  
Thambi ilakkuvanai santham aakkinaan,  
Ilayavanum Janakiyum nizhal pola thodarave,  
Maravuru tharithu Raman chelvathu kandu,  
Kaangi nattu makka; kanneer chinthiye.

And then that king Dasaratha fixed an auspicious day,  
To celebrate the crowning his darling son Rama.  
And all the people with gret joy,  
Decorated the town with fish like hangings,  
Kaikeyi whose mind was changed by Mandhara,  
Wanted Bharatha to get crowned and rule the kingdom,  
And that Rama to live in forest for fourteen years,  
And requested these boons from the king,  
As son as he heard this when the king,  
Entered in to a fatal swoon,  
She made others to call Rama,  
And told him that king wanted him to go to the forest,

And also gave his crown to Bharatha,  
And without any botheration the black coloured one,  
Told that he is agreeable to it and saluted his mother and went away.  
And when due to very great anger, when Lakshmana took the bow,  
He calmed his younger brother Lakshmana,  
And then with Janaki and his younger brother following him like a shadow,  
When Rama was going away wearing a dress of wooden hide,  
The people of the county were upset and shed tears.

9. Kalangi nattu makkal kanner chinthiye,  
Idhayangal povathendru thaduthanar chendre,  
Aaruthal kooriye Kar mukhil vannan,  
Anbudan avargalidam vidayum kondaane.  
Annayum thanthayum chonna chol kaakave,  
Annalum kanakathai naadi chendraane.

When the extremely upset citizens shed tears,  
And went and stopped them, saying their heart was going away,  
And then that Rama who has colour of rainy cloud consoled them,  
And with love took leave from all of them,  
And thus to protect the words told by his father and mother,  
That great one went away seeking the forest.

10. Jagam pugazhum punya kathai ramanin kathaye, ungal,  
Chevi kulira padiduvom kelungal ithaye,  
Jagam pugazhum punya kathai ramanin kathaye  
Jagam pugazhum punya kathai ramanin kathaye, ungal,  
Chevi kulira padiduvom kelungal ithaye,  
Jagam pugazhum punya kathai ramanin kathaye, ungal,  
Chevi kulira padiduvom kelungal ithaye,  
Jagam pugazhum punya kathai ramanin kathaye

The epic story that the world praises is the story of Rama,  
And let us sing it so that your ears cool, please hear it  
The epic story that the world praises is the story of Rama.  
The epic story that the world praises is the story of Rama,  
And let us sing it so that your ears cool, please hear it.  
The epic story that the world praises is the story of Rama,  
And let us sing it so that your ears cool, please hear it  
The epic story that the world praises is the story of Rama.

11. Gangai karai adhipan panbil uyarnta Guhan,  
Anbaal Ramapiraam Nanbaan aaginaan,  
Gangai karai adhipan panbil uyarnta Guhan,  
Anbaal Ramapiraam Nanbaan aaginaan,

Panchavadi chillum padayai kattinaan,  
Panchavadi chillum padayai kattinaan,  
Anjana vanna angu chendru thanginaan,  
Anjana vanna angu chendru thanginaan,  
Ravana thangai kodiaval soorpanakhai,  
Rama Piraan meethu mayyal kondaal,  
Ravana thangai kodiaval soorpanakhai,  
Rama Piraan meethu mayyal kondaal,  
Kopam konda ilayon koorambaal avalai,  
Manabangam cheythu viratti vittan,  
Thangayin podhayaal Dasa kanda Ravana,  
Janaki deviyai chiraiyeduthaan,  
Nenjam kanalaagi, kankal kulamaagi,  
Thambiyudan deviyai thedi chendraan,  
Raman thedi chendraan

Guhan, the king of the bank of Ganges who is greatly cultured,  
Became the friend of Rama due to love.  
Guhan, the king of the bank of Ganges who is greatly cultured,  
Became the friend of Rama due to love,  
He showed the path that is going to Panchavati,  
He showed the path that is going to Panchavati,  
The Black coloured one went and stayed there,  
The Black coloured one went and stayed there  
The Very cruel Soorpanakha, who is the sister of Rama,  
Fell in love with Rama,  
The Very cruel Soorpanakha, who is the sister of Rama,  
Fell in love with Rama,  
The younger one who got very angry with a sharp arrow,  
Insulted her honour and drove her away,  
Due to the advice of his sister, the ten headed one,  
Imprisoned Goddess Janaki,  
Due to the advice of his sister, the ten headed one,  
Imprisoned Goddess Janaki,  
With heart which was like fire and eyes which were like pond,  
Along with younger brother he went in search of his wife,  
Rama went in search.

12. Vazhiyile Jatayuvaaal vivaramellam arinthaan,  
Vayu mainthan Anumanin natpai kondaan,  
Aazhiyai thandiye Ilangai chendra Anumaan,  
Annayai asoka vanathil kandaan,  
Ramasamiyin dhoothan naanada, Ravanaa endraan,  
Ramasamiyin dhoothan naanada, Ravanaa endraan Anumaan,  
Lanka puriyai theeku irayaakki, kishkindayai chendraan,



Kanden annayai endre Ramanai sevithe nindraan,  
Kadalai kadanthu annal vanara senayudan chendraan,  
Vanara senayudan chendraan,  
Vibheeshanani natpai kondaan, Ravanana vendraan,  
Veera matha Janaki deviyai theekulikka cheithaan

On the way from Jatayu, he learnt about all news,  
He became a friend of Hanuman, the son of wind God,  
Hanuman went to Lanka Crossing the sea,  
And saw mother in Asoka Vana,  
"I am the messenger of God Rama, Oh Ravana" he told,  
"I am the messenger of God Rama, Oh Ravana" Hanuman told  
He set fire to the city of Lanka and went back to Kishkinda,  
He told "I saw mother Sita" and stood there saluting Rama,  
The Lord crossed the sea and went along with the monkey army,  
He went along with the monkey army,  
He got friendship of Vibheesana and became victorious over Ravana,  
He made the valorous Mother Janaki take bath in fire.

13. Karpin kanalai kanivudan yethu Ayothi nagar meendaan,  
Karpin kanalai kanivudan yethu Ayothi nagar meendaan,  
Kalangiya makkal kalippura Raman arasurimai kondaan,  
Arasurimai kondaan.

After accepting that fire of virtue with tender feelings, he went back to  
Ayodhaya,  
After accepting that fire of virtue with tender feelings, he went back to  
Ayodhaya,  
And then Rama took over the kingship so that the sad citizens became  
happy,  
He took over reins of government,

14. Jagam pugazhum punya kathai ramanin kathaye, ungal,  
Chevi kulira padiduvom kelungal ithaye,  
Jagam pugazhum punya kathai ramanin kathaye

Sri Ragavam Dasarathathmajam aprameyam,  
Sita pathim, Raghu kulaan myaya rakshameeyam,  
Aajanubahum Aravindha dalaya Daaksham,  
Ramam Nisachara vinasakaram namaami.

The epic story that the world praises is the story of Rama,  
And let us sing it so that your ears cool, please hear it  
The epic story that the world praises is the story of Rama,

I salute Raghava, the son of Dasaratha, who has no limits,  
Who is consort of Sita, who is the one who saves the clan of Raghu,  
Who has long hands touching the thighs, Who has lotus petal like eyes  
And who is Rama, the killer of Rakshasas.

# Puthra Prapathi Ashtakam

---

By Mukkur Lakshmi Narasimhachar

Translated by P. R. Ramachander

[This prayer is addressed to Narasimha Murthy of Mattapalli seeking for the birth of a son. This town is in the Huzurnagar Taluk, Nalgonda District of Andhra Pradesh and is on the bank of River Krishna. Sri Lakshmi Narasimha Swami (also known as Sri Yogananda Lakshmi Narasimha Swamy) resides in this great temple in his cave dwelling. The other presiding Deities of Mattapalli dhama are Sri Raajya Lakshmi and Sri Chenchu Lakshmi, who are present alongside Lord Narasimha. This is one of the temples of Pancha Narasimhas.]

Prahlada varadam, shrestham, rajuya lakshmya samanvitham,  
Puthrartham prathayathe devam mattapallyadhipam harim,  
Sutham dehi, Sutham dehi, Sutham dehi. 1

I pray Lord Hari of Mattapalli for the sake of a son,  
Give me a son, give me a son, give me a son,  
Oh God who blessed Prahladha, Oh great one, Oh God who is with Rajya  
Lakshmi.

Bhardwaja hrudayanthe vasinam vasavanaujam,  
Puthrartham prathayathe devam mattapallyadhipam harim,  
Sutham dehi, Sutham dehi, Sutham dehi. 2

I pray Lord Hari of Mattapalli for the sake of a son,  
Give me a son, give me a son, give me a son,  
Oh God who lives in the heart of Bhardwaja, Oh brother of Parvathi.

Sushronya poojitham nithyam, sarva kama dukham harim,  
Puthrartham prathayathe devam mattapallyadhipam harim,  
Sutham dehi, Sutham dehi, Sutham dehi. 3

I pray Lord Hari of Mattapalli for the sake of a son,  
Give me a son, give me a son, give me a son,  
Oh God who is daily worshipped by Vedic scholars, Oh God who destroys all  
sorrow due to desires.

Maha Yagya swaroopam guhayaam nithya vasinam,  
Puthrartham prathayathe devam mattapallyadhipam harim,  
Sutham dehi, Sutham dehi, Sutham dehi. 4

I pray Lord Hari of Mattapalli for the sake of a son,  
Give me a son, give me a son, give me a son,  
Oh God who has the form of great fire sacrifice, Oh God who daily lives in  
caves.

Krishna theera viharam, krishnaam rakshithavaan swayam,  
Puthrartham prathayathe devam mattapallyadhipam harim,  
Sutham dehi, Sutham dehi, Sutham dehi. 5

I pray Lord Hari of Mattapalli for the sake of a son,  
Give me a son, give me a son, give me a son,  
Oh God who lives in the shores of river Krishna, Oh God who himself saved  
Draupadi.

Yama mohitha kshetrasmin, nithya vasa priyam param,  
Puthrartham prathayathe devam mattapallyadhipam harim,  
Sutham dehi, Sutham dehi, Sutham dehi. 6

I pray Lord Hari of Mattapalli for the sake of a son,  
Give me a son, give me a son, give me a son,  
Oh divine God who likes to live for ever,  
In the temple which attracted God Yama.

Chakshina poojitham samyak, chakrinaam sarvatho mukham,  
Puthrartham prathayathe devam mattapallyadhipam harim,  
Sutham dehi, Sutham dehi, Sutham dehi. 7

I pray Lord Hari of Mattapalli for the sake of a son,  
Give me a son, give me a son, give me a son,  
Oh god who is agreeably worshipped by the eyes,  
Oh God who has faces everywhere for the devas.

Yoganandam nithyayanandam nigamagama sevitham,  
Puthrartham prathayathe devam mattapallyadhipam harim,  
Sutham dehi, Sutham dehi, Sutham dehi. 8

I pray Lord Hari of Mattapalli for the sake of a son,  
Give me a son, give me a son, give me a son,  
Oh God who is happy with yoga, who is forever happy,  
Oh God who is served by the Vedas.

Sri Narasimham yethi dhyathwa Mukkur Nruharisna krutham,  
Ye padenayashtakam nithyam ishta prapathir bhavishyathi.

If this octet composed by Mukkur Lakshmi Narasimhachar is read daily,  
After meditating on Narasimha, all his wishes would be fulfilled.

# Radhakrishna Ashtakam

---

[Octet on Radha Krishna]

Translated by P. R. Ramachander

Chathur mukhadhi samsthutham, samastha sthvathonutham,  
Halaudhadhi sayutham, namami radhikadhipam. 1

I salute the Lord of Radha,  
Who is worshipped by Brahma and other devas,  
Who is always worshipped by good people,  
And who is accompanied by Bala Rama and others.

Bhakadhi daithya kalakam, sagopagopipalakam,  
Manoharasi thalakam, namami Radhikadhipam. 2

I salute the lord of Radha,  
Who killed asuras like Baka,  
Who looked after gopas and gopis,  
And who had pretty black lock of hair.

Surendra garva banjanam, virinchi moha banjanam,  
Vrujanga nanu ranjanam, namami Radhikadhipam. 3

I salute the lord of Radha,  
Who broke the pride of Devendra,  
Who cured the illusion of Lord Brahma,  
And who pacified the gopis.

Mayura pincha mandanam, gajendra danda gandanam,  
Nrusamsa kamsa dandanam, namami Radhikadhipam. 4

I salute the lord of Radha,  
Who decorates himself with feather of peacock,  
Who broke the tusks of the elephant,  
And who punished Kamsa.

Pradatha vipradarakam, sudhamadhama karakam,  
Suradrumapaharakam, namami Radhikadhipam. 5

I salute the lord of Radha,  
Who gave back the children of the Brahmin,  
Who removed poverty of Sudhama,  
And who stole the tree from heaven.

Dananjaya jayapaham, maha chamookshayavaham,  
Pithamahavyadhapaham, namami Radhikadhipam. 6

I salute the lord of Radha,  
Who removed the defeats of Arjuna,  
Who destroyed huge army of enemies,  
And who removed the sorrow to grand father Bheeshma.

Muneendra sapa karanam, yaduprajapa harinam,  
Dharabharavatharanam, namami Radhikadhipam. 7

I salute the lord of Radha,  
Who was the cause of the curse of sages,  
Which destroyed the people of Yadu clan,  
And who lightened the load on the earth.

Suvruksha moola sayinam, mrugari mokshadhayinam,  
Swakeeyadhamayayinam, namami Radhikadhipam. 8

I salute the lord of Radha,  
Who slept below a banyan tree,  
Who gave salvation to hunters,  
And who attained his place in heaven.

# Radha Krishna Ji Ki Aarthi

---

[Prayer addressed to Radha Krishna]  
Translated by P. R. Ramachander

[Radha is the close friend of Lord Krishna in Brindavan. She is also considered as an incarnation. Devotees approaching Lord Krishna with Prem Bhav (feeling of love) pray to them together. This is taken from indif.com.]

1. Om jaya Sri Radha On Jaya Sri Krishna,  
Sri Radha Krishnaya nama

Om Victory to Radha, Om victory to Krishna,  
Salutations to Radha Krishna,

2. Ghoom gumaro sohe jaya Sri Radhaa,  
Pat Peethambhar muni mani mohe Jay Sri Krishna,  
Jugal prem ras jjam jjam jjamakai.  
Sri Radha Krishnaya nama.

Because she roams and rolls, victory to Radha,  
Dressed in yellow silk, Krishna steals the mind of sages, Victory to him,  
With two of them loving each other they make the atmosphere bright,  
Salutations to Radha Krishna,

3. Radha Radhaa Krishn kanhaiya jay sri Radha,  
Bhav Bhav Sagar paar lagaiya, jay Sri Krishna,  
Mangal moorith moksha karaiya,  
Sri Radha Krishnaya nama

Radha, Radha, the Krishna, Victory to Radha,  
Help me to cross the fearful ocean of birth, victory to Radha,  
Salutations to Radha Krishna.

# Raghava Ashtakam

---

Translated by P. R. Ramachander

[This stotra is attributed to Adhi Sankara by some; but this prayer does not find place in the complete list of works of Adhi Sankara. The addition of a prayer at the beginning and end of this octet is unusual in the works of Sankara.]

1. Rama Rama Namosthutte, jaya Ramabhadra Namosthutte,  
Ramachandra Namosthutte Jaya Raghavaya Namosthutte,  
Deva deva Namosthutte, jaya Deva raja Namosthutte,  
Vasudeva Namosthutte, Jaya Veera raja Namosthutte

Oh Rama, Rama, salutations, Victory to Ramabhadra, salutations,  
Oh Ramachandra salutations, Victory to Raghava salutations,  
Oh God of Gods salutations, Victory to king of Gods Salutations,  
Oh Vasudeva salutations, Victory to valorous king, salutations.

2. Raghavam, Karunakaram, Munisevitham, Sura vandhitham,  
Janaki vadanaravinda divakaram, guna Bhajanam,  
Vali soonu Hrudheekshanam, Hanumath priyam, Kamaleshanam,  
Yathu Dhana Bhayangaram, Pranamami Raghava Kunjaram.

I salute the elephant like Raghava, who is of the Raghu clan,  
Who is doer of mercy, who is served by sages, who is saluted by devas,  
Who is the sun which opens the lotus like face of daughter of Janaka,  
Who is the vessel of good characters who is saluted by the son of Vali,  
Who is liked by Hanuman, who has lotus like eyes and who is terrible looking  
to Rakshasas.

3. Maithili kucha bhooshanaa amala neelamoukthika meeswaram,  
Ravananuja palanam, Raghu pungavam, mama daivatham,  
Medhini thanayaa mukhaambuja bodhakari Divakaram,  
Surya vamsa vivardhanam, Pranamami Raghava Kunjaram.

I salute the elephant like Raghava, who is the God who is,  
The pure blue pearl which decorates the breasts of Maithili,  
Who looks after Vibheeshana the brother of Ravana, Who is the great one of  
Raghu clan,  
Who is my God, Who is sun who wakes up the lotus like face of daughter of  
earth,  
And who is the one who furthers the clan of the Sun God.



4. Hema kundala manditha amala ganda desamarindhamam,  
Satha Kumbha mayura nethra vibhooshanena vibhooshitham,  
Charu noopura hara kouusthubha karna bhooshana bhooshitham,  
Bhanu vamsa vivardhanam, Pranamami Raghava Kunjaram.

I salute the elephant like Raghava, who wears the golden ear globes,  
Who has a pure neck and is the killer of his enemies,  
Who is ornamented with golden eye similar to pea cock,  
Who has pretty anklets, Kausthubha necklace and also ornaments in hands,  
And who is the one who furthers the clan of the Sun God.

5. Dandakakhya vane ratham, Sura sidha yogi ganasrayam,  
Sishta palana thathparam, druthi saali Vali krutha sthuthim,  
Kumbhakarna bujaa bujanga vikarthena suvisaradham,  
Lakshmananuja vathsalam, Pranamami Raghava Kunjaram.

I salute the elephant like Raghava, who is pleased by the Dandaka forest,  
Who is the support to devas and hoards of Yogis and Sidhas,  
Who is interested in supporting people with discipline  
Who was praised by Vali, who was speedy by nature,  
Who was an expert in cutting the snake like hands of Kumbhakarna,  
And who was greatly affectionate towards his younger brother Lakshmana.

6. Kethaki karaveera jathi suganda malyaa shobhitham,  
Sridharam, Mithilathmaja kucha kunkuma aruna vakshasam,  
Deva devam asesha bhootha manoharam, jagatham pathim,  
Dasa bhootha janaavanam, Pranamami Raghava Kunjaram.

I salute the elephant like Raghava, who shines wearing scented garlands,  
Made of Ketaki, Karaveera and Jathi flowers, who carries Goddess Lakshmi,  
Whose chest has a red Kumkum mark from the chest of the daughter of  
Mithila,  
Who is God a of Gods, who is the most pretty among beings, Who is lord of  
the world,  
Who is the protector of all beings who serve him.

7. Yaga dhana Samadhi yoga Japadhi karma karair dwijai,  
Veda paragathairaharnisa maadharena supoojitham,  
Thatakaa vadha dheera mangadha nadha vali nishoodhanam,  
Paithrukoditha palakam, Pranamami Raghava Kunjaram.

I salute the elephant like Raghava, who is being worshipped day and night,  
By great Brahmin experts in Vedas who do Yaga, Charity, Samadhi, Yoga  
and other rituals,

Who is the valorous one who killed Thataka, who killed Vali the lord of Angadha,  
And who takes care of all that he inherited from his ancestors.

8. Leelayaa Khara Dhooshanadhi nisachara suvinasanam,  
Ravanathakam achyutham, hari yoodha koti samavritham,  
Neerajanana ambujangri yugam harim, Buvanasrayam,  
Deva Karya Vichakshanam, Pranamami Raghava Kunjaram.

I salute the elephant like Raghava, who like a play completely killed,  
The Rakshasas called Khara and Dhooshana, who is Lord Vishnu who killed Ravana,  
Who is surrounded by millions of monkeys, who is Lord Vishnu,  
Who is Lord Hari who has two lotus like feet, who is the support of the world,  
And who is clear sighted in looking after the affairs of devas.

9. Koushikena su sikshithastra kalapamayatha lochanam,  
Charu hasam anadha bandhu masesha loka nivasinam,  
Vasavathi surari Ravana sasanam cha gathim,  
Neela Megha nibhakruthim, Pranamami Raghava Kunjaram.

I salute the elephant like Raghava, who uses the arrows and quiver,  
Given and taught by sage Viswamithra with a very keen eye,  
Who has a pretty smile, who is friend of orphans,  
Who lives among the entire people of earth,  
Who punished Ravana who was the enemy of Indra and devas and gave him salvation,  
And who has the form of blue water rich cloud.

10. Raghavashtaka sidhidham achyuthalaya sadhakam,  
Bukthi muthi phala pratham, Dhana dhanya putha vivardhanam,  
Ramachandra krupa kadaksha madarena sada padeth,  
Ramachandra Padambuja dwaya santhatharpitha Manasa.

This octet on Ravana would make it possible to reach the land of Achyutha,  
Would result in pleasures and salvation, increase of wealth properties and sons,  
If it is always read with devotion under the merciful look of God  
Ramachandra,  
With the mind completely surrendered to the lotus like feet of Rama.

11. Nigama sarasi rathnam, nithya masaktha rathnam,  
Nikhila sukruthi rathnam, Janaki roopa rathnam,  
Bhuvana valaya rathnam Bhoobruthameka rathnam,  
Prakruthi sulabha rathnam, Maithili prana rathnam

The gem from lake of Vedas, the gem we get for ever attached,  
The gem of all virtues, the gem of the form of Janaki,  
The gem that encircles the world, the only gem that carries the world,  
The gem that is by nature easy and the life like gem of Maithili.

# Raghothama Ashtakam

---

[Octet on Greatest one in Raghu Clan]

Translated by P. R. Ramachander

Kruthartha deva vandanam, Dinesa vamsa nandanam,  
Sushobhi phalachandanam, Namami Ramam easwaram. 1

I salute that God Rama,  
Who is saluted by grateful devas,  
Who belongs to clan of the Sun God,  
And who shines with sandal applied on his forehead.

Muneendra yagna karakam, Shila vipathi harakam,  
Maha dhanur vidharakam, Namami Ramam easwaram. 2

I salute that God Rama,  
Who got the Yagna of Viswamithra conducted,  
Who removed danger to the stone,  
And who broke the great bow.

Swathatha vakya karinam, thapovane viharinam,  
Vareshu chapa dharinam, Namami Ramam easwaram. 3

I salute that God Rama,  
Who obeyed words of his father,  
Who lived in the forests of meditation,  
And who carried bows and arrows.

Kuranga muktha sayakam, Jatayu moksha dayakam,  
Pravidha keesa nayagam, Namami Ramam easwaram. 4

I salute that God Rama,  
Who shot an arrow at the deer,  
Who gave salvation to Jatayu,  
And who shot an arrow at the king of monkeys.

Plavanga sanga sammathim, Nibadha nimnagapathim,  
Dasasya vamsa samkshathim, Namami Ramam easwaram. 5

I salute that God Rama,  
Who had a treaty with monkeys,  
Who built a bridge over the sea,  
And who put an end to family of the ten headed.

Vidheenadeva harshanam, kapeepsithaatha varshanam,  
Swabandhu soka harshanam, Namami Ramam easwaram. 6

I salute that God Rama,  
Who gave happiness to the sad devas,  
Who fulfilled the wishes of monkeys,  
And who put an end to the sorrow of his relations.

Gathari rajya rakshanam, prajwa janarthi bakshanam,  
Kruthastha moha lakshanam, Namami Ramam easwaram. 7

I salute that God Rama,  
Who saved the kingdom from enemies,  
Who put an end to the sorrow of the people,  
And who existed as a great philosopher.

Hruthakhilachalabharam, swadhamaneetha nagaram,  
Jagathamo divakaram, Namami Ramam easwaram. 8

I salute that God Rama,  
Who lightened the load of earth,  
Who lead his people to heaven,  
And who is the sun who put an end to darkness.

Idham samahithathmana nara raghoothamashtakam,  
Pata nnirantharam, bhayam, bhavodh bhavam na vindhathe.9

He who reads this octet,  
On the great one of Raghu clan,  
Permanently with devotion,  
Would never feel the fear of this world.

# Raghupati Raghav Raja Ram

---

Translated by P. R. Ramachander

[This is a Bhajan written in Hindi and is normally used for mass singing of prayer. The first stanza is called Ram Dhun and was very dear to Mahatma Gandhi.]

Raghupati Raghav Raja Ram  
Pati Tapavan Sita Ram  
Eeshwar Allah Tero Naam  
Sab Ko Sanmati De Bhagwan. 1

The King Rama who is the Raghava, the Lord of Raghu,  
He is the Sita Ram, who makes the sinner pure,  
Easwara and Allaha are his names,  
And let him give good thoughts to every one.

Raghupati Raghav Raja Ram  
Pati Tapavan Sita Ram. 2

The King Rama who is the Raghava, the Lord of Raghu,  
He is the Sita Ram, who makes the sinner pure.

Jal Mein Ram Thal Mein Ram  
Sare Jag Mein Tu Hi Ram  
Ram Ram Ram Ram  
Prem Se Bolo Jai Siya Ram. 3

Ram is in water, Ram is in the shore,  
Ram is everywhere and so you are Ram,  
Ram, Ram, Ram, Ram,  
Tell with love, Ram, Sitha Ram.

Raghupati Raghav Raja Ram  
Pati Tapavan Sita Ram.

The King Rama who is the Raghava, the Lord of Raghu,  
He is the Sita Ram, who makes the sinner pure.

Kaushalya Ke Pyare Ram  
Dashrath Raj Dulare Ram  
Ram Ram Ram Ram  
Prem Se Bolo Jai Siya Ram. 4

Ram who is darling of Kausalya,  
Ram who is the pet of king Dasaratha,  
Ram, Ram, Ram, Ram,  
Tell with love, Ram, Sitha Ram.

Raghupati Raghav Raja Ram  
Pati Tapavan Sita Ram. 5

The King Rama who is the Raghava, the Lord of Raghu,  
He is the Sita Ram who makes the sinner pure.

Jag Mein So Sundar Naam  
Sita Ram Jai Jai Shri Hanuman. 6

It is the most pretty name of the world,  
Sita Ram, Victory to Hanuman.

Raghupati Raghav Raja Ram  
Pati Tapavan Sita Ram. 7

The King Rama who is the Raghava, the Lord of Raghu,  
He is the Sita Ram, who makes the sinner pure.

# Raghuveera Gadyam

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[Maha Veera Vaibhavam of Sri Vedantha Desika]

Translated by P. R. Ramachander

## Introduction

"Vedanta Desika's Raghuveera Gadyam, which celebrates Lord Rama's valour, was composed when he was residing at the temple town of Thiruvendipuram in Tamil Nadu. The temple has icons of Rama, Lakshmana and Sita, and here Rama is seen as Kodandarama (with a bow in His hand). Inspired by this, Desika wrote Raghuveera Gadyam, in which he focuses on Rama as a veera (warrior). But Rama was not an ordinary warrior. He was a mahaveera. He was not only capable of fighting courageously Himself, but could also lead an army. Thus, He combined in Himself the qualities of courage and leadership. Hence, Desika referred to Him as a mahaveera, said Vaduvur Veeraraghavachariar. In fact, Raghuveera Gadyam is known as Mahaveera Vaibhavam." [Source: thehindu.com]

The book does not attempt to tell the story of Ramayana and not even summarize Ramayana but brings before us some of the important and striking scenes of Ramayana. The words used vary from soft to hard and takes great care to make it most suitable to describe the scene that it depicts. This is a simple translation.

## Euology to Vedantha Desika

Sriman Venkatanatharya kavi tharkika Kesari,  
Vedanthacharya varyoh may sannidatham hrudhi.

Venkatanatha the lion among poets and debate,  
Who is a great scholar of Vedantha,  
Keeps the Lord always in his mind.

## Salutation to God Rama

Jayathi asritha santhrasa dwantha vidwamsanodhaya,  
Prabhaavaan Sitaya devyaa parama vyoma Bhaskara.

Victory to him who is the destroyer of fear  
Of darkness to those who surrender to him,  
And that Lord of splendour is the divine Sun,  
In the sky of the Goddess Sita.



## Maha Veera Vaibhavam also called Raghu Veera Gadhyam

1. Jaya, Jaya, Maha veera,  
2. Maha dheera dhoureya, Jaya, Jaya,  
3. Devasura samara samaya samudhitha nikhila nirjara nirdharitha  
niravadhika, Mahatmya,  
4. Dasa vadana dhamitha dhaivatha, Parishad abhyarthitha dasarathi  
bhaava,  
5. Dinakara kula kamala divakara,  
6. Divishad adhidadhipathi rana sahacharana chathura Dasaradha charama  
runa vimochana,  
7. Kosala sudhaa kumara bhava kanchuchitha karanaakara.  
Victory, Victory to the greatly valorous one, Who is in front of all very bold  
people, who during the war between devas and asuras, was accepted as one  
of unsurpassed and complete valour, who was imperishable and of great  
fame, who took the form of the son of Dasaratha as per the request of the  
devas who were troubled by the ten headed Ravana, who is the lotus opened  
by the Sun in the clan of the Sun, who by his birth removed the debt for the  
manes of Dasaratha who helped Indra during his war, who being born as the  
son of the daughter of Kosala and assumed the activities of a child and hid  
the real causal reason for his birth.

8-10. Koumara keli gopayitha koushikaadwara.  
Ranaa dwara durya bhavya divyasthra brundha vandhitha.  
Pranatha jana vimadhana dhurlalitha dhorlalitha.

Who like a sport of a lad protected the fire sacrifice of Sage Viswamithra,  
Who was saluted with humility by the crowd of divine arrows waiting for his  
commands at the battle, who shines with his fearsome shoulders that lead to  
the destruction of enemies of those who salute him.

11. Thanuthatra vishikha vithaadana vighatitha visaararu shararu thadaka  
thadakeya, Jaya, Jaya.

Who using his tiny arrows killed Thadaka and humiliated her sons, who were  
never troubled by any one before. Victory. Victory.

12. Jada kirana sakala dara jatila nata pathi makuta thata natanapatu  
vibhudha saritha athibahula Madhu ganana lalitha patha nalini raja upa  
mrudhitha nija vrujina jahadhupala thanuruchira paramamudhivara yuvathi  
nutha, Jaya, Jaya.

"You were praised by great lady Ahalya, who was the wife of sage Goutama,  
by cleansing her sin by the dust and touch of Your lotus feet, and also getting  
her true form from that of the state of being a stone. Your lotus feet is so pure

and holy that the sacred Ganga which flowed from the head of the Lord Siva who is a master in dancing and who wears the moon as an ornament on his head." Victory, Victory.

13. Kusika sutha kadhitha vidhitha nava vividha kadha, Jaya, Jaya.

You heard the varied types of stories told by Viswamithra the son of Kusika. Victory, Victory.

14. Maithila nagara sulochana lochana chakora chandra, Jaya, Jaya.

Oh Lord who was like a Chakora bird's moon to the pretty eyed ladies of Mithila. Victory, Victory. (Chakora is a mythical bird eating moon light and waits for the moon.)

15. Khanda parasu Kothanda prakhanda khandana sounda bhuja danda, Jaya, Jaya.

Breaking the bow of Lord Shiva by your arm, Oh strong armed one. Victory, Victory.

16. Chanda kirana mandala bodhitha pundareeka vana ruche luntake lochana, Jaya, Jaya.

Your eyes stole the beauty of the lotus flowers energized by the piercing rays of the sun. Victory, Victory.

17. Mochitha Janaka hrudaya sankhathanga, Jaya, Jaya.

You freed the heart of Janaka of the doubt and worry. Victory, Victory.

18. Parihrutha nikhila narapathi varana Janaka duhithru kuch thata viharana samuchitha kara thala, Jaya, Jaya.

Seizing the wedding garland from all other kings, you had the suitable handle to fondle over the chest of the daughter of Janaka. Victory, Victory.

19. Sathakoti sathaguna kadina parasudhara munivara kara drutha duravanamathama nija Dhanur aakarshana prakasitha paamoshtyaa, Jaya, jay.

The sage with an axe who had a in his hand, Hundred billions times hard and hundred times more efficient bow which was hard practice, and you showed that you can bend the bow to send an arrow and showed him your supreme glory. Victory, Victory.

20. Kruthuhara shikhari kanthuka vihruthyunmukha jithahari danthi  
Dhandhura dasavadana dhamana kushala dasa satha bhuja mukha  
nrupathikula rudhira jara bharitha pruthuthara tataka tharpitha pithruka  
brughupathi sugadhi vihathi kara natha parudishu paritha, Jaya, Jaya.

You put an end using a broad arrow resembling the lock of the door, to the good period of the Lord of Bhrugu clan who killed. The king with thousand arms and faces who himself defeated the ten faced Ravana, who shook the Kailasa mountain, defeated Devendra and exhibited the wounds inflicted on him by the majestic elephant of Indra. And also killed twenty one generations of kings and did oblation to his father in the pond filled with their blood. Victory, Victory.

### **Ayodhya Kandan**

21. Anrutha bhaya mushitha hrudaya pithru vachana paalana prathijnaa  
vajnatha youa rajya, Jaya, Jaya.

For carrying out the orders of your very fear struck father who was tied by the oath he had given, you gave up the position of Yuva Raja (crown prince). Victory, Victory.

22. Nishadha Raja Souhrudha soochitha sousheelya sagara, Jaya, Jaya.

You proved that you are ocean of good nature by showing great friendship to the hunter king. Victory, Victory.

23. Bhardawaja saasana parigraheetha vichithra chithra koota giri kataka  
thata ramya vasadha, Jaya, Jaya.

As per the wish of sage Bhradwaja you lived in a pretty house on the foothills of the wonderful Chithrakoota. Victory, Victory.

24. Ananya sasaneeya, Jaya, Jaya.

You who cannot be commanded by anyone else. Victory, Victory.

25. Pranatha Bharatha makuta thata sughatitha Padukagryabhisheka  
nivarthitha sarva loka Yoga kshema, Jaya, Jaya.

You arranged for the crowning of the Slippers by Bharatha, who saluted you and looked after the welfare of all people. Victory, Victory.

26. Pisitha ruche vihitha duritha valamadhana thanaya Bali bhuganugathi Sarabhasa sayana truna sakala paripathana bhaya chakitha sakala sura munivara bahumatha mahasthra samarthyaa, Jaya, Jaya.

You sent a blade of grass from your Durbha bed at the son of Indra in the form of crow, interested in eating flesh with the power of Brahmastra and he greatly scared approached all gods and sages. Victory, Victory.

27. Druhina hara valamadhana duraaraksha, saralaksha, Jaya, Jaya.

Even all gods could not protect that son of Indra from the aim of your arrow. Victory, Victory.

### **Aranya Kandan**

28. Dandakaa thapovana jangama Parijatha, Jaya, Jaya.

You were the moving wish giving tree of Dandadka forest. Victory, Victory.

29. Viraadha Harina Sardhoola, Jaya, Jaya.

You were like to the deer called Viradhaa. Victory, Victory.

30. Vilulitha bahuphala makha kalama rajanichara mruga magrayaarambha sambrutha cheera bruthanurodha, Jaya Jaya.

Then you hunted the Rakshasas like one hunts beasts to protect the crops and protected the sages like a bark protects them. Victory, Victory.

31. Trisira sirasthrithaya thimira niraasa vasarakara, Jaya, Jaya.

You appeared like the sun who banishes darkness when you cut the three heads of Trisiras. Victory, Victory.

32. Dhooshana jala nidhi soshana thoshitha rishigana ghoshitha viJaya ghoshana, Jaya, Jaya.

You brought back water in the treasure of water dried by Dhooshana (commander of Khara) and sages hailed your Victory. Victory, Victory.

33. Khara thara, Khara tharu khandana, chanda pavana, Jaya Jaya.

You were the storm that broke the ferocious Khara in to two pieces. Victory, Victory.

34. Dwisaptha raksha sahasra nala vana vilolana mahakalabha, Jaya, Jaya.

You were the great elephant that uprooted fourteen thousand trees like Rakshasas. Victory, Victory.

35. Aasahaaya Sura, Jaya Jaya.

An incomparable hero. Victory, Victory.

36. Anapaya sahasa. Victory, Victory.

You were eternally brave hero. Victory, Victory.

37. Mahitha mahamrudha darsana Maithili drudathara parirambhana vibhava viropitha vikata veeravruna, Jaya, Jaya.

Seeing the greatly respected battle, the daughter of Mithila embraced you tightly, with your chest covered with wounds of the battle. Victory, Victory.

38. Mareecha maya mruga charma parikarmitha nirbhara dharbhashtarana, Jaya, Jaya.

Your bed of Dharbha grass was spread with the skin of the illusory deer called Mareecha. Victory, Victory.

39. Vikrama yaso laabha vikreetha jeevitha grudra raja deha dhidakshaa lakshitha  
Bhakthajana Dakshinya, Jaya, Jaya.

You who has softer emotions to your devotees, did the funeral rites of the king of eagle who with great valour fought and lost is life. Victory, Victory.

40. Kalpitha vibhudhga bhava Kabandha abhinandhitha, Jaya, Jaya.

You were thanked by Khabhanda who regained his wise form. Victory, Victory.

41. Avandhya mahima muni jana bhajana mushitha hrudaya kalusha Sabari moksha sakshi Bhootha, Jaya Jaya.

You were the witness to the salvation of the lowly Shabhari, who served several saints of unblemished reputation with enraptured mind. Victory, Victory.

## **Kishkinda Kanda**

42. Prabhanjana thanaya bhavuka bhashitha ranjitha hrudaya, Jaya, Jaya.

Your mind was pleased by the auspicious and polite talk of the son of wind god. Victory, Victory.

43. Tharani sutha Saranagatha parathanthrikrutha swathanthrya, Jaya, Jaya.

You sought refuge from the son of Sun God and by that you ceded your independence to him. Victory, Victory.

44. Druda gaditha Kailasa koti vikata Dhundhbhi kankala koota dhoora vikshepa Daksha dakshinethara padangushta dara chalana viswastha suhruda aasaya, Jaya, Jaya.

You gained the close friendship and belief by the movement of your right thumb by which you threw the mountain like monstrous skeleton of Dhundhubhi for a very long distance. Victory, Victory.

45. Athi pruthula bahu vitapi giri dharani vivara yuga padhudhaya vivrutha chithra punkha vaichithrya, Jaya, Jaya.

You with your decorated arrow pierced the very broad trees, mountain, earth and hell. Wonder of wonders. Victory, Victory.

46. Vipula bhuja saila moola nibhida nipeedita Ravana rana ranaka janaka chathuradhadhi viharana chathura kapi kula pathi hrudaya vishala silathala dharana dharuna silee mukha, Jaya, Jaya.

You sent your fierce arrow at the broad and stone like chest of the king of monkeys, who caught the anxious Ravana who came to fight and keeping him in his arm pit flew to the four oceans to do his daily oblations. Victory, Victory.

## **Sundara Kanda**

47. Apaaraa Paaraavaara parigha parivrutha dhava davana javana pavana bhava kapivara bhavitha sarvaswa dhana, Jaya, Jaya.

You embraced the monkey Lord who was the son of wind god, which appeared to him as giving all that he desired and you blessed him to cross the very great ocean and set fire to the town. Victory, Victory.

## Yudha Kandan

48. Ahitha sahodhara raksha parigraha visamvaadhi vividha sachiva  
visrambhana samaya samrambha samujjumbitha sarveshwara bhava, Jaya,  
Jaya.

You assumed your universal form to give confidence to the different ministers  
when they were considering the protection to be given to the brother of the  
enemy. Victory, Victory.

49-51 Sakruth prapannasamrakshana deekshitha, Jaya, Jaya.  
Veera, Jaya, Jaya,  
Sathya Vrutha Jaya, Jaya

You had taken the penance of protecting those who surrender themselves to  
you. Victory, Victory.  
Valorous one. Victory, Victory.  
One who has penance of truth. Victory, Victory.

52. Prathisayan bhoomika bhooshitha payodhi puina, Jaya, Jaya.

You who made the sands of the ocean by lying down on it decorating it with  
grass. Victory, Victory.

53. Pralaya sikhi parusha vishikha shikhaa soshithaakoopaara vari poora,  
Jaya, Jaya.

You dried up the waters of the ocean by your flaming arrows, which  
resembled the flame at deluge. Victory, Victory.

54. Prabhala ripu kalaha kuthuka chatula kapikula thoolitha hrutha giri nikara  
sadhitha sethu pada seemaa seemanthitha samudra, Jaya, Jaya.

You built the bridge that divided the ocean employing the monkey clan who  
were eager for the war and brought mountains as if they were bales of cotton  
and threw it in the sea. Victory, Victory.

55. Drutha gathi tharu mruga varoodhini nirudha lankha varodha vepadhu  
lasya leelopadesa desika dhanurjyaghosha, Jaya, Jaya.

You the teacher by the sound of your bow instructed the ladies of Lanka in  
trembling like dance, when the monkeys speedily marched and put their city  
under siege. Victory, Victory.

56. Gagana chara kanaka giri garima dhara nigamamaya nija garuda  
garudhanila lava galitha visha vadana sara khadana, Jaya, Jaya.

Your friend that Garuda who is the embodiment of Vedas came like a golden mountain in the sky and by the breeze of its wings chased away the effect that poisonous arrow. Victory, Victory.

57. Akruthachara vana chara rana karana vailakshya kooneethaksha  
bahuvidha raksho baladhyaksha vaksha kavata patina patima saatopa  
kopavalepa, Jaya, Jaya.

You with anger and valour split open the chests, like opening a door of Rakshasas whose eyes were shut because they were fighting against lowly monkeys. Victory, Victory.

58. Katuratadh atani tankruthi chatula katora kaarmukha vishikha vithadana  
vigatitha makuta vihwala viswasthanaya visrama samaya visravana  
vikhyatha vikarama, Jaya, Jaya.

You with great anger after twanging your bow sent a flameless bow which powdered the crowns making him scared and you allowed him to take rest showing your very famous valour. Victory, Victory.

59. Kumbhakarna kula giri vidhalana dhamboli Bhootha ni shanka  
khgangapathra, Jaya, Jaya.

You using a very powerful arrow which is of unquestioned power broke their family mountain Kumbakarna. Victory, Victory.

60. Abhicharana huthawaha paricharana vigatana sarabhasa paripatha  
aparimitha kapi bhala jaladhi lahari kalakalarava kupitha Madha vajidh  
abhihanana kruth anuja saksheeka Rakshasa dwadwa yudha, Jaya, Jaya.

Your brother who after killing Indrajith with angry enthusiasm after disturbing his black magic homa with the limitless monkey army by making screeching sounds and throwing waves of water, witnessed your great battle with the Rakshasas with great pride. Victory, Victory.

61. Aprathi dwanda pourusha, Jaya, Jaya.

Your absolute and incomparable valour in mutual fight. Victory, Victory.

62. Trayambaka samadhika ghorathradambara. Jaya, Jaya.

You have more fiercer divine arrows than Lord Shiva.



63. Saradhi hrutha Radha sathrapa shastrava sathyapitha prathapa, Jaya, Jaya.

Your fame was proved as true when the charioteer of that Rakshasa king, lead him away from the battle. Victory, Victory.

64. Sitha sara krutha lavana dasamukha mukha dasaka nipathana punar udaya dara galitha janitha dara tharala harihaya nayana nalinavana ruche khachitha nipathitha sura tharu kusuma vithathio surabhitha Radha padha, Jaya, Jaya.

Your path of chariot was made scented by the showering of flowers of Kalpaga tree which was further added by the thousand happy eyes of Indra, (which looked like a forest of fully opened lotus flowers) seeing you cut off the heads of Ravana by Brahmastra, after they fell and appeared again. Victory, Victory.

65. Akhila jagadadhika bhuja bala dasaka lavana janitha kadana paravasa rajani chara yuvathi vilapana vachana sama vishaya nigama shikara nikara mukhara muka muni vara pari panitha, Jaya, Jaya.

You were saluted and praised by great sages using praises worthy of Vedas after Mandodhari, the young Rakshasa lady lamented at her loss her very strong Lord of the universe using words containing Vedic truths due to her very great sorrow. Victory, Victory.

66. Abhigatha sathamuka huthvaha pithrupathi Niriyathi Varuna Pavana Dhanadha Gireesa Mukha Surapathi nuthi mudhitha.

You were approached by Indra, Agni, Yama, Niruathi, Varuna, Vayu, Khubhera, Lord Shiva and were made happy by their praises. Victory, Victory.

67. Amitha mathi vidhi vidhitha kadhitha nija vibhava jaladhi prushatha lava, Jaya, Jaya.

You were praised Lord Brahma who had very great wisdom told about your real greatness and it was only a drop in the ocean. Victory, Victory.

68. Vigatha bhaya vibudha parivruda veera sayana saayitha vanara pruthanougha, Jaya, Jaya.

You then requested Indra who has lost his fear to bring back to life all the monkeys and he did it and the monkeys started moving like a great river. Victory, Victory.

69. Swasamaya vighatitha sugathitha sahrudhaya saha dharma charineeka, Jaya, Jaya.

You again joined with your wife (the partner in execution of Dharma), from whom you had separated earlier of your own free will. Victory, Victory.

70. Vibheeshana vasamvadheekrutha Lankaiswarya, Jaya, Jaya.

You put Vibheeshana in complete control of the wealth of Lanka. Victory, Victory.

71. Nishpanna kruthya, Jaya, Jaya.

You completed your duties. Victory, Victory.

72. Kha pushpitha ripu paksha, Jaya, Jaya.

You made your enemies in to the flowers of the sky. Victory, Victory.

73. Pushpaka rabhasa gathi ghoshpathikrutha gaganarnava, Jaya, Jaya.

By the speed of the Pushpaka Vimana, you made the sea in to a hoof of a cow. Victory, Victory.

74. Prathijnarnava tharana krutha Kshana Bharatha manoradha Samhitha Simhasanadhi rooda, Jaya, Jaya.

You fulfilled the wish of Bharatha who had taken a vow to jump in fire, by sitting on the throne. Victory, Victory.

75. Swamin, Jaya, Jaya.

My Lord. Victory, Victory.

76. Raghava Simha, Jaya, Jaya.

Oh Raghava the lion. Victory, Victory.

### **Uthara Khandam**

77. Hataka giri kataka ladaha pada peeta nikata thata pariluthidha nikhila nrupathi kireeta koti vividha mani gana kirana nikara neeraajitha charana rajiva, Jaya, Jaya.

Your foot golden foot rest shined like the golden meru mountain and when your shining lotus, was reflected in the crowns of the saluting kings, it appeared as if, it was being worshipped with lighted camphor. Victory, Victory.

78. Divya bhouma Ayodhya adhi daivatha, Jaya, Jaya.

You were the presiding deity of the two Ayodhyas (one in heaven and another in earth). Victory, Victory.

79. Pithru vadha kupitha parasu dhara muni vihitha nrupa hanana kadana Poorva kala prabhava satha guna prathishtapitha dharmika raja vamsa, Jaya, Jaya.

You reestablished good royal families as the previous generations were killed by the axe bearing sage who became angry because his father was killed. Victory, Victory.

80. Shubha charitha ratha Bharatha garvitha garva gandharva yoota getha viJaya gadha satha, Jaya, Jaya.

You sent the well-loved Bharatha with good nature to fight with the proud and haughty Gandharwas and after his Victory that started singing and praising you. Victory, Victory.

81. Shasitha Madhu sutha Shatrugna sevitha, Jaya, Jaya.

You sent Shatrugna to kill Lava, the son of Madhu, and after doing that he started serving you again. Victory, Victory.

82. Kusa lava parigrahitha kula Gadhaa visesham. Jaya, Jaya.

Kusa and Lava learnt the very special story of your clan. Victory, Victory.

83. Vidhi vasa parinamadha mara bhanithi kavi vara rachitha nija charitha nibhandhana nisamana nirvrutha, Jaya, Jaya.

You were thrilled to hear the discourse of your story composed by a great poet who saw the death due to turns of fate. Victory, Victory.

84. Sarva jana Sammanitha, Jaya, Jaya.

You who have been glorified by all people. Victory, Victory.

85. Punar upasthapitha vimana vara visravana praneetha vaisravana  
visravitha yasa prapancha, Jaya, Jaya.

You returned as gift the Pushpaka Vimana to Kubhers who became happy  
and praised you and your fame spread all over the world.

86. Panchathapanna muni kumara sanjeevanamrutha, Jaya, Jaya.

You brought back to life the dead son of a sage who was doing penance.  
Victory, Victory.

87. Tretha yuga pravarthitha Kartha yuga vruthantha, Jaya, Jaya.

You maintained in Krutha yugam, the dharma of Tretha Yugam. Victory,  
Victory.

88. Avikala bahu suvarna haya mukha nirvahana nirvarthitha nija varnasrama  
dharma.

You followed the real Varnashrama Dharma by giving as gift lots of gold and  
also conducting several Aswa Medha sacrifices. Victory, Victory.

89. Sarva karma samaradhya Jaya, Jaya.

You who were worshipped for performing all duties. Victory, Victory.

90. Sanathana Dharma Jaya Jaya.

Victory, Victory to the religion of Hindus (Perennial Dharma with no origin).

91. Sakhetha jana pada janidhanika janthu Jatha divya gathi dhana darsitha  
nithya nisseema vaibhava, Jaya, Jaya.

You whose fame is always and limitless also gave salvation to all the people  
of Ayodhya, as well the animals living there. Victory, Victory.

92. Bhava thapana thapitha bhaktha jana Bhadra Rama, Jaya, Jaya.

You take care of the devotees suffering due to sorrow of domestic life and  
keep them safe. Victory, Victory.

93. Sri Rama Bhadra Jaya, Jaya.

Victory, Victory to Rama Bhadra.

94. Namasthe, punasthe nama.

Salutations and again salutations.

Chathur mukheswara Mukhai puthra pouthradhi saline,  
Nama Sita samethaya Ramaya Gruha medine.

Salutations to Rama, who is leading family life with Sita.  
Who has Lord Brahma as son and Lord Parameswara as grandson.

Kavi Kadhika Simha kadhitham katora sukumara gumba gambheera,  
Bhava bhya bhesajam yethath padatha Maha Veera Vaibhavam Sudhiya.

Oh intellectuals this work called "The greatness of the great hero",  
Has been composed by the poet who is the lion among poets,  
And is made up of soft and hard words with deep implications,  
And would destroy the fear of the disease of domestic life.

# Rama Ashtakam

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[Octet on Lord Rama]

By Sage Vyasa

Translated by P. R. Ramachander

Bhaje visesha sundaram, samastha papa khandanam,  
Swabhaktha chitha ranjanam, Sadaiva rama madvayam. 1

I pray always that Rama,  
Who is second to none,  
Who is especially pretty,  
Who cuts off all sins,  
And who makes the mind,  
Of his devotees happy.

Jatakalapa Shobhitham, Samastha papa nasakam,  
Swabhaktha bheethi bhanjanam, Bhaje rama madvayam. 2

I pray always that Rama,  
Who is second to none,  
Who shines with his matted hair,  
Who destroys all sins,  
And who makes the mind,  
Of his devotees free from fear.

Nija swaroopa bhodhakam, krupakaram bhavapaham,  
Samam shivam niranjanam, Bhaje rama madvayam. 3

I pray always that Rama,  
Who is second to none,  
Who shows us his real self,  
Who is very merciful,  
Who destroys sorrows of life,  
Who considers every one equal,  
Who is peaceful,  
And who does all that is good.

Saha prapancha kalpitham, hyanamaroopa vasthavam,  
Nirakruthim niramayam, Bhaje rama madvayam. 4

I pray always that Rama,  
Who is second to none,  
Who shows the world in himself,

Who is the truth without names,  
Who is someone without form,  
And who is away from sickness and pain.

Nishprapancha, nirvikalpa, nirmalam, niramayam,  
Chideka roopa santhatham, Bhajeha rama madvayam. 5

I pray always that Rama,  
Who is second to none,  
Who is away from the world,  
Who does not see differences,  
Who is crystal clear,  
Who does not have diseases,  
And who stands always as,  
The real form of truth.

Bhavabdhipotha roopakam, hyasesha deha kalpitham,  
Gunakaram, krupakaram, Bhajeha rama madvayam. 6

I pray always that Rama,  
Who is second to none,  
Who is the ship to cross the sea of life,  
Who shines as all types of bodies.  
Who does good,  
And who shows mercy.

Maha vakhya bodhakair virajamana vakpadaai,  
Parabrahma vyapakam, Bhajeha rama madvayam. 7

I pray always that Rama,  
Who is second to none, who is so great that,  
He is fit to be known through great Vedic sayings,  
And who is Brahman, which is spread everywhere.

Shiva pradham sukhapradham, bhavaschidham bramapaham,  
Virajamana desikam, Bhajeha rama madvayam. 8

I pray always that Rama,  
Who is second to none, who grants peace,  
Who gives us pleasure, who destroys the problems of life,  
Who avoids illusion and who is the resplendent Guru.

Ramashtakam padathi ya sukaram supunyam,  
Vyasena bhashithamidham, srunuthe manushya,  
Vidhyam sriyam vipula soukhyamanantha keerthim,  
Samprapya deha vilaye labhathe cha moksham. 9

He who reads or hears this octet on rama,  
Which is easy to understand,  
Which gives rise to good deeds,  
Which is written by sage Vyasa,  
Would get knowledge, wealth,  
Pleasure and limitless fame,  
And once he leaves his body,  
He would also get salvation.



# Rama Bhujangam

---

By Adi Sankara

Translated by P. R. Ramachander

Vishudham param sachidananda roopam,  
Gunadhara madhara heenam varenyam,  
Mahantham vibhantham guhantham gunantham,  
Sukhantham swayamdharma ramam prapadhye. 1

I salute that Rama, who does not have any support,  
Who is pure at heart, who is the eternal truth,  
Who is personification of the ultimate happiness,  
Who is above characters, who is the greatest,  
Who cannot be divided, who is end within himself,  
Who is at the end of properties, who is the ultimate pleasure,  
And who is the way for himself.

Shivam nithyamekam vibhum tharakakhyam,  
Sukhakaramakara soonyam sumaanyam,  
Mahesam kalesam suresam paresam,  
Naresam nireesam maheesam prapadhye. 2

I salute that Rama, who is the lord of this earth,  
Who is peaceful, who is always alone, who is the way to salvation,  
Who is the way to cross ocean of life, who is pleasure itself, who does not  
have any form,  
Who is well respected, who is the greatest god, who is god of all arts, who is  
the lord of devas,  
Who is the lord of the ultimate, who is the god of humans,  
And who is one who does not have any Lord.

Yada varnayal karnamoole anthakale,  
Shivo rama ramethi ramethi kasyam,  
Thadekam param tharaka brahma roopam,  
Bhaje ham, Bhaje ham, Bhaje ham, Bhaje ham. 3

Salutations, Salutations, Salutations, Salutations,  
To that great eternal form of tharaka Brahma,  
Which makes lord Shiva whisper in the ear,  
At the time of death in Kasi, Rama, Rama, Rama.

Maha rathna peete shubhe kalpa moole,  
Shukaseenamadhitya koti prakasam,  
Sada Janaki Lakshmanopethamekam,  
Sada Ramachandram Bhajeham, Bhajeham. 4

I always salute and Salute that Ramachandra,  
Who sits on the bejeweled throne,  
Placed below the wish giving tree,  
Sitting in the pleasant style,  
With the luster of billions of suns,  
Always served by Sita and Lakshmana.

Kwanadh rathna manjeera padaravindam,  
Lasan mekhala charu peethambaradyam,  
Maha rathna harollasath kousthubhangam,  
Nabha chanjari manjari lola malam. 5

I salute that Ramachandra,  
Whose lotus feet is adorned by jingling anklets,  
Who adorns himself with red silk tied by golden belt,  
Who wears garlands of great gems and Kousthubha and also flower garlands  
attracted by bees.

Ladad chandrika smera sona dharabham,  
Samudhruth pathangendu koti prakasam,  
Namad Brahma rudhradhi koteera rathna,  
Sphurath kanthi neerajanaradhadhagreem. 6

I salute that Ramachandra,  
Whose smile with reddish lips reminds the pretty moon,  
Who has luster of thousands of moons and suns,  
Whose feet is worshipped by the light of billions  
Of gems on the crowns of Brahma and Rudra, who bend and salute at his  
feet.

Pura pranjali nanjaneyadhi bhakthan,  
Swa chin mudhraya bhadraya bhodhayantham,  
Bhajeham, bhajeham sada ramachandram,  
Thwadanyam na manye na manye na manye. 7

I always salute and salute that Ramachandra,  
Who is surrounded by Saluting Hanuman and others,  
And who teaches eternal knowledge by its symbol in his hands,  
And say, Other than you, I do not think of any one, not think and not think.

Yada madsameepam kruthantha samethya,  
Prachanda prakopair bhatair bheeshayen maam,  
Thada vishkaroshi thwadeeyam swaroopam,  
Sada apath pranasam sakodanda banam. 8

When the god of death comes before me,  
And threatens me with his powerful angry soldiers,  
Then please bring before me your form armed with Kodanda bow,  
Which will remove all fear of dangers from me.

Nije manase mandhire sannidehi,  
Praseeda, praseedha Prabho Ramachandra,  
Sa soumithrina Kaikeyi nandanena,  
Swa shakthanu bhakthya cha samsevyamana. 9

Be pleased and pleased, Oh Ramachandra,  
Come in my real mind and be present in that temple,  
Served by Bharatha, Lakshmana and Shathrugna,  
And help this devotee by your power.

Swabhakthagraganyai kapeesair mahesai,  
Neekaira nekai cha Rama, Praseedha,  
Namasthe namosthweesa, Rama Praseeda,  
Prasadi prasadi prakasam, prabho maam. 10

Be pleased with me, Oh Ramachandra,  
Who is surrounded by great devotees,  
Great monkey lords, kings and chieftains,  
I salute you my God, be pleased with me,  
Bless me, bless me with light, Oh Lord.

Thwamevasi daivam, param may yadhekam,  
Su chaithanya methath thwadanyam na manye,  
Yado bhoodameyam viyadwayu thejo,  
Jalopadhi kayam charam cha acharam cha. 11

You are my only God, the only eternal fact for me,  
I do not acknowledge any power except you,  
As all the Bhoothas like air, ether, water,  
Earth and fire have only come out of you.

Nama sachidananda roopaya thasmai,  
Namo deva devaya ramaya Thubhyam,  
Namo Janaki jeevithesaya thubhyam,  
Nama pundarikayathakshaya thubhyam. 12

Salutations to Him, who is eternal happiness,  
Salutations to Him, who is the God Rama,  
Salutations to Him, who is the consort of Janaki,  
Salutations to Him, who bears lotus on his belly.

Namo bhakthi yukthanurakthaya thubhyam,  
Namo punya punjai kalabhyaya thubhyam,  
Namo Veda vedyaya chadhyaya pumse,  
Nama sundrayindira vallabhaya. 13

Salutations to Him, who loves his devotees,  
Salutations to Him, who can be seen only as a result of good deeds,  
Salutations to the god of Vedas and the primeval man,  
Salutations to the pretty one who is the consort of Sita.

Namo viswa karthre, namo viswa harthre,  
Namo viswa bhokthre, namo viswa bharthre,  
Namo viswa nethre, namo viswa jethre,  
Namo viswa pithre, namo viswa mathre. 14

Salutations to him who creates the universe, salutations to him who destroys  
the universe,  
Salutations to him who uses the universe, salutations to him, who rules over  
the universe,  
Salutations to him, who is the eye of the universe, salutations to him, who  
wins over the universe,  
Salutations to him, who is father of universe and Salutations to him, who is  
mother of universe.

Namasthe, namasthe samastha prapancha,  
Prabhoga, prayoga, pramana, pravena,  
Madheeyam mansthwath pada dwandwa sevaam,  
Vidhathum pravrutham sukha chaithanya sidhyai. 15

Salutations and salutations to the expert,  
In working upkeep and control of the entire world,  
Oh God, my mind is engaged in service of your feet,  
With an aim of getting to the real eternal truth.

Shilapi thwadamgrikshama sangirenu,  
Prsadhathi chaithanya madhatha Rama,  
Namasthwath pada dwandwa seva vidhanath,  
Suchathanya metheethi kim chithramathra? 16

Even an ordinary stone, getting the dust of your feet,  
Oh Rama, got the active life back,  
And so by saluting and serving your two feet,  
If people get perennial salvation, What is so strange?

Pavithram charithram vichithram thwadheeyam,  
Nara yea smaranthyanwaham ramachandra,  
Bhavantham bhavaantham bharantham bhajantho,  
Labhanthe kruthantham na pasyanthyatho anthe. 17

Hey Ramachandra, those men, who remember,  
Your holy story which is strange,  
And those who chant the names of you,  
Who is the destroyer of sorrowful life,  
Get at the end what they desire and do not see God of death.

Sa punya sa ganya saranyo mamaayam,  
Naro Veda yo deva choodamanim thwam,  
Sadhkaramekam, chidannda roopam,  
Mano vaga gamyam param dhama Rama. 18

That man who knows that you are the greatest of devas, who has a form that  
is real,  
Whose form is eternal happiness, who is beyond mind and words,  
And who is Rama, the object of salvation is the only one who is blessed and  
counted one,  
And he is the one who has submitted himself to you.

Prachanda, prathapa prabhavabhi bhootha,  
Prabhuthari veera, Prabho Ramachandra,  
Balam they kadam varnyathe atheva balye,  
Yado agandi chandeesa kodanda dandam. 19

Hey Lord Ramachandra, who is the greatest, who is very famous all over,  
And who is the killer of his enemies, there is no need to describe your  
prowess,  
For even at a very young child's age,  
You broke the great bow of Lord Shiva.

Dasagreevamugram saputhram samithram,  
Sari durgamadyastharakshoganesam,  
Bhavantham vinaa Rama, Veero naro vaa,  
Asuro vaa amaro vaa jayeth kastrilokhyam? 20

Are there either heroes or asuras or devas,  
Capable for killing the ten headed one along with his sons,  
And friends in a place surrounded by the sea,  
Except you Oh Lord Rama?

Sada rama ramethi ramamrutham they,  
Sada rama mananda nishyanda kandan,  
Pibantham namantham sudhantham hasantham,  
Hanumantha manthar bhaje tham nithantham. 21

Always chanting Rama, Rama  
Drinking always, the nectar of the name Rama  
Which is ever pretty and a tide of real happiness,  
Saluting you and having a smiling face Is Hanuman,  
And I pray him always and always.

Sad Rama ramethi Ramamrutham they,  
Sada ramamananda nishyantha kandan,  
Piban anvaham nanvaham naiva mruthyor,  
Bibhemi prasadaadasadaa thavaiva. 22

I who am always chanting Rama, Rama  
Drinking daily, the nectar of the name Rama  
Am not afraid of death,  
Due to your uninterrupted grace.

Aseethasamethairakothanda bhooshai,  
Soumithri vandhyair Chanda prathapair,  
Alankesa kalair sugreeva mithrair,  
Ramabhi deyairalam daivathair na. 23

No other God is required by us except Rama, who is always with Sita,  
Who wears the Kodanda bow as ornament, who is being saluted by  
Lakshmana,  
Who is well known as a great hero, who is the God of death to the king of  
Lanka,  
And who is a friend of Sugreeva.

Aveerasanasthair chin mudrikadyair,  
Bhkthanjaneyadhi Thathwa prakasair,  
Aamandhara moolair mandhara malair,  
Ramabhi deyairalam daivathair na. 24

No other God is required by us except Rama, who is sitting on the throne of heroes,  
Who shows the sign of eternal truth, who exhibits eternal principles  
To the devotee Hanuman and others, who sits on the roots of Mandhara tree,  
And who wears the garland of mandhara flowers.

Asindhu prakopair vandhya prathapair,  
Bandhu prayanair mandasmithasyair,  
Danda pravasair ganda prabodhair,  
Ramabhi deyairalam daivathair na. 25

No other God is required by us except Rama, who got very angry with the ocean,  
Who is sufficiently famous as to be saluted, who traveled along with friends,  
Who wears a pleasant smile, who lived in Danda forest,  
And who taught the vast knowledge.

Hare Rama seethapathe ravanare,  
Kharare murare asurare parethi,  
Lapantham nayantham sada kalamevam,  
Samalokayalokaya sesha bandho. 26

Oh lord who is the relation of the entire world,  
Please cast your graceful look on me, who always spends all the time by chanting,  
Hey Lord Hari, consort of Seetha, enemy of Ravana, Killer of Khara and Mura,  
Killer of asuras and Hey, eternal truth.

Namasthe sumithra suputhrabhi vandhya,  
Namasthe sada kaikeyi nandanedyā,  
Namasthe sada vanaradheesa bhandho,  
Namasthe, namasthe sada Ramachandra. 27

Salutations to him who is venerated by son of Sumithra  
Salutations always to him who is respected by son of Kaikeyi,  
Salutations always to him who is the friend of king of monkeys,  
Salutations and salutations always to Lord Ramachandra.

Praseedha, praseedha, Prachanda prathapa,  
Praseedha, praseedha, prachandari kala,  
Praseedha, praseedha, prapannanukampin,  
Praseedha, praseedha, prabho Ramachandra. 28

Shower your grace, shower your grace, He who has great fame,  
Shower your grace, shower your grace, he who is death to his enemies,  
Shower your grace, shower your grace, Who is kind to his devotees,  
Shower your grace, shower your grace, my Lord Ramachandra.

Bhujangaprayatham param veda saram,  
Mudha Ramachandrasya bhakthya cha nithyam,  
Padan santhatham chinthayan prantharange,  
Sa eva swayam ramachandra sa dhanya. 29

He who reads or always thinks about in his mind,  
This Bhujanga prayer of Lord Ramachandra  
Which is the summary of Vedas, daily,  
Will attain Ramachandra and always be blessed.



# Rama Dwadasa Nama Stotram

---

Twelve Names of Lord Rama  
Translated by P. R. Ramachander

Om asya Sri Raama Dwadasa nama stotra maha mantrasya Eswara  
rishihi Anushtup chandaha  
|Sri Raamachandra devatha|  
Sri Raamachandra preetyarthe Jape viniyogaha

For the great Mantra called twelve names of Rama, Lord Shiva is the sage,  
Meter is Anushtup, God is Lord Ramachandra and it is chanted to please  
Lord Ramachandra.

Om Prathamam Sridharam vidyaadh  
Dwiteeyam Raghu nayakam  
Truteeyam Ramachandramcha  
Chaturtham Ravananthakam  
Panchamam LokaPoojyancha  
Shashtamam Janaki pathim  
Saptamam Vasudevam cha  
SriRaamam chashtamam tatha  
Navamam Jalada Syamam  
Dasamam Lakshmanaagrajam  
Ekadasam cha Govindam  
Dwadasam Setu bandhanam

Om first is the name of he who carries Lakshmi,  
Second is of the chief of Raghu clan,  
Third is of the moon like Rama,  
Fourth is of the killer of Ravana,  
Fifth, is that of him who is venerated by the world,  
Sixth is that of the Consort of Sita,  
Seventh is of the one who hides the world by illusion,  
Eighth is of the one who attracts all,  
Ninth is the one who is of the colour of the cloud,  
Tenth is of the elder brother of Lakshmana,  
Eleventh is of the one who is attained by Vedas,  
And twelfth is of the one who built the bridge Sethu.

Phala Sruthi:

Dwadasaithani Naamani Ya pateth srunayanvithaha  
Ardharatretu dwadasyaam Kushta darirdrya nasanam  
Aranye chaiva sangrame AgnouBhaya nivaranam  
Brahmahatya suraapaanam Gohatyaadi nivaaranam  
Sapta vaaram Prapatennityam sarvaarishta nivaranam  
Grahane cha Jale sthithva Nadee teere viseshataha  
Aswamedha Satam punyam Brahma lokam gamishyathi

Benefits of Recitation:

Those who read or hear these twelve names with devotion,  
On the star Arudhra and Thithi Dwadasi would get rid of poverty and Leprosy,  
Get rid of the fear of fire in forest and battle field,  
And Get rid of the effects of the sin of killing a Brahmin or a cow and drinking alcohol,  
If these are read daily for week, one can get rid of all problems,  
Especially if it is read during eclipse or standing in water or in the banks of the river,  
One would get the benefit of performing one hundred Aswamedha and go to the world of Brahma.

|| Iti Sri Skanda Puranothara Khanda Uma Maheswara Samvade  
SriRaamachandra Dwaadasanaama stotram sampoornam ||

Thus ends the twelve names of Rama occurring in the discussion between Lord shiva and Uma in the after ward of the Skanda Purana.

# Rama Hrudhayam

---

[Heart of Lord Rama]

Translated by P. R. Ramachander

[This great philosophical prayer occurs in Adhyatma Ramayana. During discussion, Goddess Parvathi asks Lord Shiva, why Rama cries like an ordinary mortal when Sita was lost. If he is an ordinary man, why should we pray to him at all. Then Shiva narrates to her the innermost thoughts of Lord Rama which he told his friend devotee Hanuman. The devanagari text is available at: [sites.google.com](http://sites.google.com).]

Sri Mahadeva uvacha:-

Lord Shiva said:-

Thatho Rama swayam praha hanmanthamupasthitham,  
Srunu thatwam pravakshyami hyathmanathma parathmnam. 1

Then Rama himself addressing Hanuman who was near him told,  
Hear about the truth about Athma, Anathma and Paramthma.

Akasasya yadha bhedhasthrividho drusyathe mahan,  
Jalasaye mahakasasthadavachinna eva hi,  
Prathi bibhokhyamaparam drusyadhe trividham nara. 2

The great ones see the sky in three different ways,  
The great sky as reflected in great body of water,  
Then as the limit that separates and also as shadow.

Budhi vichinna chaithanya mekam poornamadhaparam,  
Aabhasathwaparam bimba bhoothamevam tridha chithi. 3

The first is the hidden power of the brain,  
Then that power which is complete,  
And then the splendour idolized within us,  
Are the three types of Athma told by me.

Sabhasa budhe karthruthwa avichinnavikarini,  
Sakshinyaropyathe branthya jeevathwascha thadha budhai. 4

Whatever the hidden brain does,  
Due to ignorance is ascribed to illusion,  
To the Paramathma\* which is,  
Without feelings and is only a witness,  
Similarly some fools ascribe,

The activities of Jeevathma\*\* to it.

\* That soul which is everywhere and never dies

\*\* The body of the being which vanishes with death

Aabhasasthu mrushaa budhi ravidhya karuamuchyathe,  
Avichannanthu thad brahma vichedasthu vikalpitha. 5

Shadow is not real but ignorance,  
And the feeling that it is true,  
Which appears to us is due to ignorance,  
Like the Brahman is the undivided truth,  
And the thought of it being divided is ignorance.

Avichinnasya poornena, ekathwam prathipadhyadhe,  
Thwamasyadhi vakyaschasaabhasasyaahamasthadha. 6

Words like You are it, seeks to bring unity between,  
The undivided entirety and shadowy concept of division.

Aikya jnanam yadothpannam, maha vakyena chathmano,  
Thadha vidhya swakaryaischa nasytyeva na samsaya. 7

Due to the great saying when knowledge of unity of thought,\*  
Arises, with it is destroyed thought of self as well as pride,  
\* That Jeevathma and Paramathma are one.

Yethadvijnanaya mad bhaktho mad bhavayopa padhyathe,  
Mad bhakthi vimukhanam hi sasthra gartheshu muhyatham,  
Na jnanam na moksha syad thesham janma shatairapi. 8

When my devotee understands this great truth,  
He becomes one with me but for those who do not have devotion,  
And have fallen in the deep pits of science,  
Even in one hundred births will not get salvation.

Idham rahasyam hrudayam mamathmano,  
Mayaiva sakshad kaditham thavanagha,  
Mad bhkthi heenaya sataya na thwaya,  
Dhatavyai maindradhapi rajyothodhikam. 9

This secret of the heart of my soul,  
Which has been told to you, Oh Hanuman,  
Would give kingship better than that of Indra,  
And should not be told to those who are,  
Adamant and refuse too be my devotees.

# Rama Jayam

---

[Prayer in Tamil]

By Paavai Sakthi Sangham

Translated by P. R. Ramachander

[This simple prayer is taken from the Kumudam Bhakthi Magazine. My acknowledgements.]

1. Anbargal idarai agathida vendi, Ayothiyil vanthathu Rama Jayam.  
Asurarai ozhithu aram thazhaithu onga amaithi alithathu Rama Jayam

To remove the problems of Devotees Rama Jayam came in Ayodhya.  
After killing asuras, Rama Jayam made Dharma grow luxuriantly and gave peace.

2. Aathavan marabil azhagiya urukkondur avatharithathu Rama Jayam  
A Aranam kamazhum Vedamamunivan arulai pethathu Rama Jayam

Rama Jayam took birth in the clan of the Sun God, with a pretty form.  
Rama Jayam got the grace of a Vedic sage expert in Vedas.

3. Irul vadiyaana aasayai vendru marul ozhithathu Rama Jayam,  
Irudiyin makathai ilakkuvanodu imai pol kathathu Rama Jayam.

Rama Jayam defeated desire which has the form of darkness and removed ignorance,  
Along with Lakshmana Rama Jayam protected the Yaga of the sage like the eyelid protects the eye.

4. Eesanai otha gowthaman illal idarai ozhithathu Rama Jayam,  
Eesanodu indiran imayavar yevarum yetha nindrathu Rama Jayam.

Rama Jayam removed the suffering of the wife of Gowthama, who was similar to God,  
Rama Jayam stood hearing the praises of Lord Shiva, Indra as well as all devas.

5. Unmayin vadiyaam Bheejaksharathai, orvaai yendarthu Rama Jayam,  
Uruthiyai koduthu marathiyai keduthu ulagai kappathu Rama Jayam.

Rama Jayam told people to remember the letter "Om", which is the form of god,  
Rama Jayam gives us determination and destroys forgetfulness.

6. Oonamil udalum uyariya porulum, udane tharuvathu Rama Jayam  
Oomai pondra uyirgalukkum, uyarvai athikarippathu Rama Jayam

Rama Jayam immediately gives a body with sickness and a great meaning,  
Rama Jayam increases the greatness of the souls who are like dumb ones.

7. Yendrum namakku inbam alithu yengum iruppathu Rama Jayam,  
Yemakku sathu, pirarkithu theethu yenbathu athathu Rama Jayam.

Rama Jayam gives us happiness always and is spread everywhere,  
Rama Jayam is something which does not believe that this is good for me  
and bad for others.

8. Yethumathu yengi nirpporkku yetham tharuvathu Rama Jayam,  
Yena urukkonda muniyai yenthi irukkayil vaithathu Rama Jayam.

Rama Jayam lifts up people who are sad that they do not have anything,  
Rama Jayam is one which took the sage who was a sinner and kept on a  
high pedestal.

9. Iymbhoothangalai adimayai konda anuman uraippathu Rama Jayam,  
Iymukathavanum pangayathavanum amararum uraippathu Rama Jayam.

Rama Jayam is that which is said by Hanuman who made the five elements  
as slaves.

Rama Jayam is that which is told by Lord Shiva, Lord Brahma and all devas.

10. Oru vazhi nillaa alayuru manathai oru vazhi paduthum Rama Jayam,  
Oruvanum than yenave nilai yendru unmai unarthum Rama Jayam.

Rama Jayam makes stable our mind which never stops moving,  
Rama Jayam makes one understand that every person is itself only.

11. Omkara porul unmayin vadiyaam orvaai yendrathu Rama Jayam,  
Oviyam thanilum kaviyam thanilum ookamalippathu Rama Jayam.

Rama Jayam tells that the meaning of OM is the truth,  
Rama Jayam gives encouragement in a painting and in an epic.

12. Avvai pondra aanmaakkalukku, abayathai uraippathu Rama Jayam,  
Oudatham pondru padipor thamakku anaithum alippathu Rama Jayam.

Rama Jayam is that which offers protection to souls like Avvayar,  
Rama Jayam like medicine gives everything to those who read it.

13. Rama Jayam, Sri Rama Jayam, Sri Rama Jayam, Sri Rama Jayam,  
Ram, Ram, Ram, Ram, Ram, Ram, Ram, Ram, Ram, Ram, Ram, Ram.

# Rama Kavacham

---

By Sage Sutheeshna

Translated by P. R. Ramachander

1. Aajanu bahum aravindalayathaksham,  
Aajanma shuddha rasa hasa mukha prasadam,  
Shyamam graheeths sara chapa mudhara roopam,  
Ramam sa ramamabhiramamanusmarami.

I think about Rama who is every second pretty,  
Who has hands reaching up to his thighs, who has lotus like eyes,  
Who is pure all his life, who has a smiling face,  
Who is black, who holds bow and arrow and has a generous form.

Asya Sri Rama Kavachasya Agasthya rishi, anushtup Chanda, Sita  
lakshmnaopetha Sri Ramachandra devathaa, Sri Ramachandra prasada  
sidhyarthe jape viniyoga.

For the armour of Sri Rama, the sage is Agasthya, the meter is Anushtup, the  
god addressed is Rama with his brother Lakshmana and Sita and the  
chanting is done to get the grace of Sri Ramachandra.

Dhyanam

Meditation

2. Neela jeemootha sangasam Vidhyud varnambara vrutham,  
Komalangam Visalaksham yuvannam athi sundaram,

He is of the colour of blue cloud, wears shining coloured cloths,  
Has pretty limbs, has broad eyes, is a lad and is very pretty.

3. Seetha soumithri sahitham jata makuta dharinam,  
Sasi thoona dhanur bana panim dhanava mardhanam.

He is with Sita and Lakshmana, has his tufted locks as crown,  
He is armed with a sword, bow and arrows and kills asuras.

4. Yadha chora bhaye, shatru bhaye thadhaa,  
Dhyathwaa Raghupathim krudham kalanala sama prabham.

He becomes angry at the thieves and enemies and has the radiance of the  
deadly fire,  
If someone out of fear for thieves or enemy remembers him as Lord of Raghu  
clan.



5. Cheera krishnajina dharam, basmodhoolitha vighram,  
Aakarna krushta shikha kodanda bhuja manditham.

He wears the hide of deer as cloth, his body is coated with ashes,  
He has a strong hand by which he pulls his bow Kodanda till his ear.

6. Rane ripun Ravanadheem stheeshna margana vrushtibhi,  
Samharantham Maha veera mugra maindra Radha sthitham.

He rode on the chariot given by Indra and by using rain of arrows,  
Killed his enemy Ravana in a war, he being a great valorous hero.

7. Lakshmanaadhyair maha veerai vrutham Hanumadhadhibhi,  
Sugrwwadhyair Maha veerai shaila vruksha karodhyathai

8. Vegath karala humkarair bhubhukara maharavai,  
Nadhadhbhi parivadhadhbhi samara Ravanam prathi,

He was supported by the penance of the great Hero Lakshmana as well as  
Hanuman and others,  
Who was supported by great heroes Like Sugreeva who were armed with  
trees and mountains,  
Accompanied by fast and dark utterance of "Hum" and creating great sounds  
like "bhu, bhu",  
And also supported by his devotees and others in the war against Ravana.

9. Sri Rama shatru sandhaan may hana mardhaya, khadhaya,  
Bhootha pretha pisachadheen Sri Ramasu vinasaya.

Oh Rama, aim at the enemies and kill them, beat them and eat them,  
And Oh Rama quickly destroy ghosts, dead souls and devils.

10. Yevam dhyathwa Japed Rama Kavacham Sidhi Dhayakam,  
Sutheeshna vajra kavacham srinu Vakshyamyanuthamam.

Meditating like this, chant the armour of Rama which grants you strength,  
And which is a sharp diamond armour. Please hear that matchless armour.

Adha Kavacham  
Now Armour

11. Sri Rama pathu may moordhni poorve cha Raghuvamsaja,  
Dakshine may Raghuvara, Paschime pathu pavana

Let Sri Rama protect my head,  
Let my east side be protected by him who belongs to Raghu clan,

Let my south side be protected by the great one of Raghu clan,  
Let the pure one protect my west side.

12. Uthare may Raghupathir, phalam Dasarathathmaja,  
Broovor dhoorva dala shyama asthayor Madhya Janardhana.

Let Lord of Raghu protect my north,  
Let son of Dasaratha protect my forehead,  
Let my eyelids be protected by him who is black like the leaf of birch tree,  
And let the middle of my bones be protected by Janardhana.

13. Srothram pathu Rajendro drusou Rajeeva lochana,  
Granam pathu Rajarshir Gandou may Janakipathi.

Let my ears be protected by Rajendra,  
Let my eyes be protected by the lotus eyed one,  
Let my nose be protected by the Royal sage,  
And let my neck be protected by the Lord of Janaki.

14. Karnamoole Kharadwamsi, phalam may RAghuvallabha,  
Jihwam may Vakpathi pathu Dandhapankthi Raguthama.

Let the root of my ears be protected by the killer of Khara,  
Let my forehead be protected by Lord of Raghu clan,  
Let my tongue be protected by the Lord of words,  
And the best among Raghus protect my row of teeth.

15. Oshtou Sri Ramachandro may Mukham pathu parathpaa,  
Kantam pthu Jagat vandhya, skandhou may Ravananthaka

Let my lips be protected by Sri Ramachandra,  
Let my face be protected by the ultimate God,  
Let my neck be protected by him who is worshipped by universe,  
And let my shoulder be worshipped by killer of Ravana.

16. Dhanur bana dhara pathu Bhujou, may Bali mardhana,  
Sarvanyanguli parvana hasthou may Rakshanthaka.

Let my arms be protected by one who is armed with bow and arrow,  
Let all my fingers be protected by the killer of Bali,  
And let my hands be protected by killer of Rakshasas.

17. Vaksho may pathu Kakustha, pathu may Hrudayam Hari,  
Sthanou Sithapathi pathu parswam may Jagadheeswara.

Let Kakustha protect my chest,  
Let Hari protect my heart,  
Let my chest be protected by Lord of Sita,  
And let my ribs be protected by God of the universe.

18. Madhyam may pathu Lakshmeeso, nabhim may Raghunayaka,  
Kousalyeya kati pathu, prushtam durgathi nasana

Let my middle be protected by Lord of Lakshmi,  
Let my navel be protected by the chief of Raghu clan,  
Let my waist be protected by son of Kausalya,  
And let my back be protected by he who destroys bad future.

19. Guhyam pathu hrishikesa, sakdhini Sathya Vikrama,  
OOru sarngadhara pathu Januni Hanumath Priya.

Let my private parts be protected by Hrishikesa,  
Let my thigh be protected by hero of truth,  
Let my thigh be protected by holder of Sarnga,  
Let my knee be protected by he who is liked by Hanuman.

20. Jange pathu Jagat vyapi, Padhou may Thadakanthaka,  
Sarvangam pathu may Vishnu, Sarva sandhhen anamaya.

Let my shanks be protected by he who has spread all over the universe,  
Let my feet be protected by killer of Thadaga,  
Let all my body parts be protected by Lord Vishnu,  
And let my all my joints be protected by he who is free from all diseases.

21. Jnanendriyani pranaadheen pathu may Madhusoodhana,  
Pathu Sri Ramabhadro may Sabhdhadheen vishayanapi.

Let killer of Madhu protect all my senses of discrimination and my different  
airs,  
Let Ramabhadra protect all my sounds and faculties.

22. Dwipadhadheeni bhoothani math sambandhini yani cha,  
Jamadagnya maha darpa dalana pathu thani may.

Let all my human assistants, and spirits and all that,  
Is concerning me be protected by the one,  
Who removed the conceit of the son of Jamadagni.

23. Soumithri poorvaja pathu vagvadinidriyani cha,  
Romanguranyaseshani pathu Sugreeva rajhyadha.

Let my organs necessary to control voice be protected by Elder brother of  
Lakshmana,  
Let my hair pores and other organs be protected by he who made Sugreeva,  
the king.

24. Vang mano budhi ahankarait Jnana Ajnana kruthani cha,  
Janmanthara kruthaneeha paapani vividhani cha

25. Thani sarvani dhdhwasu hara kodanda bandhana,  
Pathu maam sarvatho rama Sarnga bana dhara sadaa.

Let all the various type of sins done in various births by,  
Speech, mind, wisdom, egoism, intelligence and ignorance,  
May be pardoned by the Lord who tied the Kodanda bow,  
Oh Rama, Oh holder of Saranga always protect me.

26. Ithi Ramachandrasya kavacham Vajra samjnitham,  
Guhyad guhyathamam divyam Sutheeshna muni sathama

This is the armour of Ramachandra which is termed as diamond,  
And is the divine secret of secrets written by sage Sutheeshna.

27. Ya padeth srundayad vaa api sravaayedh vaa samahitha,  
Sa yathi paramam sthanam Ramachandra prasadata.

If this complete armour is read or heard or made to be heard by others,  
Then by the grace of God Ramachandra he would attain a great place.

28. Maha pathaka yuktho vaa ghoghno vaa broonahaa thadhaa,  
Sri Ramachandra kavacham padanath shudhimapnuyath.

One who has done great crimes, has killed a cow or induced abortion,  
Would be made greatly pure by reading the armour of Ramachandra.

29. Brahma hathyabhi paapair muchyathe nathra samsaya,  
Bho Sutheeshna yadha prushtam thwaya mama puraa shubham,  
Thatha sri Rama Kavacham mayaa they viniveditham.

He would without any doubt get rid of sins like Brahma hathya,  
So writes Sutheeshna to me so that I would be auspicious,  
And thus I announce the armour of Sri Ramachandra.

Ithi Rama Kavacham sampooranam  
Thus ends the armour of Sri Rama.

# Rama Keerthanam [Malayalam]

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Translated by P. R. Ramachander

[This is a prayer narrating the story of Rama in very simple words.]

Refrain (to be repeated at the end of every stanza)

Rama Hare Jaya, Rama Hare Jaya,  
Rama Hare Jara, Rama Hare Jaya

Oh Vishnu, Oh Rama, victory to you,  
Oh Vishnu, Oh Rama, victory to you,  
Oh Vishnu, Oh Rama, victory to you,  
Oh Vishnu, Oh Rama, victory to you,

1. Sri Rama Govinda Narayanananda,  
Sithapathe Jaya Rama Hare.

Oh Vishnu, Oh Rama, Oh Narayana the giver of joy,  
Oh consort of Sita, Oh Vishnu, Oh Rama, victory to you,

2. Suryakulathil Dasarathan thannude,  
Soonuvayoru, Rama Hare.

Oh Rama, Oh Vishnu who was born in clan of Sun,  
And was born as the son of king Dasaratha.

3. Lakshmana poorvaja, Lakshmi niketana,  
Paksheendra vahana Rama Hare.

Oh Rama, Oh Vishnu, who was the elder brother of Lakshmana,  
The place where Goddess Lakshmi stays and one who rides on king of birds.

4. Thadakaya kola cheytha, maha muni,  
Thapam kalanjoru Rama Hare.

Oh Rama, Oh Vishnu who killed Thadaga and solved,  
The problems of the great sage.

5. Kousiga yagam vazhi pole palanam,  
Cheytharulledunna Rama Hare.

Oh Rama, Oh Vishnu, who protected properly,  
The yaga conducted by sage Viswamithra.

6. Kalyanam kanuvaan Mamuni yodu ma,  
Janaka puram pukka Rama Hare.

Oh Rama, Oh Vishnum, who went along with great sage,  
And entered the city of King Janaka.

7. Villu mrippan yeluthallennayaho,  
Mannavarkellam Rama Hare.

Oh Rama, Oh Vishnu, alas, it became impossible,  
For all the kings to break the bow.

8. Villu kulachu videha kumariye,  
Kalyanam cheytha Rama Hare.

Oh Rama, Oh Vishnu, who twanged the bow,  
And married the daughter of Videha janaka.

9. Margam thadanjoru, Bhargava Ramane,  
Nirgarvanalliya, Rama Hare.

Oh Rama, Oh Vishnu, who removed the pride,  
Of Bhargava Rama who created a road block.

10. Thambimaarodum, tharunimaarodum,  
Thal pure vanoru, Rama Hare.

Oh Rama, Oh Vishnu, who lived in that town,  
Along with his younger brothers and the ladies.

11. Jathadharam guru sasana karanaal,  
Rajyam vedinjoru, Rama Hare.

Oh Rama, Oh Vishnu, who gave up the kingdom,  
Due to the order of his elders with respect.

12. Kantha sahodararodu orumichu,  
Kanthare vanoru Rama Hare.

Oh Rama, Oh Vishnu, who along with his wife and brother,  
Lived in the forest along with them.

13. Dandaka kananam pukku viradhane,  
Gandanam cheythoru Rama Hare.

Oh Rama, Oh Vishnu, who entered the Dandaka forest,  
And cut the head of Viradha.

14. Bangam vinaa sara banga muneendrannu,  
Mangalam nalgiya, Rama Hare.

Oh Rama, Oh Vishnu, who without any problems \  
Gave blessings, to the sage Sara Bhanga.

15. Kumbhodbhavanaam Agasthyane kankayal,  
Sampreethanayoru, Rama Hare.

Oh Rama, Oh Vishnu, who seeing Agasthya born in a pot,  
And became his very dear one.

16. Godavari thatam thannil thapam cheytha,  
Modhena vanoru, Rama Hare.

Oh Rama, Oh Vishnu, who did meditation,  
In the banks of Godavari with happiness.

17. Soorpanakha kucha nasika chedhaka,  
Sooranujagraja Rama Hare.

Oh Rama, Oh Vishnu, who was the elder brother,  
Of a valorous younger one who cut the nose and bust of Soorpanakha.

18. Roshandharaam Khara dhooshananmarude,  
Soshanam cheythoru Rama Hare,

Oh Rama, Oh Vishnu, who killed Khara, Dhooshana  
And others who were blind with anger.

19. Dukhamul kondaval Ravanam thannodu,  
Varthayaseshavum, Rama Hare.

Oh Rama, Oh Vishnu, the sorrowing lady,  
Informed this news to Lord Ravana.

20. Chonnathu nerathu Ravanam modhena,  
Mareechan thannodu, Rama Hare.

Oh Rama, Oh Vishnu, That Ravana immediately,  
Told about this to Mareecha.

21. Ponmanay vannoru marechanakshanam,  
Moksham koduthoru Rama Hare.

Oh Rama, Oh Vishnu, Who gave salvation immediately,  
To Mareecha who came as a golden deer.

22. Ravana vanchithayakiya Seethaye,  
Marganam cheythoru Rama Hare.

Oh Rama, Oh Vishnu, Ravana deceived Sita,  
And kidnapped her.

23. Grudhranum, pinne ya kabandhanum mokshathe,  
Sathwaram nalkiya Rama Hare.

Oh Rama, Oh Vishnu, who gave immediately salvation,  
To the hawk as well as Kabanda.

24. Chilkadalakiya Sitaye kananju,  
Dukham kalarnnoru Rama Hare.

Oh Rama, Oh Vishnu, who became affected by sorrow,  
At not being able to see the loving Sita.

25. Pamba kadannu Hanumane kankayal,  
Sampreethanayoru Rama Hare.

Oh Rama, Oh Vishnu, Who became consoled,  
When he saw Hanuman after crossing Pamba river.

26. Sugreeva sakhyavum cheythudan baliye,  
Nigrahacheedina Rama Hari.

Oh Rama, Oh Vishnu, who killed immediately Bali,  
After signing a treaty with Sugreeva.

27. Janaki marganam cheyvan Hanumane,  
manichayachoru Rama Hare.

Oh Rama, Oh Vishnu, who sent Hanuman,  
To search for Sita after recognizing him.



28. Vairi purathe dahipichu vannoru,  
Maruthiye kandoru Rama Hare.

Oh Rama, Oh Vishnu, who saw Hanuman,  
After he came after burning the town of the enemy.

29. Varidhiyil chira ketti kadannoru,  
Varija lochasna Rama Hare.

Oh Rama, Oh Vishnu, Oh lotus eyed one,  
Who built a dam across the sea and crossed.

30. Banangal kondur nisa chararanmarude,  
Pranangal vennoru, Rama Hare.

Oh Rama, Oh Vishnu, who took the souls,  
Of the asuras using your arrows.

31. Ravanane kola cheythu jagathrayam,  
Palicharulina Rama Hare.

Oh Rama, Oh Vishnu, who saved the three worlds,  
By killing the Ravana.

32. Pinne vibheeshanan Rajayabhishekathe,  
Sadhipicheedina Rama Hare.

Oh Rama, Oh Vishnu, who made it possible,  
Later to perform crowning of Vibheeshana.

33. Sri Deviyagunna seethayodum,  
Nija sodharanmarodum kapigalodum  
34. Kruburendranodum koodi manohara,  
Pushpakamaruhya devanmaral,  
35. Mukthangalakiya kalpaka pookalal,  
Modhithanayittu Ayodhya puram,  
36. Prapichu Bhjaktha janagrahathinnay,  
Deepichabhishekam poondur ajasram,  
37. Sarva lokananda roopanay vanoru,  
Sarvalokeswara Ramachandra.

Oh Rama, Oh Vishnu, Along with Sita who is Lakshmi,  
And Lakshmana as well as monkeys  
And along with king of asuras, you traveled,  
In the pretty Pushpaka Vimana,

With flower of Pushpaka trees being showered by the devas,  
You Reached the blessed city of Ayodhya,  
And as per the desire of his devotees,  
You underwent the coronation ceremony,  
And lived as personification of the joy of the world,  
Oh Ramachandra who is lord of all the worlds.

38. Viswam jayichulla keerthi valarthuan,  
Aswamedham kazhicha vannam,  
39. Bhoomi pilarnnathil Veenu marnjoru,  
Thar Magal seethaye kandavane.

You who performed Aswamedha sacrifice,  
For getting the fame of winning the entire world,  
And saw Sita the daughter of earth,  
Vanishing in the opened crevice of the earth.

40. Maya muniyodu mandham samayathe,  
Mayam vedinju paranjaavane.

You who told the sage of illusion,  
That the time is ripe to leave away the illusion.

41. Thannudesevaganmarodum vaikathe,  
Vaikunda lokam Gamichavane.

You who went to your world of Vaikunda,  
Along with all your servants.

42. Pannaga thalpe parama sukhathodum,  
Parathe palli kollunna nadha.

Oh Lord who along with great pleasure,  
On the top of the snake.

43. Gora duritha daridrya bhayangale,  
Dhoore yagathanam Rama Hare.

Oh Rama, Oh Vishnu, please remove to far away places,  
The fear of poverty which is terrible and painful.

44. Paril vasippan sukha marulidenam,  
Parathe pinne para gathiyum,  
45. Narayananda Vishno Maheswara,  
Nadha janardhana Rama Hare.

Oh Rama, Oh Vishnu, Oh Lord Janardhana,  
Oh Vishnu who is pleasure to the eye, Oh God of all,  
Please make the life in this earth happy,  
And later help me to get salvation.

46. yee Sthuthi bhakthyaiva chollum janagalkku,  
Bhakthiyum mukthiyum sambavikkum.

Those who tell this prayer with devotion,  
Will be blessed with devotion and later with salvation.

# Rama Mangala Sasanam

---

[Poem Wishing Good to Lord Sri Rama]

By Jamatha Muni

Translated by P. R, Ramachander

[It is common to end prayers to a particular God with a prayer wishing that God all that is good. This great prayer has been written to pray goodness to Lord Rama.]

Kosalendraya, mahaneeya gunabhdhaye,  
Chakravarthi thanujaaya sarva bhoumaya Mangalam. 1

Let good happen to Rama,  
Who is the king of Kosala,  
And the ocean of good qualities.  
Let good happen to Rama,  
Who is son of emperor Dasaratha,  
And who is a very great king.

Vedavedantha vedhyaya, Megha Shyamala moorthaye,  
Pumsaam mohana roopaya, punyaslokaya Mangalam. 2

Let good happen to Rama,  
Who is venerated by Vedas and Vedanta,  
Who is of the black colour of the rich cloud,  
Who is one of the prettiest among men,  
And who has a fame which is pure.

Viswamithrantharangaya, mithila nagari pathe,  
Bhagyaanaam paripakaya, bhavya roopaya Mangalam. 3

Let good happen to Rama,  
Who is a confidant of Viswamithra,  
Who is the matured luck of,  
The king of Mithila and,  
Is the form of pure humility.

Pithru bhakthaya sathatham brathrubhi saha seethaya,  
Nandithakhila lokaya, Ramabhadraya Mangalam. 4

Let good happen to Ramabhadra,  
Who is a devotee of his father,  
Who shines with Sita and his brothers,  
And who makes the entire world happy.

Thyaktha saketha vasaya, chithra koota viharine,  
Sevyaya sarva yaminaam, dheerodhayaya Mangalam. 5

Let good happen to Lord Rama,  
Who is courageous and kind, who left the city of Ayodhya,  
And lived in the forest of Chithrakoota and who served all great sages.

Soumithrina cha janakya chapa banasi dharine,  
Samsevyaya sada bhakthya, swamine mama Mangalam. 6

Let good happen to my Lord Rama,  
Who was with Lakshmana and Sita,  
Who was armed with sword and bow,  
And who is always served by devotees.

Danda karanya vasaya, khara dhooshana sathrave,  
Grudhra rajaya Bhakthaya, mukthi dayasthu Mangalam. 7

Let good happen to the giver of salvation,  
Who lived in the forest of Danda karanya,  
Who was the enemy of Asuras, Khara and Dhooshana,  
And who was greatly devoted to Jatayu, the king of birds.

Sadaram Sabari datha phala moola abhilashine,  
Soulabhya paripoornaa, sathvodrikthaya Mangalam. 8

Let good happen to him who has lot of good qualities,  
Who liked the fruits and roots offered by Shabhari.  
And can be fully realized, extremely easily.

Hanumath sama vethaya, harresabheeshta dhayine,  
Bali pramadhanayasthu, Maha dheeraya Mangalam. 9

Let good happen to the God who is very brave,  
Who can be easily be attained by Hanuman, who used to fulfill desires of  
King Sugreeva,  
And who wounded and killed the great Bali.

Srimathe Raghu veeraya, sethullangitha sindhave,  
Jitha rakshasa Rajaya, Rana dheeraya Mangalam. 10

Let good happen to the God who is brave in battle,  
Who is the valorous hero of the clan of Raghu, who built the bridge over the  
sea,  
And who won over the king of Rakshasas.

Vibheeshana kruthe preethya, lankabheeshta pradhayine,  
Sarva loka saranyaya, Sri Raghavaya Mangalam. 11

Let good happen to Lord Raghava,  
Who presented with happiness, Lanka To Vibheeshana due to his love,  
And who has the entire world as devotees.

Asadhya nagarem divyamabhishikthaya Seethaya,  
Rajadhi rajaya Rama Bhadraya Mangalam. 12

Let good happen to Lord Raghava,  
Who was crowned along with Sia, when he returned back to the city of  
Ayodhya,  
And who is the king of all kings.

Brahmadhi deva sevyaya, brahmanyaya mahathmane,  
Janaki prana nadhaya, Ragu nadhaya Mangalam. 13

Let good happen to the Lord of the Raghu clan,  
Who is served by Lord Brahma and other devas,  
Who protected Vedas and Brahmins,  
And who was the king of the soul of Janaki.

Sri soumya jamathru mune krupaya smanu peyushe,  
Mahathe mama nadhaya, Raghu nadhya Mangalam. 14

Let good happen to the Lord of the Raghu clan,  
Who was got to us by the grace of the saint Jamathru,  
Who is my Lord who is on of the greatest.

Mangala sasana paraiir madacharya purogamai,  
Sarvescha poorvairacharyai, sathkruthayasthu Mangalam. 15

Let good happen to the Lord who only did good,  
The salutary song about him is greatest by my teacher,  
Grater than all that is written by previous great teachers.

Ramya jamathru muneena, mangala sasanam krutham,  
Trilokyadhipathi Sriman, karothu Mangalam sada. 16

This song [raying for good to the lord,  
Written by the handsome sage Jamatha,  
Wishes for all good all times,  
To Lord Rama who is the king of three worlds.

Ithi Sri vara vara muni swami krutha, sri rama mangala sasanam  
sampoornam

Thus ends the song of good for Lord Rama, written by the sage Vara vara  
muni.

# Rama Narayana Sthuthi

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Translated by P. R. Ramachander

[This simple musical prayer gives in brief the entire story of Ramayanam. It is extremely popular in Kerala as this can be effortlessly memorized and sung while attending to our jobs. I do not know the author of this great work.]

Athyanthamaylla aapathu asuraral,  
Nithyam muzhuthu kazhivillanju,  
Shakthanayi vannu pirannu Dasaradha,  
Puthranaam Sri Rama Narayana. 1

Due to the great dangers created by Asuras,  
Grew daily and since there was no other go,  
You were born as the very strong son.  
To Lord Dasaratha, Oh Rama Narayana.

Anandathodu angu anujanmarum thanum,  
Vanor puriyil vasikkum kaalam,  
Dheenathayodu oru mamuni than chollal,  
Poyu oru Sri Rama Narayana. 2

When with happiness and joy, you and your brothers,  
Were living in the great town,  
Due to the pathetic words of a great sage,  
You left there, Oh Rama Narayana.

Ishtathil mamuni than chollal pogumbol,  
Dushtayam thadaye hanichu,  
Mutti kidannoru yagathe rakshicha,  
Sishtanaam Sri Rama Narayana. 3

When you were going happily as per the words of great sage,  
You killed Thadaga who was extremely bad,  
And saved a Yaga which was blocked,  
Oh Very disciplined Lord Rama Narayana.

Eedatha kallaam Ahalyukku mokshavum,  
Thane koduthu, mithila pukku,  
Kedatha villu murichu, kalyanavum,  
Goshicha Sri Rama Narayana. 4



Salvation to Ahalya, the incomparable stone,  
You gave and went to Mithila,  
Broke the bow which was sturdy and celebrated,  
Your marriage, Oh Lord Sri Rama Narayana.

Ulkanivodangu Ayodhyakku pogumbol,  
Thakkalethi parasu Raman,  
Trukkayil thannoru villum sarangalum,  
Kai konda Sri Rama Narayana. 5

When you were returning to Ayodhya with happiness,  
At that opportune time reached, Lord Parasurama,  
And you took in to your hands the bow,  
And arrows given by him, Oh Lord Rama Narayana.

OOzhiye palichu kolvan abhishekam,  
Parathe cheyvan thudangumappol,  
Mathru vachanathe kettu, vanathinnu,  
Poyoru, Sri Rama Narayana. 6

When you were about to be crowned,  
So that you can look after the earth,  
Obeying the words of your mother,  
You went to forest, Oh Lord Rama Narayana.

Yen moolam yen makkal poyee vanathinnu,  
Yennu ninach maricha achande,  
Karmangalellam vanathingal cheythoru,  
Nirmalan, Sri Rama Narayana. 7

When your father died thinking that,  
His sons went to forest because of him  
You performed the death rituals in forest,  
Oh pure one, Oh Lord Rama Narayana.

Yelpa avakasamundakki Lakshmanan,  
Soorpanaka mula chedichappol,  
Thalparyahodu vanna Kharadhiye,  
Tholpicha, Sri Rama Narayana. 8

When Lakshmana arranged well,  
And cut off the breasts of Surpanaka,  
You defeated Khara and other Rakshasas,  
Who came interested, Oh Lord Rama Narayana.

Irando ranana kkalam Seethaye,  
Poyyayi kavarnnoru asura veeran  
Payyave pogumbol, sugreeva skhyavum,  
Cheythoru, Sri Rama Narayana. 9

During the time when the ten headed one,  
Abducted Sita telling a lie,  
And when you were going, you signed,  
A treaty with Sugreeva, Oh Lord Rama Narayana.

Othavannam thane Baaliyeyum konnu,  
Puthanayitu chira kadannu,  
Pathu thalayoneyum padayum konor,  
Uthaman, Sri Rama Narayana. 10

You then killed Bali in the only way possible,  
Built a new bridge and crossed,  
And killed the ten headed one,  
And his army, Oh Lord Rama Narayana.

Oro nisachara veeranmare konnu,  
Paridathingal shubham varuthi,  
Nere malar mathe veendingayodhyakku,  
Ponnoru, Sri Rama Narayana. 11

After killing several asuras in different places,  
You brought good to the world,  
And again brought Sita back,  
To Ayodhya, Oh Lord Rama Narayana.

Au vana vasam kazhinju puri pukku,  
Youvanathode abhishekamathu,  
DAivatha mullil ullorkale Rakshichu,  
Ner vazhi, Sri Rama Narayana. 12

After the stay in forest, you came back,  
To the town and was crowned in your youth as a king,  
And took care of all those who were straight,  
And god in their mind, Oh Lord Rama Narayana.

Akkalamappathinirayirathandu,  
Chol konda Sri raman Vanirunnu,  
Ikkadha padumbol, pal kadal varnande,  
Thrukkzal cheruvor, Narayana. 13

During that time that famous Lord Rama,  
Lived for ten thousand years,  
And when I sing the story now,  
I would merge with the flute,  
Of the one with colour of ocean of milk, Narayana.

Narayana, mathsy koorma Varahamaam,  
Narasimhakruthe Rama Rama,  
Sri Krishna Rama Bala bhadra Krushnanaam,  
Narayana Gadgi Rama Hare. 14

Oh Narayana who took the form of Fish,  
Tortoise, Boar and the man lion, Parasurama,  
Rama, Krishna Bala Rama and then Gadgi,  
Oh Rama, Rama, Krishna, Hari.

Narayana Hare, Narayana Hare,  
Narayana Rama Narayana.

# Rama Premashtakam

---

[Octet of Love to Lord Rama]

By Yamunacharya

Translated by P. R. Ramachander

[Yamunacharya is also known as Alavandar and was the Guru of saint Ramanuja. He has written several stotras in Tamil as well as Sanskrit. In the last stanza, it is clearly mentioned that it was composed by Yamunacharya. This poem is taken from the book Stotra Rathnavali published by Gita Press, Gorakhpur. But this stotra is not mentioned in the list of great works by this saint. There is a possibility that this was written by some other Yamunacharya.]

Shyama ambu dhabha maravinda vishala nethram,  
Bandhooka pushpa sadrusadhara pani padam,  
Sita sahayamuditham drutha chapa banam,  
Ramam namami sirasa Ramaneeya vesham. 1

I salute that Rama who has a pretty form,  
Who is blue like a rich black cloud,  
Who has broad eyes resembling Lotus,  
Whose lips, arms and legs are red,  
And shine like the Bandhooka flowers,  
Who with help of Sita looks great,  
And who has the bow and arrow ready.

Patu jala dhara dheeradhwana maadhaya chapam,  
Pavana dhamana mekam banamakrushya thoonaath,  
Abhaya vachanadhayi sanuja sarvatho may,  
Rana hatha dhanujendro Ramachandra sahaya. 2

My help is Ramachandra, who killed the king of Rakshasas,  
Who is heroic and great like the proud clouds,  
Who with the twang sound took one arrow from its quiver,  
Telling the words of protection and who is always with his brother.

Dasaratha kula dheepo ameya bahu prathapo,  
Dasa vadana sakopa kshalitha sesha papa,  
Krutha sura ripu thapo nandithaneka bhoopo,  
Vigatha thimira panku, Ramachandra Sahaya. 3

My help is Ramachandra, who is without any dark stains,  
Who is the lamp in the clan of king Dasaratha,  
Whose fame of valour is incomparable,  
Who was angry with Ravana, Who drives away all sins,  
Who gives pain to Asuras and happiness to all kings.

Kuvalaya dala neela kamithartha pradho may,  
Krutha muni jana raksho Rakshasameka hantha,  
Apahrutha duritho asow nama mathrena pumsa,  
Makhila sura nrupendro, Ramachandra sahaya. 4

My help is Ramachandra, who is the lord of all devas and kings,  
Who is blue like the blue lotus, who fulfills all my wishes,  
Who protects all sages, who kills all Rakshasas all alone,  
And who destroys all sins, just by chant of his name Rama.

Asura kula krusanur manasambhoja bhanu,  
Sura nara nikaranaamagraneer may Raghoonaam,  
Aganitha guna seema, neela meghou ka dhama,  
Samadha mitha muneendro, Ramachandra Sahaya. 5

My help is Ramachandra, who beats all sages in being peaceful,  
Who is the fire that destroys the clan of Asuras, who is the incomparable sun  
that opens,  
The lotus of the minds of the groups of men and devas,  
Who is the top most boundary of all that is good and who is of the blue colour  
of the rich cloud.

Kusi kathanaya yagam rakshithaa Lakshmanadya,  
Pavana sara nikaya kshiptha maricha maya,  
Vidalitha hara chapo medhini nandanaya,  
Nayana kumudha chandro, Ramachandra Sahaya. 6

My help is Ramachandra, who is the moon to the lotus eyes,  
Of the daughter of earth, whom he married after breaking a bow,  
Who saved the fire sacrifice of Viswamithra along with Lakshmana,  
And who with his fast wind like arrows put an end to the magic of Mareecha.

Pavana thanaya hastha padambhujathma.  
Kalasa bhava vachobhi praptha mahendra dhanwa,  
Aparimithasoroughou poorva thoonira dheero,  
Laghu nihatha kapeendro, Ramachandra sahaya. 7

My help is Ramachandra, who easily killed the king of monkeys,  
Who kept his lotus like feet on the hands of the son of wind god,  
Who as per words of Agasthya, made Indra's bow as his,  
And Who is the brave one with an inexhaustible quiver.

Kanaka vimala kanthya, sita aalingithango,  
Muni manuja varenya, sarva vagheesa vandhya,  
Swa jana nikara bandhur leelaya baddha sethu,  
Sura manuja kapeendro, Ramachandra sahaya. 8

My help is Ramachandra, who is the lord of devas, men and monkeys,  
Who is embraced by Sita who shines like the pure Gold,  
Who is venerated by sages and men, Who is saluted by all poets,  
Who is the close friend of his devotees and made the bridge over sea as a  
play.

Yamunacharya krutham divyam Ramashtakamidham Shubham,  
Ya padeth prayatho bhoothwa sa Sri Ramanthikam vrajeth. 9

If this holy octet on Rama, which was composed by Yamanucharya,  
Is read, with a pure heart, he would live very near to Lord Rama.

# Rama Raksha Mantram

---

[Rama Protection Prayer]

By Budha Koushika

Translated by P. R. Ramachander

[This is a great prayer composed by a saint called Budha Koushika. Several verses are simply quoted from other great stotras. It is believed that recitation of this great prayer would get rid of all problems created by the nine planets.]

Asya Sri Rama Raksha stotra manthrasya  
Budha Kousika rishi,  
Sri Sita Ramachandra devatha,  
Anushtup Chanda,  
Sita Shakthi, Sri Hanman Keelakam,  
Sri Ramachandra preethyarthe Rama raksha stotra mantra jape viniyoga.

For the Rama protection prayer,  
The sage is Budha\* Kousika, God is Ramachandra with Sita,  
Meter is Anushtup, power is Sita, and Limit is Hanuman,  
And I am starting the chant of this prayer to please Ramachandra.

\* Budha means wise

Dhyanam\*

Meditative Prayer

Dhyayed Ajanu bahum drutha sara danusham badha padmasanastham,  
Peetham vaso avasanam nava kamala dala spardhi nethram, prasannam,  
Vamangaruda Sita mukha kamala milalochanam neeradhabham,  
Danalangara deeptham datha muru jada mandalam ramachandram.

I meditate on that Ramachandra, whose arms reach up to his thighs,  
Who carries bow and arrows, who sits in a lotus pose,  
Who is dressed in yellow cloths, who has eyes like the petals of newly  
opened lotus flower,  
Who is always pleasant looking, who is the colour of the black cloud,  
Whose sight is fixed on the lotus eyes of Sita, sitting on his left thigh,  
And who shines in various decorations and who has a matted hair around his  
face.

\* Before starting the prayer we have to bring the deity in to our mind.

Charitham Raghu nadasya satha koti pravistharam,  
Yekaikamaksharam pumsam maha pathaka nasanam. 1

The story of Rama is written in four billions words,  
But reading even one letter of that destroys all great sins.

Dhyathwa neelolpala shyamam Ramam Rajeevalochanam,  
Janaki Lakshmano petham jada makuta manditham,  
Sasi thoona dhanur bahu panim nakthancharaanthakam,  
Swa leelaya jagathrathum avirbhoottham ajam vibhum,  
Rama raksham padeth pragna papagneem sarva kamadham. 2-4

Meditating on Rama who is black like the blue lotus flower,  
Who has lotus like eyes, who is our Lord, who is accompanied by Sita and  
Lakshmana,  
Whose head is surrounded by the tufted hair, who carries sword, bows,  
arrows and quiver,  
Who is born in the world to playfully kill rakshasas,  
And save and protect this world, who does not have birth,  
The intelligent one should chant, Rama protection prayer,  
So that he realizes all his desires.

Siro may Raghava pathu, phalam dasarathathmaja,  
Kousalyeyo drusou pathu, viswamithra priya sruthi. 5

Let Raghava protect my head, let my forehead be protected by son of  
Dasaratha,  
Let my eyes be protected by son of Kousalya,  
And let my ears be protected by, he who is dear to Viswamithra.

Granam pathu makhathrath, Mukham soumithri vathsala,  
Jihvam Vidhyanidhi pathu, kadam Bharathavanditha,  
Skandou divyayudha pathu, bhujowbhagnea karmukha.  
Karou Sithapathi pathu, Hrudayam Jamadagnyajith.  
Madhyam padu Khara dwamsi, Nabhim Jambhavadasrya,  
Sugreevesa kateem pathu, sakthithini Hanumath prabhu.  
Ooru Raghothama pathuraksha kulavinasa kruth,  
Januni Sethu kruth padu, Janghe dasamukhandaka,  
Padou Vibheeshanasreedha, pathu Ramokhilam vapu. 6-9

Let my nose be protected by protector of sacrifices,  
My face by him, he who is dear to Lakshmana,  
My tongue be protected by the treasure of wisdom,  
My neck be protected by him who is saluted by Bharatha.  
Let my shoulders be protected by him who has celestial weapons,  
Let my arms by him who broke the bow,  
Let my hands be protected by the husband of Sita,  
Let my heart be protected by him who won over Parasurama.



Let my middle be protected by him who killed Khara,  
Let my stomach be protected by the Lord of Jhambhavan,  
Let my hips be protected by Lord of Sugreeva,  
Let my behinds be protected by Lord of Hanuman.  
Let my thighs be protected by the best of the Raghu clan,  
Who is the destroyer of the clan of Rakshasas,  
Let my knees be protected by maker of the bridge,  
Let my calves be protected by the killer of Ravana,  
Let my feet be protected by him who give protection to Vibheeshana,  
And let all my body be protected by Sri Rama.

Yetham Rama balopethaam rakshaam ya sukruthee padeth.  
Sa chirayu sukhee puthree vijayee bhaveth. 10

The do gooder who reads the protective chant based on strength of Rama,  
Would live long, be blessed with sons, be victorious and will have humility.

Patala bhoothala vyoma charina Chathmacharina,  
Na drushtumapi shakthasthe rakshitham Ramanamabhi. 11

They who travel in the hades, earth and heaven and who travel secretly,  
Would not be able to see the one who reads the protective chant of Rama.

Ramethi, Ramabhadrethi Ramachandrethi yaa smaran,  
Naro na lipyathe Papair bukthim mukthincha vindathi. 12

On the man who remembers Rama, Rambhadra and Ramachandra,  
Sins will never get attached and he would get good life and salvation.

Jagajaithrakamanthrena Ramanamnabhirakshitham,  
Ya kande dharayethasya karastha sava sidhaya. 13

He who wears the chant of the name of Rama as  
A protection round his neck would get all the occult powers in his hand.

Vajra panjara namedham yo Rama kavacham smareth,  
Aavyahathagna sarvathra labhathe jaya Mangalam. 14

The orders of him who reads this armour of Rama called the cage of  
diamond,  
Would be obeyed by everywhere and he will get victory in all things.

Aadishtavan yada swapne Ramaraksham imama hara,  
Thadha likhithavan pratha prabudho budhakousika. 15

This protective chant of Rama was told by Lord Shiva in the dream,  
And was written down by Budha Koushika without leaving a letter next day  
morn.

Aarama kalpa vrukshanam, virama sakalapadam,  
Abhiramassthrilokanam, Rama sriman na prabhu. 16

There is no Lord like Rama, who is like a wish giving tree,  
Who lives in all places and who is the prettiest in all worlds.

Tharunou roopa sampannou, sukumarou Maha balou,  
Pundareeka visalakshou Cheerakrushna jinambarou,  
Phala moolasinou danthou thapasou brahmachrinou,  
Puthrou dasarathasyathou bratharou Ramalakshmanou,  
Saranya sarva sathwanam sreshtou sarva danushmatham,  
Raksha kula nihanthou traayetham no raghothamou. 17-19

Let us be protected by the brothers Rama and Lakshmana,  
Who are young, full of beauty, who are very strong,  
Who have broad eyes like lotus, who wear the hides of trees,  
Who eat fruits and roots, who are self controlled, who are ascetic,  
Who are celibate, who are sons of Dasaratha, who give protection to all  
beings, who are great,  
Who are the best among those who wield the bow,  
And who destroy whole clans of Rakshasas.

Aatha sajja danusha vishu sprusa,  
Vakshaya suga nishanga sanginou,  
Rakshanaya mama Ramalakshmanaavagratha,  
Padhi sadaiva gachathaam. 20

Let those Rama and Lakshmana,  
Who hold arrows ready to shoot,  
Who have the inexhaustible quiver on their shoulders,  
Walk in front of me protecting me.

Sanadha Kavachee Gadgi chapa bana dharo yuva,  
Gachan manoradhosmakam Rama pathu sa Lakshmana. 21

Let Rama and Lakshmana, who are ready for war,  
Wearing armour holding sword and having bows and arrows,  
Travel in the chariot of my mind and protect me.

Ramo Dasaradhi sooroLakshmanucharo balee,  
Kakustha purusha poorna Kousalyayo Raghothama,  
Vedantha vedhyo yagnesa purana purushothama,  
Janaki vallabha sreeman aprameya parakrama,  
Ithyethani japan nithyam thad bhaktha sradhayanvitha,  
Aswamedhadhikam punyam samprapnothi na samsaya. 22-24

That devotee who daily chants with devotion the names,  
Rama, son of Dasaratha, heroic one, he who is accompanied by Lakshmana,  
He who is from Kakustha clan, complete man, son of Kausalya, Best among  
Raghu clan,  
He who can be known by Vedantha, Lord of Yagnas, He who is ancient,  
The best among men, Consort of Sita, Gentleman without properties and  
valorous one  
Without doubt would get more blessings than performing of the Aswamedha  
sacrifice

Ramam doorvadala shyamam padmaksham peetha vasasam,  
Sthuvanthi namabhir divyai na they samsarino nara. 25

He who chants the divine names of Rama. who is as black as the bud of  
Dhoorva grass,  
Who has lotus like eyes, who wears yellow silk, would never again lead  
another domestic life.

Ramam Lakshmana poorvajam Raghuvaram Seethapathim Sundaram,  
Kakustham karunarnavam Guna nidhim vipra priyam dharmikam,  
Rajendram sathya sandham Dasaratha  
thanayamShyamalamSanthamoorthim,  
Vande Lokabhiramam, Raghukula thilakamRaghavam Ravanarim. 26

Salutations to him, who is attractive to the entire world,  
Who is the best among the Raghu clan, who killed Ravana,  
Who is Rama, who is elder brother of Lakshmana,  
Who is a blessing to Raghu clan, who is consort of Sita,  
Who is pretty, who belongs to clan of Kakusthas,  
Who is the treasure of mercy, who is wealthy of good characters,  
Who likes Vedic scholars, who is just, who is the best among kings, who is  
truthful,  
Who is son of Dasaratha, who is black and who is personification of peace  
and patience.

Ramaya ramabhadraya ramachandraya Vedhase,  
Raghu nadhaya nadhaya Seethaya pathae nama. 27

My salutations to the consort of Lady Sita,  
Who is the basis of all Vedas as Rama,  
Ramabhadra and Ramachandra and,  
Who is lord of the world as the lord of Raghu clan.

Sri Rama Rama Raghu nandana Rama Rama,  
Sri Rama Rama Bharathagraja Rama Rama,  
Sri Rama Rama rana karkasa Rama Rama Rama,  
Sri Ramachandra saranam bhava Rama Rama. 28

Oh Rama, become my protection Oh Rama,  
Rama, Rama, son of Raghu, Rama, Rama,  
Rama Rama elder brother of Bharatha, Rama Rama,  
Rama, Rama expert in war, Rama, Rama.

Sri Ramachandra charanou manasa smarami,  
Sri Ramachandra charanou vachasa grunami,  
Sri Ramachandra charanou sirasa namami,  
Sri Ramachandra charanou saranam prapadhye. 29

I meditate on the feet of Sri Ramachandra,  
I tell with words about feet of Ramachandra,  
I salute with my head the feet of Ramachandra,  
And I seek for protection to the feet of Ramachandra.

Matha Ramo, math pitha Ramachandra,  
Swami Ramo, math sakha Ramachandra,  
Sarvaswam may Ramachandro dayalu,  
Na anyam naiva jane na jane. 30

My mother is Rama, my father Ramachandra,  
My lord is Rama and my friend is Ramachandra,  
Everything for me is the merciful Ramachandra,  
And I do not see any one else except him and him.

Dakshine Lakshmano, yasye vame cha Janakathmaja,  
Puratho Maruthir yasya tham vande Raghunandanam. 31

I salute that son of Raghu, on whose right is Lakshmana,  
On whose left is Sita and on whose front is Hanuman.

Lokabhiramam rana ranga dheeram rajheeva nethram Raghuvamsa nadham,  
Karunya roopamkarunakaram tham Sri Ramachandram Saranam prapadhye.  
32

I surrender to Lord Sri Rama, who is prettiest in this world,  
Who is very brave in battle field, who has lotus like eyes,  
Who is the chief of the Raghu clan, who is mercy personified and who is  
extremely merciful.

Mano javam, maruda thulya vegam,  
Jithendriyam buddhi matham varishtam,  
Vatha atmajam vanara yudha mukhyam,  
Sree rama dootham sirasa namami. 33

I bow my head and salute the emissary of Rama, who has won over his mind,  
Who has similar speed as wind, who has mastery over his organs,  
Who is the greatest among knowledgeable, who is the son of God of wind,  
And who is the chief in the army of monkeys.

Koojantham Rama Ramethi maduram madsuraksharam,  
Aaroohya kavitha shakhaam vande Valmiki kokilam. 34

Salutations to the nightingale Valmiki, who sits on the poem like branch,  
And who goes on singing sweetly Rama, Rama and Rama.

Apadam apa hantharam datharam dana sarva sampadam,  
Lokabhiramam Sriramam bhooyo bhooyo namamyaham. 35

I again and again salute that Rama, who is ever beautiful,  
Who destroys all dangers and gives all sorts of wealth.

Bharjanam bhava bheejanamarjanam sukhasampadam,  
Tharjanam yama dhoothanam rama ramethi garjanam. 36

The roar of the name Rama, Rama, burns away all miseries of the world,  
Increases all sorts of pleasure and wealth and drives away the messengers of  
God of death.

Ramo rajamani sada vijayathe ramam ramesam bhaje,  
Ramenabhihatha nisachara chamooRamaya thasmai nama,  
Ramannasthi parayanam paratharam Ramasya dasosmyaham,  
Rame chitha laya sada bhavthu may bho Rama mamudhara. 37

Always victory to Rama, who is the king of gems, I salute Rama, who is the consort of Lakshmi,  
The Rakshasas who move at night were killed by Rama and my salutations to that Rama,  
There is no place of surrender greater than Rama and I am the slave of Rama,  
My mind is always fully engrossed in Rama and Oh God, Rama, please save me.

Sri Rama Rama ramethi reme rame manorame,  
Sahasra nama thathulyam rama nama varanane 38

Hey beautiful one, I play with Rama always,  
By chanting Rama Rama and Rama, hey lady with a beautiful face,  
Chanting of the name Rama is same as the thousand names.

Iti Budha Koushika virachitham Rama Raksha stotram sampooranam

Thus ends the prayer of protection to Rama composed by Budha Koushika.

# Rama Sthava Raja

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[King of Prayers addressed to Lord Rama]

Translated by P. R. Ramachander

[Here is a great prayer taken from an old book in Malayalam. From the prayer it is understood that it occurs in Sanath Kumara Samhitha. The stotra is sung by Sage Narada and has been retold by Sage Vyasa to Dharmaputhra. However in the text with translation by Sriman Kusakratha Dasa, this prayer does not occur.]

Asya Ramachandra sthava raja stotra manthrasya sanath kumara rishi, Sri Ramo devatha, Anushtup Chanda, Sita bheejam, Hanuman Shakthi, Sri Rama preethyartho jape Viniyoga.

For the King of prayers addressed to lord Rama, the sage is Sanath Kumara, the god addressed is Rama, the meter is Anushtup, the root is Sita, the power is Hanuman and this is being chanted to please Lord Rama.

Sutha Uvacha:-

Sutha said:-

Sarva sasthantha thathwagnam, vyasam, sathyavathee Sutham,  
Dharmaputhro prahrushtatma, prathyuvacha muneeswaram. 1

Dharma puthra in reply to the query of,  
Vyasa who knows all shastras and Thathwa,  
And who was the son of Sathyavathi told thus.

Bhagwan, Yoginaam sreshta, Sarva shastra Vishadaradha,  
Kim thathwam, Kim param japyam, kim dhyanam mukthi sadhanam,  
Srothumichami thath sarvam broohi may Muni Sathama. 2

Oh great sir, Oh greatest yogi, Oh expert in all knowledge,  
What is the essence, What should be chanted,  
And by meditating on which would one get salvation,  
I would very much like to know and so great sage, please tell.

Vyasa Uvacha:

Vyasa said:

Dharma raja, Maha bhaga, Srunu vakshyami Thwatha. 3  
Oh king of Dharma, Oh valorous one, please here the essence.

Yath param Yath gunathhetham yath jyothiramalm shivam,  
Thadeva paramam thathwam, kaivalya pada karanam. 4

That which is divine, transcends three type of gunas, which is shinningly pure,  
And which is the ultimate essence and leads to salvation.

Sri Ramethi param jaapyam tharakam Brahma samjakam,  
Brahma hathyadhi papagnamithi Veda vidho vidhu. 5

The experts in Vedas tell that the greatest mantra to chant,  
Is "Sri Rama", as it is termed as indicating Tharaka Brahman,  
And as it also completely removes sins like Brahma hathya.

Sri Rama Ramethi janaa ye Japanthi cha Sarvadhya,  
Theshaam bhukthischa, mukthischa, bhavishyathi na samsaya. 6

Those people who always chant Sri Rama, Sri Rama,  
Without any doubt would get victory as well as salvation and happiness.

Sthava rajam pura proktham Naradhena cha dheematha,  
Thath sarvam Sampravakshyami Hari dhyana purassaram. 7

I am going to meditate on Vishnu and start telling you,  
The very ancient King of prayers, which was told by the great Narada.

Thapathrayagni samanam, sarvaghogha nikrunthanam,  
Daridrya dukha dahanam, sarva samph karam Shivam. 8

Vijanan phaladham dhivyammokshaika phala sadhanam,  
Namaskruthya pravakshyami, Ramam Krishnam Jagat mayam. 9

I am going to tell you after saluting Rama and Krishna, who are every where,  
This prayer which removes three sorts of sufferings, which cures all diseases,  
Which burns the sorrow due to poverty, which grants all sort of wealth,  
Which grants great wisdom and leads to salvation.

Ayodhya nagare ramye rathna mandapa madhyage,  
Smareth kalpa tharor moole rathna simhasanam shubham. 10

Meditate the middle of the gem studded stage, in the beautiful city of  
Ayodhya,  
And then think of the gem studded throne, in the root of the great wish giving  
tree.



Than madhye ashta dalam padmam, nana rathnaischa veshtitham,  
Smaran madhye Dasaradhim, sahasradhithya thejasam. 11

Then meditate the son of Dasaratha, who shines like thousand suns,  
In the middle of that, in the lotus with eight petals, decorated by gems.

Pithuranga gatham Ramam Indra neela mani prabham,  
komalangam, visalaksham Vidhyuthvarnambara vrutham. 12

Then meditate on Rama sitting on the lap of his father,  
Who shines like the blue sapphire of great Devendra,  
Who has a pretty body, broad eyes, and wearing shining cloths.

Bhanu koti preethikasa kireedena virajitham,  
Rathna graiveya keyura kundala manditham. 13

Meditate on him, who wears a crown shining more than billion suns,  
Who wears gem studded neck ornaments and ear studs.

Rathna kankana manjeera kati suthrailankrutham,  
Sri vathsa kousthubhoraskam Mukthaharopa shobhitham. 14

Meditate on him who wears gem studded bangles, anklets and silken threads,  
And on him who wears Srivathsa and Kousthubha  
On his chest and shines, wearing a garland of beads,

Divya rathna sara yuktha mudhrikabhir alankrutham,  
Raghavam dwibhujam balam rama meshath smithananam. 15

Meditate on him, who ornaments him self  
With several gem studded signet rings,  
And on Rama the child with two hands  
And on him who makes the world smile.

Thulasi kundamandara pushapa malair alankrutham,  
Karpooa garu kasthuri divya gandhanulepanam. 16

Meditate on him who wears flower garlands,  
Made of Thulasi, jasmine and Mandhara flowers,  
And on him who applies on himself scents,  
Made of musk, Thulasi and other scented holy sticks.

Yoga shasthreshava bhiratham yogesam yoga dhayakam,  
Sada bharatha soumithri Shathurugnair upa shobitham. 17

Meditate on him who is interested in science of Yoga,  
And on him who is the lord of yoga and one who gives yoga,  
And on him who always shines in the company of,  
Bharatha, Lakshmana and Shathrugna.

Vidhyadhara suradheesa sidha Gandharva kinnarai,  
Yogeendrair Naradaischa sthootamana maharnisam. 18

Meditate on him who is praised by Vidhyadharas,  
Devendra, sidhas, Gandharva and Kinnaras,  
And on him who is praised by great sages like Narada.

Viswamithra, vasishtadhi munibhi parisevitham,  
Sanakadhi muni sreshtair yogi vrundaischa sevitham. 19

Meditate on him who is served by sages like Viswamithra and Vasishta,  
And on the Lord who is served by groups of Yogis like sages like sanaka.

Ramam raghuvaram veeram Dhanur veda visaradham,  
Mangalayathanam devam Ramam Rajeeva lochanam. 20

Meditate on Rama, the star of Raghu clan who is valorous and an expert in  
Archery,  
Meditate on Rama, the lotus eyed God who blesses us with all that is good.

Sarva sathratha thathwagnam, Ananda kara Sundaram,  
Kousalya nandhanam Ramam Dhanur bana dharam Harim. 21

Meditate on him who is an expert in all shastras, who makes us happy and is  
handsome,  
And on Rama, the son of Kousalya, armed with bow and arrow and on  
Vishnu.

Evam sanchinthayan Vishnum Yajjyothir amalam vibhum,  
Pahrushta manaso bhoothwa muni varya sa Narada. 22

Sarva loka hitharthaya thushtava Raghu nandanam,  
Kruthanjali puto bhoothwa chinthayan adbutham harim. 23

Meditating like this on Vishnu, who is the lord who is pure and shining,  
With a very enthralled mind, the sage called Narada,  
With folded hands started thinking of the wonderful Vishnu,  
For pleasing, the child of Raghu and for the benefit of the world.

Yadhekam yath param nithyam yadanatham chidathmakam,  
Yadhekam vyapakam loke thad roopam chinthayamyaham. 24

I meditate on that form which is one, divine, perennial, endless, full of  
wisdom,  
And on that form which is one, but spread everywhere in the world.

Vijnana hethum Vimalayathaksham,  
Prajana roopam swa sukhiaka hethum,  
Sri Ramachandram harim Aadhi devam,  
Parathparam Ramamaham Bhajami. 25

I sing about Rama who is the divine of the divines,  
Who is the cause of all knowledge, who has pure and clear eyes,  
Who is the form of pure wisdom and the cause of our pleasure,  
And who is Ramachandra, Hari and the primeval God.

Kavim puranam purasthath,  
Sanathanam yoginameesitharam,  
Anoraneeyaam samanantha veeryam,  
Praneswaram Rama manasou Dadarsa. 26

He saw in his mind the form of the great God Rama,  
Who is the poet who wrote the story of the world,  
Who is perennial, who is the ultimate goal of yogis,  
Who is the atom within atom and one with inexhaustible valour.

Narayanam, Jagannatham, Abhiramam, Jagathpathim,  
Kavim puranam, vaagesam, Ramam, Dasarathathmajam. 27

Narayana, the lord of the worlds,  
Who is Handsome every minute and the king of the worlds,  
The most ancient poet, God of words,  
He who bewitches the mind, Son of Dasaratha.

Rajarajam, Raghuvaram, Kousalya Ananda vardhanam,  
Bhargam, Varenyam, Viswesam, Raghu nadham, Jagath gurum. 28

The king of kings, the great one of Raghu's clan,  
One who increases the joy of Kousalya,  
The supporter, He who is the chosen one,  
Lord of universe, the lord of Raghu clan, the teacher of the world,

Sathyam sathya priyam, Sreshtam, Janaki vallabham, Vibhum,  
Soumithri poorvajam, Santham, Kamadham, Kamlekshanam. 29

Truth, lover of truth, Greatest, Consort of Sita, Lord,  
Elder brother of Lakshmana, One who is peaceful,  
He who is desirable, He who has lotus like eyes,

Adithyam, Ravi meesaanam, Granim, Soorya manaamayam,  
Ananda roopinam, Soumyam, Raghavam, karunamayam. 30

Sun God, God of Sun God, Planet,  
He who is meditated by Sun God,  
Personification of happiness, One who is peaceful,  
He who belongs to Raghu clan, He who is full of mercy.

Jamadagnyam, Thapomurthim, Ramam, Parasu Dharinam,  
Vakpathim, Varadham, Vachyam, Srepathim, Pakshi vahanam. 31

Son of Jamadagni, He who does Thapas,  
Parasurama, He who carries an axe,  
Lord of words, he who blesses,  
He who is spoken to, He who rides on a bird,

Sri Sarnga dharinam, Ramam, Chinmayananda vighram,  
Hala drug Vishnu meesanam, Balaramam, Krupa nidhim. 32

He who carries the Saranga mace,  
Bala Rama, the form of eternal happiness,  
He who carries the plough, He who is God Vishnu, Balarama, Treasure  
house of mercy,

Sree vallabham, krupa nadham, Jagna mohanamachyutham,  
Mathsya koorma varahaadhi ropa dharinam, avyayam. 33

Consort of Lakshmi, Lord with mercy, He who bewitches the world, Achyutha,  
He who took the forms of fish, tortoise and wild boar, he who is stable,

Vasudevam, Jagadyoni, anadhi nidhanam, Harim,  
Govindam, Gopathim, Vishnum, Gopi jana manoharam. 34

He who is Vasudeva, He who is the creator of universe,  
He who is most ancient, Hari, Govinda, Lord of cows, He who is peaceful,  
He who steals the mind of Gopis.

Go gopala parivaram, Gopa kanya samavrutham,  
Vidhyuth punjapratheekasam, Ramam, Krishnam, Jagan mayam. 35

One having cows and cowherds as family,  
One who is surrounded by Gopis,  
One who appears like a streak of lightning,  
Rama, Krishna, One who is throughout the world.

Go gopika samakeernam, Venu vadana thath param,  
Kama roopam, Kalavantham, Kamini kamadham Vibhum. 36

One who is with cows and cowherd girls,  
One who is interested in playing the flute,  
One who is attractive appearance, One who is artistic,  
The Lord who is loved by pretty sweethearts,

Manmadham, Madhuranadham, Madhawam, Makaradwajam,  
Sridharam, Srikaram, Srisam, Srinivasam, Parathparam. 37

God of love, Lord of sweetness, Madhawa, One who has fish as flag,  
One who carries Lakshmi, One who grants wealth, One who is the God of  
Lakshmi,  
One in whom Lakshmi lives, One who is most divine,

Bhoothesam, Bhoopathim, Bhadram, Vibhoothim Bhoothi Bhoshanam,  
Sarva dukha haram veeram, Dushta dhanava vairinam. 38

The Lord of all beings, the king,  
One who ensures safety, One whose divinity is our ornament,  
The valorous one who removes all sorrows,  
One who is the enemy of bad Rakshasas,

Sri Nrusimham, Maha bahum, mahantham, Deeptha thejasam,  
Chidananda mayam, nithyam, pranavam, Jyothi roopinam. 39

The man-lion, one who has strong hands, one who is very great, One who  
shines like light,  
One who is completely divine, one who is forever, one who is Om, One who  
has the form of light,.

Aadhithya mandala gatham, nischithartha swaroopinam,  
Bhaktha priyam, Bhaktha nethram, Bhakthanaam meepsitha prabhum. 40

One who goes to the solar system, One who has a definite form,  
One who loves his devotees, One who is the eye of his devotee,  
The Lord who attracts devotees.

Kousalyeyam, kala moorthim, kakustham, Kamala priyam,  
Simhasane samaseenam, Nithya Vrutha, makalmasham. 41

Son of Kousalya, Adept in arts, one who belongs to Kakustha clan, Dear one  
to Lakshmi,  
He who sits on the throne, He who observes penance daily,  
He who does not have any flaw.

Viswamithra priyam Dhantham Swadhara niyatha vrutham,  
Yagnesam, Yagna purusham, Yagna pavana thathparam. 42

He who is dear to sage Viswamithra,  
He who is restrained, He who supports himself, He who has daily penance,  
He who is Lord of Yagna, He who is addressed by Yagna,  
He who is particular about purity of Yagna.

Sathya sandham, Jitha krodham, Saranagatha vathsalam,  
Sarva klesapaharanam, Vibheeshana vara pratham. 43

He who is truthful, He who has won over anger,  
He who likes those who surrender to him,  
He who steals away all problems,  
He who gave boons to Vibheeshana.

Dasa greva haram, roudhram, Kesavam, Kesi mardhanam,  
Bali pradhanam, Veeram, Sugreevepsitha rajyadham. 44

He who killed Ravana, Kesava, he who killed Kesi,  
He who won over Bali, He who is valorous, he who gave kingdom to  
Sugreeva.

Nara vanara devaischa sevitham, Hanumath priyam,  
Shudham, Sookshmam, Param, Santham, Tharaka brhama roopinam. 45

He who is served by men, monkeys and devas, he who is dear to Hanuman,  
He who is pure, he who is minute, he who is divine,  
He who is peaceful, he who has the form of Tharaka Brahma.

Sarva bhoothathma bhoothastham, Sarvadhaaram, Sanathanam,  
Sarva karana kartharam, Nidhanam, Prakruthe param. 46

He who is in all beings, he who is the basis of everything, he who is ancient,  
He who is the boss of all causes, He who is systematic, he who is by nature  
divine.

Niramayam, nirabhaasam Niravadhyam, Niranjanam,  
Nithyanandam, Nirakaram Adhwaitham, Thamasa param. 47

Free from disease, Free from all that is bad, he who is many, He who is free  
from sorrow,  
He who is always happy, He who does not have any form,  
He who does not have two, He who is divine beyond darkness,

Parath para tharam thathwam, sathyanandam chidathmakam,  
Manasa sirasa nithyam pranamami Raghoothamm. 48

He whose principle is most divine, he who enjoys truth,  
He who is the divinity of the soul,  
I salute the great one of Raghu clan who is such a one\*  
And salute him both by head and mind.  
\* described by the names given above

Soorya mandala madhyastham Ramam, Seetha samanwitham,  
Namami Pundarikaksha mayam guru thath param. 49

I salute he who has lotus like eyes and respects his teacher,  
He who is Rama who is in the middle of the solar system and who is with his  
consort Goddess Sita.

Namosthu Vasudevaya, Jyothishaam pathaye Nama,  
Namosthu Rama devaya Jagad Ananda roopine. 50

Salutations to Vasudeva, Salutations to king of planets,  
Salutations to Lord Rama who makes the entire world happy.

Namo vedantha nishhtaya Yogine Brahma vadhine,  
Maya maya nirasaya prapanna jana sevine. 51

Salutations to him who is in Vedantha, To the Yogi,  
To him who knows Vedas, To him who forsakes illusion,  
And to him who has left the world but does work for people.

Vandamahe Mahesaanaam Chanda Kodanda Khandanam,  
Janaki hrudayananda vardhanam, Raghu Nandanam. 52

We salute him who broke the bow of Lord Shiva, to him who increases  
happiness in the mind of Sita,  
And to him who is the son of the great Raghu clan.

Uthphullamala Komalathpala dala shyamaya Ramaya they,  
Kamaya pramadha manohara guna gramaya Ramathmane,  
Yogarooda muneendra manasa sarohamsaya Samsara,  
Vidhwamsaya sphura dhojase Raghukulothamsaya pumse nama. 53-54

Salutations to the Rama who has the pretty black colour of fully open blue lotus,  
Salutations to Rama who is the love God who can steal the mind of women,  
Salutations to Rama who is the swan playing in the lake of the mind of great saints,  
Salutations to the greatest of Raghu clan, who can destroy the ills of ordinary life.

Bhavodh bhavam veda vidhaam varishtaam, Adhithya chandra anala  
suprabhavaam,  
Sarvathmakam sarva gatha swaroopam Namami ramam Thamasa  
parasthad. 55

Salutations to him who was born from the primeval cause,  
To him who has the joint shine of moon, sun and fire, to him who is the soul of all,  
To him who has the form which goes everywhere,  
And to him who is Rama who has killed all base qualities,

Niranjanam nishprathimam nireeham Nirasrayam Nishkalamaprapancham,  
Nithyam dhruvam nirvishaya swaroopam Nirantharam Ramam Aham  
Bhajami. 56

Salutations to Rama who is without sin, comparison,  
Body, dependence and not connected with this world,  
Salutations to him who is deathless, who is always there,  
Whose form is beyond aspects and who is permanent.

Bhavabdhi potham, Bharahagrajam, Tham Bhaktha priyam, Bhanu kula  
pradheepam,  
Bhootha trinadham, Bhuvanadhipam, tham Bhajami Ramam Bhava roga  
vaidhyam. 57

Salutations to Rama, who is the boat to cross the sea of birth,  
Who is elder brother to Bharatha,  
Who loves his devotees, Who is the light of the clan of Sun,  
Who is the lord to the trinity, who is the Lord of the world  
And who is the doctor who cures, the ills of birth.



Sarvadhpathyam, Samaraanga dheeram, Nithyam, Cidananda maya  
swaroopam,  
Sathyam, Shivam, Shanthi mayam, Saranyam, Sanathanam, Ramamaham  
Bhajami. 58

I pray Lord Rama, who is the lord of all,  
Who is brave in the battle field, who is permanent,  
Who has a form of divine joy,  
Who is truth, who is peace, who is occupied by peace,  
Who accepts surrender and Who is ancient.

Karya karanamaprameyam, kavim, puraanam, Kamalayathaksham,  
Kumara vedhyam, Karunamayam, tham Kalpa dhrumam, Ramamaham  
Bhajami. 59

I pray Lord Rama who is the cause of all actions,  
Who cannot be known, Who is a treasure,  
Who is ancient, who has lotus like eyes,  
Who is known as young, who is full of pity  
And who is the wish giving tree.

Trilokyanadham, Saraseeruhaksham, Dhayanidhim, Dwandwa vinasa  
hethum,  
Mahabalam, Vedavidhim, Suresam, sanathanam, Ramam aham Bhajami. 60

I pray Lord Rama, who is the lord of three worlds,  
Who has lotus like eyes, who is a treasure of mercy,  
Who destroys the feeling of two,  
Who is very strong, Who made the Vedas.  
Who is the lord of devas, and who is very ancient.

Vedantha vedhyam, kavimeesitharamanadhi madyantha chinthya Madhyam,  
Agocharam, nirmala meka roopam Namani ramam Thamasa parasthath. 61

I pray Rama, who has crossed the baser qualities,  
Who is being studied by Vedantha, who is the treasure of knowledge, who is  
God,  
Who does not have beginning middle or end,  
Who cannot be seen, Who is pure, Who has a single form

Asesha Vedhathmakamadhi samgnamajam Harim,  
Vishnumananthmadhyam,  
Apara samvid sukha meka roopam Parath param Ramamaham Bhajami. 62

I pray Rama whose soul is Veda, who is the primeval God,  
Who is Hari who does not know, who is Vishnu, Who is endless, who is the first,  
Whose form is of immeasurable divine wisdom and who is greater than the greatest.

Thathwa swaroopam purusham puranam swathejasa pooritha viswamekam,  
Rajadhi rajam, ravi mandalastham, Visweswaram Ramam Aham Bhajami. 63

I pray that Rama, who is the form of philosophy,  
Who is the primeval man, who is ancient,  
Whose splendour occupies the entire world,  
Who is the king of kings, who is in the solar system,  
And the Lord of all the worlds.

Lokabhiramam, Raghu vamsa nadham, Harim, Chidananda mayam  
Mukundam,  
Asesha vidhyathipathim, kaveendram, namami ramam Parasthath. 64

I salute that Rama who is prettiest in the world,  
Who is the lord of Raghu clan, Who is Hari,  
Who is full of divinity, Who is Mukunda,  
Who is the lord of all knowledge  
And who is the king among poets.

Yogeendra sangaischa, susevyamanam, Narayanam, Nirmalamadhi devam,  
Nathosmi nithyam jagadhekanaadham mdhithya varnam thamasa purasthath.  
65

I daily salute that Rama who is well served by groups of great sages,  
Who is Narayana, who is pure, who is primeval God,  
Who is the one God of the universe, who is of the colour of Sun,  
And who is beyond the baser qualities.

Vibhoothidham, Viswasrujam, Viramam, Rajendrameesam, Raghu vamsa  
nadham,  
Achinthya mavyaktha manantha moorthim, jyothirmayam, Ramamaham  
Bhajami. 66

I pray Rama, who gives wealth, who is the creator of the universe,  
Who does not have rest, who is the greatest among kings,  
Who is God, who is the Lord of Raghu clan,  
Who is endless, not clear and unimaginable and who is full of light.

Asesha samsara vihara heenam, Aadhithyagam, Poorna sukhadi ramam,  
Samastha sakshim, thamasa purasthan narayanam Vishnu maham Bhajami.  
67

I pray Lord Vishnu, who is beyond the plays of domestic life,  
Who is in the Solar system, who enjoys perfect bliss,  
Who is witness of everything and who is beyond the baser qualities.

Muneendra guhyam, paripoorna kamam, kala nidhim, kalmasha nasa  
hethum,  
Prathparam paramam, pavithram Namami Ramam Mahatho Mahantham. 68

I salute that Rama, who is secret even for great sages,  
Who has fulfilled all his desires, who is store house of arts,  
Who is the one who destroys sins,  
Who is most divine, who is the greatest, who is pure  
And who is greater than the greatest.

Brahma Vishnuscha Rudrascha Devendro Devathasthadha,  
Adhithyadhi grahaschaiva Thwameva Raghu Nandana. 69

Oh son of Raghu clan, You are Brahma, Vishnu, Shiva, Devendra and Devas,  
And you are also all the planets in solar system.

Thapasa Rishaya, Sidha, Sadhyascha, Maruthasthadha,  
Vipra, Devasthadha, Yagna, Purana, Dharma Samhitha. 70

Those who do Thapas, sages, Sidhas, Sadhyas, Maruths,  
Brahmins, devas, Yagnas, epics, Books dealing about Dharma,

Varnasramaasthadha, Dharmam, Varna dharma sthaiva cha,  
Yaksha, Rakshasa, Gandharwa, Dik pala, Digajjadhaya. 71

The different stages of life, Dharma, Dharma of different Varnas,  
Yakshas, Rakshasas, Gandharwas, Guardian of directions, the elephants of  
directions,

Sanakadhi muni sresta sthwameva, RAghu pungava,  
Vasvoshtou thraya kala, Rudra Ekadasa smrutha. 72

Great sages like Sanaka, eight Vasus, three periods,  
And eleven Rudhras all meditate on you, Oh lord of Raghu clan.

Tharaka, dasa dik chaiva thwameva Raghu Nandana,  
Saptha dweepa Samudhrascha maha nadhya sthada drumma. 73

The stars, the ten directions are only you Son of Raghu clan,  
And so are the seven islands, oceans, mountains, great rivers, trees,

Sthavara Jangamaschaiva thwameva Raghu Nayaka,  
Devathiryang manushyanam Dhanavaanam thadaiva cha. 74

Oh Lord of Raghu clan you are all that moves and also do not move.  
You are also devas, thiryaks, human beings and Asuras.

Matha, pitha, bratha, thwameva Raghu Vallabha,  
Sarvesham thwam para brahma thwanmayam sarvameva hi. 75

Oh Lord of Raghu clan, you are father, mother and elder brother,  
You are the Para Brahma and you are spread every where.

Thwamaksharam param jyothi Thwameva Puroshathama,  
Thwameva tharakam brahma, thwatho anyanaiva kinchana. 76

You are indestructible, you are divine light, Oh Purushothama,  
You are Tharaka Brahma and there is nothing except you.

Santham sarva gaham sookshmam, Param brahma snathanam,  
Rajeeva lochanam Ramam pranamami jagath pathim. 77

I salute Rama, the Lord of Universe, who is peaceful.  
Who goes everywhere, who is micro entity and who is the beginning less  
Para Brahma.

Vyasa Uvacha:-  
Vyasa told:-

Thatha prasanna Sri Rama, provacha muni pungavam,  
Thushtosmi Muni Sardhoola Vrushneeshwa vara muthamam. 78

Pleased with this Rama told the great sage,  
I am happy oh great sage, please ask for good boons.

Narada Uvacha:-  
Naraada told:-

Yadhi Thushtosi Sarvagna, Sri Rama Karuna nidhe,  
Thwan moorthi dharasane naiva Krutharthoham cha sarvadha. 79

Hey Rama who is a treasure of mercy, If you are happy, hey all knowing one,  
Seeing you in person would make me contented and happy always.

Dhanyoham, krutha kruthyoham, punyoham purushothama,  
Adhya may saphalam janma jeevitham saphalancha may. 80

Adhya may saphalam jnanamadhya mama saphalam thapa,  
Adhya may saphalam karma thwad padambhoja darshanath. 81

Adhya may saphalam sarvam thwa nama smaranam thadha,  
Thwad padombhoruha dwandwa sad bhakthim dehi Raghava. 82

Hey greatest among men, I am blessed, met with success and have done  
blessed deeds,  
And now my birth and life have met with success,  
Now my Thapas has succeeded by getting of wisdom,  
Now my actions have met with success by seeing your lotus like feet,  
Now all my activities have succeeded because of remembering your name,  
And so Oh Rama, please give me constant devotion to your lotus like feet,  
Thus told Narada to the very highly pleased Lord Rama.

Thatha parama sampreetha sa rama praha Naradam. 83

The very highly pleased Rama told as follows to Narada.

Munivarya maha bhaga, mune twisham dhadhami they,  
Yathwaya chepsitham sarvam manasa thad bhavishyathi. 84

Oh Sage who is great, I give you all that you wish,  
Whatever you want by your mind would be fulfilled.

Narada Uvacha:-

Narada said:-

Varam nay ache Raghu nadha yushmath padabhja bhakthi sathatham  
mamasthu,  
Idham priyam nadha varam prayache puna puna asthwami idhameva yache.  
85

I do not want any boon but my devotion to your flower like feet should be  
there,  
And I only request this dear boon from you and again and again I request you  
only this.

Ithyavameeditho Ramo pradath thasmai varantharam,  
Veero Ramo maha thejo, sachidananda vighraha. 86  
Advaitam amalam jnanam swa nama smaranam thadha,  
Andhar dhadhou Jganndha purathasthasya Raghava. 87

Requested like this, Rama gave him the boon he requested,  
And the valorous Rama who is resplendent and one who has a divine form.  
Gave him pure wisdom of Brahman and thought about his name in his mind,  
And vanished from the sight of sage Narada.

Ithi Sri Raghu nadhasya sthava rajamanuthamam,  
Sarva soubhagya sampathi dhayakam mukthidham shubham. 88

This is the king of prayers addressed to the Lord of Raghu clan,  
And would give all luck, all wealth as well as great salvation.

Kadhitham Brahma puthrena Vedanaam saramuthamam,  
Guhyad guhyathamam divyam thava snehath prakeerthitham. 89

I have sung this stotra which has been told by Narada, the son of Brahma,  
Which contains essence of Vedas and which is secret of secrets,  
Because of the great love that I have towards you.

Ya padeth srunyadwapi Trisandhyam sradhayanwithou,  
Brhama hathyadhi paapani thad samani bahooni cha. 90

Swarnstheyam Surapanam Guruthalpa gathi sthadha,  
Govadhad yupa paapani anruthath sambhavani cha. 91

Sarvai pramuchyathe paapai kalpayudha shathod bhavai,  
Manasam vachikam papam karmana samuparjitham. 92

Sri Rama Smaranenaiva thath kshanath nasyathi dhruvam,  
Idham sathyamidham sathyam sathyamethadhi hochyathe. 93

If this is read or heard with attention at dawn, noon and dusk,  
Brahma hathya\* sin and other sins of that order,  
Theft of gold, drinking of alcohol, talking ill of one's guru,  
Killing of cow and such subsidiary sins, even if done knowingly  
And even if accumulated over several births, would be got rid off.  
Sins committed and accumulated either by mind or by words or body,  
Just by the thought of Rama would be immediately destroyed.  
This is the truth, this is the truth and this is the truth.

\* Killing of a Brahmin

Rama Sathya Param Brahma, Ramath kinchinna vidhyathe,  
Thasmad Rama swaroopam hi sathyam, sathyamidham Jagath. 94

Rama is the true divine Brahman, without him nothing can be known,  
So Rama is the real truth, and it is the truth of this world.

Sri Ramachandra, Raghu pungava Raja Varya,  
Rajendra Rama Raghu nayaka Raghavesa,  
Rajadhi raja Raghu Nandana Ramachandra,  
Dasohamadhya bhavatha saranagathosmi. 95

Hey Ramachandra, Hey great one of Raghu clan, Hey great king,  
Hey King of kings. Hey Rama, Hey Lord of Raghu clan, Hey God of Raghu  
clan,  
Hey emperor, Hey child of Raghu clan, Hey Ramachandra,  
I who am your slave has surrendered to you.

Vaidehi sahitham suradthuruma thale Haime Maha mandape,  
Madhye pushpa kruthasane, mani maye veerasane samsthitham,  
Agre vaachayathi prabhanjana sutheThathwam muneendra param,  
Vyakhyatham bharathathibhi parivrutham Ramam Bhaje Shyamalam. 96

I sing about that black coloured Rama, who is with Sita,  
Who sits below the wish giving tree, in the golden stage,  
On the valorous gem studded throne, on the seat made of flowers,  
And is surrounded by Bharatha and others and in front of whom,  
Hanuman reads the great philosophy, Written by great sages.

Ramam rathna kundala kireeta yutham, keyura haaranvitham,  
Sitalankrutha vama bhagam amalam, simhasanastham vibhum,  
Sugreevadhni hareeswarai, sura ganai sam sevyamanam sadha,  
Viswamithra parasarathi munibhisamsthuyumanam Prabhum. 97

Sakala guna nidhanam Yogibhi sthuyamanam,  
Bhuja vijitha samanam Rakkshasendradhi maanam,  
Ahitha nrupa bhayaanaam, Sithaya shobha maanam,  
Smara hrudhaya vimanam, Brahma ramabhidhanam. 98

Oh heart, remember that Lord Rama, who is Para Brahman,  
Who wears gem studded ear studs, crown armlets and garland,  
Who is pure, Whose left side is decorated by the presence of Sita,  
Who is the Lord sitting on the throne, Who is always served,  
By monkey Lord like Sugreeva and groups of devas,  
Who is the Lord who is being praised by sages like Viswamithra and  
Parasara,  
Who is store house of all that is good, who is prayed by great yogis,  
Who won battles due to his strength, who is the death to Rakshasa kings,  
Who is feared by bad kings and who adds luster to his consort Sita.

Raghu vara thava moorthir maamake Maanasabhje,  
Naraka gathi haram they namadheyam mukhe may,  
Anisamathulya bhakthya masthakam thwath padabhje,  
Bhava jala nidhi magnam raksha mamaartha bandho. 99

Oh Rama, your form occupies my mind fully,  
Your name that destroys hell occupies my face,  
And my head with incomparable devotion falls at your feet,  
And so God who is the friend of down trodden,  
Save me from the this ocean of births and deaths.

Ramarathnamaham Vande Chithrakoota pathim harim,  
Kousalya bhakthi sambhootham, Janaki kanda bhooshanam. 100

I salute the gem called Rama, who is Lord Vishnu of Chithrakoota,  
Who was born out of the devotion of Kousalya,  
And who is the ornament in the neck of Goddess Sita.

Iti Sanathkumara samhithayam, naradhoktham Sri Ramachandra sthava  
raja stotram sampoornam.

Thus ends the king of prayers addressed to Rama which was told by Narada  
and which occurs in Sanathkumara Samhitha.



# Rama Sthuthi [Mahadeva Krutha]

---

[Prayer to Rama made by Lord Shiva]

Translated by P. R. Ramachander

Namosthu Ramaya sasakthikaya,  
Nelothpala shyamla komalaya,  
Kireeta harangatha bhooshanaya,  
Simhasanasthya maha prabhaya. 1

Salutations to the all powerful Lord Rama,  
Who is as black as the blue lotus,  
Who wears crown, garlands and armlets,  
And who sits with great luster on the throne.

Thwamadhi madhyantha viheena yeka,  
Srujasya vasyathsi cha loka jatham,  
Swamayayta thena lipsyase,  
Thwayathseda sukhendra suratho na vadhya. 2

You are one without beginning, middle or end,  
You create and look after and destroy the world,  
But your own illusion not being a part of it,  
You are involved in it your pleasure but free from guilt.

Leelaam vidathse guna samvruthasthwam,  
Prasanna bhakthanu vidhana hetho,  
Nanavatharai sura manushadai,  
Pratheeyase jnanibireva nithyam. 3

For blessing your happy devotees,  
You assumed several incarnations,  
Of men and devas, due to your habit,  
Of attached play by the three fold gunas.

Swamsena lokam sakalam vidhya tham,  
Bhibharshi cha thwam thadhadha phaneeswa,  
Uparyadho bhanwa nilkodu poushadhi,  
Pravarsha roopovasi naikadha jagad. 4

You create the entire world as a part of yourself,  
And rule it also and you also rule the serpent,  
Carrying these three worlds, assuming,  
Forms like Sun, wind, moon plants and rain.

Thwamiha deha brutham sikhi roopa pachasi bhaktha masesha majasram,  
Pavana panchaka roopa sahaayo jagadaganda manena bibarshi. 5

You live within the body as fire and digest all sorts of consumed food,  
And with the help of five airs you rule this very wide world.

Chandra soorya Sikhi Madhya gatham yatheja eesa, chidasesha thanoonam,  
Prabhavathanu bruthamiha dairyam sourya mathraamakhilam thwa sathwam.  
6

That dazzling power which is in the middle of Sun, Moon and Fire,  
Which exists in all beings as courage, bravery etc is nothing but you.

Thwam virincha shiva Vishnu vibhedhath,  
Kala karma sasi soorya vibhath,  
Vadhinaam pradaghivesa vibhasi,  
Brahma nischithamanyadhihaikam. 7

You exist for those who debate your existence,  
As Lord Brahma, Lord Shiva and Lord Vishnu,  
And also as time, duty, moon and Lord Sun,  
But all these are but ultimate Brahman and not anything else.

Mathsyadhi roopena yadha twameka,  
Sruthou puraneshu cha loka Sidha,  
Thadiva sarvam sada sadvibhavam,  
Sthwameva nanyadh bhavadho vibhathi. 8

You are only one with forms like the fish,  
And as told in the Puranas and known axioms,  
You are all that is known as all that is good,  
And I do not find anything anywhere except you.

Yadyathsamuthpanna mananthasrushtavathpasyathye yacha bhavacha  
yacha,  
Na drusyathe sthavara jangamadhau thwaya vinaatha paratha parasthwam. 9

Because in this creation, nothing was and is there without you and,  
Nothing is going to be there without you and so you are the truth beyond  
truth.

Thtwam na jananthi parath manasthe jana samasthasthawamayayatha,  
Thwad bhakthi sevamala maanasaanaam vibhathi thathwam  
paramekamaisam. 10

Due to the veil of illusion people do not understand you who is the greatest god,  
And so due to your service to devotees who have a clean mind,  
They understand you as something as single and beyond and also within.

Brahmadayasthe na vidhu swaroopam,  
Chidathma thathwam bahirartha bhava,  
Thatho budhasthwamidhameva roopam,  
Bhakthya bhajan mukthi mupaithya dukhaa. 11

Even those Gods like Brahma who are interested,  
In things which are external to them,  
Do not understand your self which is the ultimate truth,  
And so your scholarly devotees get devoted to your this form.  
And get rid of all sorrows and attain salvation.

Aham bhavannama gunai kruthartho,  
Vasaami kasyamanisam bhavanyaa,  
Mumoorshamaanasya vimukthayeham,  
Disami manthram thava Rama nama. 12

I becoming contented with the power of your name,  
Live in the city of Benares along with goddess Parvathi,  
And give all those who are at the throes of death,  
The powerful chant of your name for their good.

Imam sthavam nithyamanatha bhakthyaa,  
Srunwanthi gaayanthi likhyanthiye vai,  
Thy sarva soukhyam paramancha labhdwa,  
Bhvath padam yanthu bhavath prasadath. 13

He who hears, sings or writes this prayer,  
With heart full of limitless devotion,  
Would get all the attainable pleasures in life,  
And would attain thine feet by your grace.

# Rama Stotram [Ahalya Krutha]

---

[Prayer to Lord Rama by Ahalya]  
Translated by P. R. Ramachander

[This prayer is taken from Adhyathma Ramayana. Ahalya was cursed by her husband Sage Gouthama to become a stone. She got back her form when Lord Rama's feet touched her.]

Aho krutharthosmi Jagan nivasam,  
They padabhja samlagna raja ganath aham,  
Sprusami yath padma sankaradhibhir,  
Vimrusyathe randhitha manasai sada. 1

Oh God of the universe,  
I am grateful to you,  
For touching me with,  
The dust. Of your feet,  
For it is being longed for,  
By Lord Brahma and Shiva,  
With sadness in not getting it and with longing.

Aho vichithram, thava rama cheshtitham,  
Manushyabhavena, vimohitham Jagath,  
Chalasya jasram charanadhi varjitha,  
Sampoorna ananada mayothi mayika. 2

Your actions are strange Rama,  
For you attract the world in a human form,  
And the world is made to believe in it,  
You keep about moving everywhere,  
When you do not have any legs,  
And with your complete happiness,  
You are everywhere, which is strange!

Yath pada pankaja paraga vichithra gathra,  
Bhageeradhi bhava virinchi mukhan punathi,  
Sakshath sa eva mama drug vishayo yadasthe,  
Kim varnyatha mama pura krutha bhaga deyam. 3

How can I describe the holy deeds,  
Committed in my previous births,  
For I am able to see in human form,  
You, whose dust of feet makes the river Ganga,  
Purify Lord Brahma and Lord Shiva.

Marthya vathare manuja kruthim harim,  
Ramaabhidheyam ramaneeya dehinam,  
Dhanurdharam padma lola lochanam,  
Bhajami nithyam, na paran bhajishye. 4

I am going to pray him daily,  
Who is named Rama,  
Who is but the human incarnation,  
Of the great Lord Vishnu,  
Who has a pretty body,  
Who is armed with a bow,  
And who has broad lotus like eyes,  
And I will not pray any body else.

Yath pada pankaja raja sruthibhivimrugyam,  
Yannabhi pankajabhava kamalasanasha,  
Yannama sara rasiko Bhagawan purari,  
Tham ramachandramanisam hrudhi bhavayami. 5

I always pray that Ramachandra,  
The dust of whose feet is being searched by Vedas,  
Whose belly gave rise to Lord Brahma sitting on a lotus,  
And whose name is being constantly meditated by Shiva.

Yasyavathara charithani virincha loke,  
Gayanthe Naradamukha bhava padma jadhya,  
Aanandaja sruparishiktha kuchagra seema,  
Vagheeswari cha thamaham saranam prapadhye. 6

I seek the protection of Him,  
Whose story of incarnation,  
Is being sung in the land Of Brahma,  
By Brahma, Shiva, Narada and others,  
And also sung by goddess Saraswathi,  
Whose busts are made wet by her tears of joy.

Soyam paramathma purusha purana,  
Esha swayamjyothir anantha aadhya,  
Mayathanum loka vimohaneeyam,  
Dathe paranugraha esha rama. 7

This Rama is the greatest God,  
And the God who is very ancient,  
He is shining with his own light,  
And he is the first man and without end,

He has a body which by its powers,  
Bewitches the entire world,  
He is also the one who,  
Blesses others forever.

Ayam hi viswothbhava samyamana,  
Meka swa maya guna bhibhitho ya,  
Virinchi vishnweeswara nama bhedhan,  
Dathe swathanthra paripoorna athma. 8

Is he not the prime reason for,  
Creation, upkeep and destruction of the world?  
And is he not same as Brahma, Shiva,  
And as Vishnu but looks different by illusion?  
He is independent, complete and is the soul.

Namosthutha Rama thavangri pankajam,  
Sriya drutham vakshasi lalitham priyath,  
Aakranthamekena jagath thrayam pura,  
Dhyeyam muneendryai mana varjithai. 9

My salutations to your lotus like feet Rama,  
For these feet are being kept on her heart by Lakshmi,  
And this is the feet which conquered three worlds,  
And is being meditated by sages,  
Who do not have any pride of I.

Jagathamadhi bhoothasthvam jagathwam jagadasraya,  
Sarva bhootheshwa sambanda eko bhathi bhavaan para. 10

You are the first in the universe,  
You are the basis of the universe,  
Alone and as the primeval God,  
You shine in all beings.

Omkara vachyasthvam, Rama, vachama vishaya pumaan,  
Vachya vachaka bhedhena bhavaneva jagan maya. 11

Oh Rama, you are the meaning of Om,  
You are the true Purusha who is beyond words,  
You are words, you are their meaning,  
And you have spread all over the world.

Karya karana karthruthwa phala sadhana bhedatha,  
Eko vibhasi rama thwam mayaya bahu roopaya. 12

Oh Rama You are the act, the cause and the doer,  
By the differing results obtained,  
Though you are only one,  
You shine in different forms.

Thwan maya mohitha dhiya sthwam najananthi thathwatha,  
Manusham thwabhimannyanthe mayinam parameshwaram. 13

Due to the veil thrown by your illusion,  
Even wise people are no able to know you,  
They think that you who are the great God,  
Who has suppressed his form using illusion,  
As a very ordinary human being.

Akasavathwam sarvathra bahiranthargatho ramala,  
Asam gohyachalo nithya shudho budha sadavyaya. 14

Like the sky you are outside and inside,  
You are clear, you are stable, you are perennial,  
You are clean, you are wise and without change.

Yoshin moodahamagnathey thathwam jane kadam vibho,  
Thasmathe sathaso Rama namaskuryamananyadhi.15

Hey Rama, I am a fool who is ignorant,  
And how do I know your real self,  
So keeping my mind permanently in you,  
I salute you again and again.

Deva mey yathra kuthrapi sthithaya api sarvadha,  
Thwat pada kamala saktha bhakthireva sadasthu mey. 16

Hey God, Wherever I stay, May I always,  
Have devotion to your lotus like feet.

Namasthe purushadhyaksha, Namasthe bhaktha vathsala,  
Namosthesthu hrishikesa, Narayana namosthuthe.17

Salutations to the leader of men,  
Salutations to him who is dear to his devotees,  
Salutations to him who controls his senses,  
Salutations to Lord Narayana.

Bhava bhyahramekam bhanu koti prakasam,  
Kara drutha sara chapam, Kalameghavabhasam,  
Kanaka ruchira vasthram, rathnavath kundaladyam,  
Kamala visadha nethram, sanujam rama meede.18

I salute that Lord Rama,  
Who destroys sorrows of birth and death,  
Who is only one,  
Who shines like crores of Suns,  
Who wears arrows and bow in his hand,  
Who shines like the black rain bearing cloud,  
Who wears silk of golden colour,  
Who wears ear studs made of gems,  
Who has eyes like lotus,  
And who appears with his brother.

Sthuthaivam purusham sakshad raghavam puratha sthitham,  
Parikramya pranmyasu sanugnatha yayaou patheem.19

After praying thus That Purusha, who is the real Lord Rama,  
She went round him, Saluted him and went to her Husband.

Ahalya krutham, sthothram, ya padeth bhakthi samyutha,  
Samuchyathe akhilai papai para brahmadhi gachathi. 20

He who reads with devotion,  
This prayer composed by Ahalya,  
Would get rid of all his sins,  
And reach the position of ultimate Brahman.

Puthrathyarthe padeth bhakthya, rama hrudhi vidhayacha,  
Samvathsarena labhathe vandhya api suputhrakam.  
Sarvan kamanavapnothi, Ramachandra prasadata. 21

She who keeps Rama in her mind,  
And reads this with devotion,  
With a view to get a child,  
Will get a child within a year,  
Even if she is barren.  
And would get all her wishes fulfilled,  
By the blessings of Lord Ramachandra.



Brahmagno guru thalpa gopipurusha stheyisuraapopivaa,  
Mathru brathru vihimsakopi sathatham bhogaikabadhadhara,  
Nithyam sthothramidhamjapanraghupathim bhakthya hrudistham smaran,  
Dhyayan mukthimupaithi kim punarasou swachara yuktha nara. 22

Even he who has killed a Brahmin,  
Who had sex relations with teacher's wife,  
Who steals others property,  
Who drinks alcoholic drinks,  
Who has killed his mother or brother,  
And who is always engaged in passionate acts,  
Will surely get salvation,  
If he thinks of Lord Rama in his mind,  
And recite and meditate on this prayer daily,  
So what shall we say of one who is good natured?

Ahalya krutha Rama Stotram Sampooranam

Thus ends the prayer on Rama composed by Ahalya.

# Rama Stotram [Devendra]

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[Prayer to Rama]  
By Devendra [King of Gods]  
[From Adhyatma Ramayana]  
Translated by P. R. Ramachander

Bhaje ham sada rama mindee varabham,  
Bhavaranya dhavanalabhabhidanam,  
Bhavani hruda bhavithananda roopam,  
Bhava bhaava hethum bhavathi prapannam. 1

I pray always that Rama who has eyes of a blue lotus,  
Who is the forest fire that destroys life's sorrows,  
Who is meditated in the form of pure happiness by Parvathi,  
Who is the way out of sorrows of the world and saluted by all devas.

Suraneeka dukhougha nasaika hethum,  
Narakara deham nirakara meedyam,  
Paresam parananda roopam varenyam,  
Harim ramameesam bhaje bhara nasam. 2

I pray that God Rama who is Hari,  
Who lightens the burden of the world, who is the cause of destruction of  
sorrows of devas,  
Who has assumed the human form, who is actually without any attachment,  
Who is the God of gods, who is the form of ultimate happiness,  
And who is the greatest among the greats.

Prapanna akhila ananda doham prapannam,  
Prapannarthi nissesha nasabhidhanam,  
Thapoyoga yogeesa bhvaabhi bhavyam,  
Kapeesadhi mithram, Bhaje Rama mithram. 3

I pray that friend Rama,  
Who is the friend of the king of monkeys,  
Who grants eternal bliss to those who seek his protection,  
Who blesses them by complete destruction of their sorrows,  
And who can be approached by sages through yoga and meditation.

Sada bhoga bhajam sudhoore vibhantham,  
Sada yogabhajam adhure vibhantham,  
Chidananda kandam sada raghavesam,  
Videhaathma jananda roopam prapadhye. 4

I salute him, who has the form,  
That makes the daughter of Janaka happy,  
Who is far away for those who enjoy pleasures,  
Who is very near to those who are yogis,  
Who is the birth place of eternal happiness,  
And who is the greatest in the clan of Raghu.

Maha yoga maya viseshanu yuktho,  
Vibhasaasa leela narakara vruthi,  
Thwadananda leelaa kadha poorna karma,  
Sadananda roopa bhavantheeha loke. 5

By the grace of the great enchantress Maya,  
You have taken the form of man playfully,  
And behave in a manner suited to that form,  
And those who hear about you, become eternally happy.

Aham manapanabhi matha pramatho,  
Na Vedakhile shobha manabhi mana,  
Idhaneem bhavath pada padma prasadhath,  
Trilokathipadhya bhi mano vinashata. 6

I by the exuberance of my bloated ego,  
Thought that I was the Lord of the three worlds,  
But by the grace of your lotus like feet,  
I have lost my pride as the king of the three worlds.

Sphurath rathna keyura harabhiramam,  
Dharaabhaara bhoothasuraneekha dhavam,  
Saraschandra vakthram lasad padma nethram,  
Duravarapaaram, bhaje Raghavesam. 7

I salute that God Rama,  
Who wears amulets and chains made of precious gems,  
Who has a face similar to the full moon of autumn,  
Who has eyes similar to the lotus, who is the forest fire to the asura army,  
Who was the burden of the world and who is so deep, that his depth can  
never be seen.

Suradheesa neelabhra neelanga kanthim,  
Viradhadhi rakshovadath loka santhim,  
Kiretathi shobham, purarathi labham,  
Bhaje ramachandram raghoonam adheesam. 8

I salute that Ramachandra,  
Who is the greatest in the clan of Raghu, who is as blue as the sapphire and  
the blue cloud,  
Who killed asuras like Viradha for the peace of the world,  
Who shines wearing ornaments like the crown,  
And who is the God worshipped by Lord Shiva.

Lasad Chandra koti prakasadhhi peete,  
Samaseenamange samadhata seetham,  
Shurath hema varnam thadith punja bhasam,  
Bhaje ramachandram, nivrutharthi thanthram. 9

I salute that Ramachandra,  
Who is devoid of all misery and sorrow, who sits on the throne with  
The brilliance, of billions of moons, along with Sita who shines  
Like lightning with the colour of gold.

# Rama Stotram [Jatayu]

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[Prayer to Rama by Jatayu]  
[From Adhyatma Ramayana]  
Translated by P. R. Ramachander

[Jatayu is a great devotee and friend of Lord Rama. He was the son of Aruna. When Sita was being abducted by Ravana, he fought with Ravana and was killed by him. Rama did the obsequies of this great devotee.]

Aganitha guna maprameya madhyam,  
Sakala jagat sthithi samyamathi hethum,  
Upamamaparam parathma bhootham,  
Satatamaham pranonthosmi Ramachandram. 1

I always salute that Ramachandra,  
Who has immeasurable good qualities,  
Who can never be completely known,  
Who is the first among every one,  
Who is the cause of all things in entire universe,  
Who is inside and outside of everything,  
And who is the first of all beings.

Niravadhi sukha mindira kadaksham,  
Kshapitha surendra chathur mukhadhi dukham,  
Naravaramanisam nathosmi ramam,  
Varadamaham vara chapa bana hastham. 2

I always salute that Rama,  
Who is with immeasurable pleasure,  
Who is receiving side long glances of Lakshmi,  
Who destroys sorrow of Devendra, Brahma and others,  
Who has been born as a king, who is the giver of boons,  
And who has great bows and arrows.

Tribhuvana kamaneeya roopa meedyam,  
Ravi satha bhasura meehitha pradhanam,  
Saranadamanisam suraga moole,  
Krutha nilayam raghu nandanam prapadhye. 3

I seek protection of the son of Raghu clan,  
Who has the prettiest form in all the three worlds,  
Who should be meditated upon,

Who has the luster of hundred suns,  
Who grants all desires, who gives protection,  
And who is in the root of wish giving tree.

Bhava vipina bhavagni namadheyam,  
Bhava mukha daivatha daivatham dayalum,  
Danujapathi sahasra koti nasam,  
Ravi thanaya sadrusam harim prapadhye. 4

I seek the protection of Lord Hari,  
Who is the forest fire to life's sorrows,  
Who is God even to lord Shiva and others,  
Who is extremely merciful,  
Who has killed billions of asuras,  
And who is as black as river Kalindi.

Aviratha bhava bhaavanathi dhooram,  
Bhava vimukhair munibhi sadaiva drusyam,  
Bhava jaladhi sutharanangripotham,  
Saranamaham raghu nanadanam prapadhye. 5

I seek the protection of the son of Raghu clan,  
Who is beyond reach to those caught in worldly pleasures,  
Who can always be seen by sages who have forsaken the world,  
And who has the lotus feet, which easily makes you cross the ocean of life,

Gireesa giri sutha mano nivasam,  
Giri vara dharina meehithabhi ramam,  
Sura vara dhanujendra sevethangrim,  
Sura varadam raghu nayakam prapadhye. 6

I salute that Lord of the Raghu clan,  
Who is in the minds of Shiva and Parvathi,  
Who wears the mountain and who grants desires,  
Whose feet is being worshipped by devas and asuras,  
And who gives boons to devas.

Paradhana para dhara varjithanam,  
Paraguna bhoothishu thushta manasanaam,  
Para hitha nirathathmanaam susevyam,  
Raghu varamambhuja lochanam prapadhye. 7

I seek the protection, of the boon of the Raghu clan,  
Who does not desire the wealth and wife of others,  
Who is not jealous of fame and wealth of others,

Who is always interested in doing good to others,  
And who has lotus like eyes.

Smitha ruchira vikasithananabhjam,  
Mathi sulabham sura raja neela neelam,  
Sitha jala ruha charu nethra shobham,  
Raghupathi mesa guror gurum prapadhye. 8

I seek protection of the chief of Raghu clan,  
Who has a smiling face resembling well opened lotus flower,  
Who can be easily approached,  
Who is of the colour of the blue lotus,  
Who has pretty eyes like the white lotus flower,  
And who is the teacher of teachers.

Hari kamalaja shambhu roopa bhedha,  
Thwamiha vibhasi guna thraayanuvrutha,  
Raviriva jala poorithodhapathre,  
Shamarapari sthuthi pathra mesa meede. 9

I pray that God who is saluted by all devas,  
Who can be seen as Shiva, Brahma or Vishnu,  
Who has recognized the three qualities of Sathva, Rajas and Thamas,  
And who shines like the image of Sun in billions of pots of water.

Rathi pathi satha koti sundarangam,  
Satha padha gochara bhavana vidhooram,  
Yathipathi hrudhaye sada vibhantham,  
Raghu pathi marthi haram prabhum prabadhye. 10

I seek protection of the chief of Raghu clan,  
Who is as pretty as billions of Manmathas,\*  
Who is beyond the reach of minds which are attached,  
Who always shines in the minds of Lord Shiva,  
Who destroys all sorrows and who is the Lord.  
\* God of Love.

Ithyevam sthuvathsathya prasannobhoothragothama,  
Uvacha gacha bhadaram they mama vishno prama padam,  
Srunothi ya idham stotram likhedhwa niyatha padeth,  
Sa yathi mama saroopyam marane math smrutheem labheth. 11

The greatest among the Raghu clan,  
After hearing this prayer from Jatayu,  
Became pleased and told,  
"You may get all that is good,  
And attain the nearness to Lord Vishnu.  
He who reads, writes, hears o tells,  
This greatest of prayers,  
Would attain my nearness,  
And would remember me at the time of death."



# Ramachandra Shatakam

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[Octet on Ramachandra]

Translated by P. R. Ramachander

Sugreeva mithram, paramam Pavithram,  
Sita kalathram, nava megha gathram,  
Karunya pathram, sathapathra nethram,  
Sriramachandram sathatham namami. 1

I constantly salute that Lord Ramachandra,  
Who is the friend of Sugreeva,  
Who is absolutely holy,  
Who is the consort of Sita,  
Who is of the colour of the new clouds,  
Who is the storehouse of mercy,  
And who has eyes like the lotus leaf.

Samsara saram, nigama pracharam,  
Dharmavatharam, hrudha bhoomi bharam,  
Sada nirvikaram, sukha sindu saram,  
Sriramachandram sathatham namami. 2

I constantly salute that Lord Ramachandra,  
Who is essence of everyday life, who is being talked about by Vedas,  
Who is the incarnation of justice, who fills the land of our heart,  
Who is constantly unperturbed, who is the essence of the sea of pleasure.

Lakshmi vilasam, jagatho nivasam,  
Bhoodeva vasam, saradindu hasam,  
Lanka vinasam, buhuvana prakasam,  
Sriramachandram sathatham namami. 3

I constantly salute that Lord Ramachandra,  
Who is the place where Lakshmi plays,  
Who lives every where in this world,  
Who is being meditated by the gods of earth,  
Whose smile is like the autumn moon,  
Who destroyed the city of Lanka,  
And who makes this world shine.

Mandhara maalam vachane rasalam,  
Gunair visalam, hrutha saptha jalam,  
Kravyadha kalam, suraloka palam,  
Sriramachandram sathatham namami. 4

I constantly salute that Lord Ramachandra,  
Who wears the garland of flowers, who makes his words attractive,  
Who has a great breadth of character, who cuts of the seven nets of  
bondage,  
Who is the god of death to Asuras,  
And who takes care of the world of devas.

Vedantha gnanam, sakale samanam,  
Hrudhari manam, drutha sapradanam,  
Gajendra yanam, vikalavasanam,  
Sriramachandram sathatham namami. 5

I constantly salute that Lord Ramachandra,  
Who has expert knowledge of Vedantha,  
Who treats every body as equal,  
Who is the sea of respectability,  
Who grants favours quickly,  
Who moves on an elephant,  
And who puts an end to fear.

Syamabhi ramam nayanabhiramam,  
Gunabhiramam, vachasabhiramam,  
Viswa pranamam, krutha bhaktha kamam,  
Sriramachandram sathatham namami. 6

I constantly salute that Lord Ramachandra,  
Who is the black coloured Rama,  
Who is ever pretty to the eyes,  
Who has sterling attractive qualities,  
Who talks attractive words,  
Who is the model for the universe,  
And who fulfills the wishes of devotees.

Leela sareeram rana ranga dheeram,  
Viswaika veeram, raghu vamsa haram,  
Gambheera nadaham, jitha sarva vaadam,  
Sriramachandram sathatham namami. 7

I constantly salute that Lord Ramachandra,  
Who has a very playful pretty body, who is heroic in the battle field,  
Who is the greatest hero in the universe, who is the garland to the clan of  
Raghu,  
Who is a majestic voice and who wins all arguments.

Khaledhi bheetham, sujana vineetham,  
Samopageetham, swakule pradeeptham,  
Tharabra geetham, vachanath atheetham,  
Sriramachandram sathatham namami. 8

I constantly salute that Lord Ramachandra,  
Who is fearful to the wicked person,  
Who is extremely submissive to the good person,  
Who is near to those who sing about him,  
Who shines greatly in his clan, who is the song of the stars in the sky,  
And who is much beyond words.

# Ramachandra Sthuthi

---

[Prayer to Lord Ramachandra]  
By Saint Thulasidas  
Translated by P. R. Ramachander

Sri Ramachandra Krupalu bhaju bhaya bhava bhaya dharunam,  
Nava kanja lochana, kanja mukha, Kara kanja, pada kanjarunam. 1

Sing about that merciful Ramachandra,  
For driving away the fears of miserable life,  
For he has lotus like eyes, lotus like face,  
Lotus like hands and lotus like legs.

Kandarpa aganitha amitha cchavi, navanila neerada sundaram,  
Pata peetha maanahu thaditha, ruchi suchi naumi janaka suthavaram. 2

My salutations to the consort of Sita,  
Who is prettier than countless cupids,  
Who is pretty like the freshly formed cloud,  
And is clad in ever pure yellow silks,  
Which shines like the lightning.

Bhaju dheenabandhu dinesa dhanava daithya vamsa nikandanam,  
Raghunanda aanandakanda kaushala chanda, dasaratha nandanam. 3

Pray to that sun like friend of the oppressed,  
Who exterminated the clan of asuras and Rakshasas,  
Who is the source of joy belonging to the clan of Raghu.  
And who is the son of Dasratha and moon to the Kosala.

Sira makuta kundala charu udharu anga vibhooshanam,  
Aajanubhujā sara chapa dhara, samgrama jitha kara dhooshanam. 4

He is adorned on his head by a crown,  
Wears ornaments over his pretty body,  
Carries bow and arrow in his long hands,  
And in war won over Khara and Dhooshana.

Ithi vadathi Thulasidasa, Sankara sesha muni mana ranjanam,  
Mama hrudaya kanju nivasa, karu kamadhi khala dala ganjanam. 5

Thus tells the saint Thulasidasa,  
To him who entertains the mind,  
Of Shankara, Sesha and other sages,  
Oh Lord live in the lotus of my mind,  
And destroy completely desires,  
And evil thoughts for ever.

# Ramachandraya Mangalam

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[Auspiciousness to Ramachandra]

By Bhadrakiri Ramadas

Translated by P. R. Ramachander

[Bhadrakiri Ramadas was a great Savant belonging to Andhra Pradesh. He built the Bhadrachalam Temple of Rama. It seems that he used the money of Nizam to build it. Later he was imprisoned and kept in Golkonda Fort of Hyderabad. Rama himself interceded on his behalf, paid the money to Nizam and got the saint released.]

Ramachandraya Janaka Rajaja manoharaya,  
Maamaka abheeshta dhaya mahitha Mangalam.  
Kosalesaya Manda hasa dasa poshanaaya,  
Vasavadhi vinatha sadwaraya Mangalam. 1

Mangalam to Ramachandra, the pretty Lord of daughter of Janaka,  
And to him who fulfills all my desires without fail,  
Mangalam to the Lord of Kosala, who encourages his devotees with smile,  
And who is saluted by Indra and his subjects.

Charu megha roopaya, chandanadhi charchithaya,  
BHana kataka Shobhithaya bhoori Mangalam,  
Lalitha rathna kundalaya, Thulasi vana malikaya,  
Jala jagataka dehaya Charu Mangalam. 2

Mangalam to him who is like a pretty cloud, who is coated with sandal paste  
And he who shines in his bracelet,  
Pretty Mangalam to he who wears pretty gem studded ear studs,  
Who wears a garland of Thulasi,  
And the one who has a body like lotus.

Devaki suputhraya, deva devo dathamaya,  
Pavana guru varaya, sarva Mangalam,  
Pundarikakshaya poorna chandra vadanaya,  
Andaja vahanaya, Athulya Mangalam. 3

All mangalams to son of Devaki who is a God of devas,  
And who is a great pure teacher,  
Invaluable Mangalam to him who has lotus like eyes  
Who has moon like face and rides on Garuda.

Vimala roopaya, vividha vedantha Vedhyaya,  
Sumukha chitha kamithaa subhaga Mangalam,  
Ramadasa mrudula hrudaya vasaya,  
Swami Bhadra giri varaya divya Mangalam. 4

Pleasing Mangalam to the pure form who is an expert in Vedas and  
Vedanthas,  
Who likes to see mind of people with pretty face,  
Divine Mangalam to he who lives in the soft mind of Ramadasa,  
And to the God who lives in Bhadrachalam.

# Ramayana Agaval - Sundara Kandam

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Translated by P. R. Ramachander

[I came across this in an old book. This is a summarised form of Sundara Kandam in the form of a Tamil poem style called Agaval which is a blank poetry. I am sure that reading this would give the effect of reading Sundara Kandam of Ramayana.]

## Devi Darisanam

1. Malai methu yeriya maruthi yethire,  
Alai choozh llangai ani nagar nokki,  
Vaal visai thezhundhu, vaan vazhi kondu,  
Kaal visai thegi, kadali mainakam,  
Varuvurai koori, Surasai vaazhtha,  
Tharai yenum chayai vizhuppol.  
Vaai vazhi pukundhu neel kudal pidungi,  
Yezhundhu, then disai ilangayir paainthu.  
Mayangi iravu ezhundhu, mathil arugu yeithi,  
Thadutha vilangini thannuyir vaangi,  
Ut pugundhu, nagaram yengum ulaavi,  
Veerar thuyil idam yevi yiravanan,  
Charida nokki than chinam avithu,  
Mandodhari thuyil kandu mayangi  
Andhov iraviyaandayal yendru ayal,  
Nindra asoka vanatht chendru,  
Chirayidai deviyai nokki,  
Nirai magizhvodu pozhil irundhanan ninaithe.

## Goddess Vision

Hanuman who climbed on to the mountain,  
Facing the Sri Lanka surrounded by waves of the sea,  
Lifted his tail, got up and through the path of the sky,  
Travelled, with Mainaka, the sea mountain greeting him,  
With Surasa greeting him with Thara,  
Which is a shadow pulling him,  
Entered through the mouth, uprooted the long liver,  
Got up and entered the Lanka which was in the south,  
Slept, got up at night, reached near the boundary wall,  
Killed the Lankini who tried to stop him,  
Entered the city, roamed all round the town,  
Reached the place where heroes sleep,



Saw Ravana who was sleeping, controlled his anger,  
Was attracted by the sleeping Mandodhari,  
But concluded that she is not the Goddess,  
And entered the near by Asoka vana,  
Saw the goddess with a very thin hip,  
Became fully happy and sat there in hiding.

### **Asoka Vanam Azhithal**

Ninaithangu anuman nedu marathiruppa,  
Thunaintha kadhalil thuyilaa tharakkan,  
Vandhu janaki malar adi veezhndhu,  
Nondu pugalanonaal cheeralum,  
Meendu poyapin, midaintha varakkiyar,  
Neenda thuyil kola, neerizhai varunthi,  
Eenduyir viduven yendru ayal poga,  
Kanda anumanum karuthodu yenni,  
Yiraman thoothuvan ingu vandhen, ini,  
Virravum thuyaram viduthi neeyingu,  
Kai adayalavum katturai palavum,  
Meyyura unarthiyathu undu yena vilmbi,  
Irai magan aazhi yeethalum vaangi,  
Porai yinu vanthu pugazhndhu mei thalirnthu,  
Nirai thara vaazhthi, urai pala nigazthi,  
Than viral aazhiyodu thani mozhi pala thara,  
Vaangi vandhu yeguthal therippan,  
Oongiya pozhil azhindu ulavinan peyarnthe.

### **Ashoka Forest Destroyal**

Thoughtfully when Hanuman was sitting on a tall tree,  
The Asura caught in very great passion and love,  
Came and fell at the flower like feet of Janaki,  
Talked to her in pain, shouted at her to scare her,  
And after he returned, those Rakshasis who became unfriendly,  
Entered in to a long sleep and that great lady getting sad,  
Deciding to take her life away was going somewhere else,  
And seeing that Hanuman entered in to great thought,  
And told her that I, who am the emissary of Rama has come here,  
And so leave out all your sorrow and showed,  
Her the symbol of hand of Rama and told her many truths,  
About several incidents and took from her, the brooch to show the son of  
God,  
And was praised by her who was weak, in a great manner,  
And he also wished her well and talked to her of many things,

Gave her the ring of Rama and also told her of many private news,  
And took leave of her promising to come back,  
And from there wandered here and there after destroying that growing  
garden.

### **Ravananai Kanuthal**

Ongu pozhil azhitha veengu thol anuman,  
Naduvil irunthathor sudar mani mandapam,  
Verodum pidungi veesa vilangai,  
Oor orungu azhiya ulayum kalai,  
Cholai kavalar thondralukku uraippa,  
Adutha kinkarar neer pidithu konargena,  
Padayodu vantha palarayum kondru,  
Kadai neel thorana kambam thiruppa,  
Maamam piragadathan mainthan vemazhal,  
Poliyar sambu mali nerungi,  
Aaviyai viduthalum arakkan mainthan,  
Koviya lakkan meva vavanai,  
Tharai pada varaithu kandu cherukki,  
Mega nadhan vembor purinthu,  
Soka meythiyum pasam veesi,  
Pinithu kodu poi peyaraa vendanu,  
Ku anitha viduppava anumanum,  
Thuninthu yethir irundhann choozchi kurithe.

### **Ravana's Seeing**

After destroying the tall growing forest, Hanuman,  
Uprooted a shining meeting hall and threw it,  
And due to that the city of Lanka was flustered,  
And when the security went and informed about,  
What happened to the great king,  
He asked Kinkaras to go with a great army,  
And asked them, to catch and bring him,  
And hanuman killed all of them,  
With a very huge pillar which was decorated,  
And Sambu mali who was the son of,  
The uncle of Ravana called bragadatta neared him,  
And that son of the Rakshasa left his soul,  
And when Akshaya, the son of Ravana came to the war,  
Hanuman rubbed him on the floor and made him in to a paste,  
And Mega Nadha came and waged a very great war,  
And when he send the Pasa, tied Hanuman up,

And took him in front of the king,  
And Hanuman with great courage and faced him.

### **Kadar Karai Charthal**

Thuninthu yethir irunthavan chuddar mugha nokki,  
Panithi nee yevan yena param chudarano,  
Nevalena anuman yenbenayavan,  
Devi seethayai naadi then disai,  
Vandha valiyin mainthan angadhan,  
Senayil oruvan yendru mena vil,  
Valiyin madivu mathum chala,  
Uraithalum kolai kurithu ullathai veedanan,  
Maruppa valin van thee koluvath,  
Thooyaval kar paar chudaathum kulirthalum,  
Paaya ilangai pathara chuttu,  
Vanthu adi vanangi vada disai thavi,  
Munthu mainakam mugamanodu painthu,  
Nattor kiraiviyinanamai koori,  
Meendu Madhu vanam theendi vanthu iraiyadi  
Poondellam chollalum puravalan macizh kodu,  
Senayodu yaavarum chernthaar,  
Aanathen karum kadalakan karai yagathe.

### **Sea Shore Reaching**

Seeing the shining face of one who faced him boldly,  
Ravana asked him Please tell me who you are,  
Are the fire God, tell me, He told, I am hanuman,  
Who has come to the southern side in search of Sita, and am,  
One of the members of the great army of Angadha,  
Who is the son of Vali and also told him in detail about,  
The death of Vali, and when Hanuman was sentenced to die,  
Vibheeshana denied and his tail was set on fire instead,  
And due to the virtue of the holy lady, the fire did not hurt him,  
And he jumped all over Lanka and completely burnt it,  
Went and saluted her feet, jumped towards north,  
On the way meeting the Mainaka mountain,  
Told those of his friends, the welfare of the goddess,  
Visited Madhuvana on the way, reached,  
The feet of the lord and told all news and that king,  
Along with the army speedily reached the shores of southern black sea.

# Ramodantam

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[Story of Rama]

Translated by P. R. Ramachander

[I do not know as to who is the author of this great summary of Ramayana. This is extremely popular among students of Sanskrit, due to its utter simplicity and is prime example of the grammatical peculiarities of Sanskrit. I found the chanting effortless and attractive. I could not find any reference to this great book in the Web.]

## Bala Kandam

### Chapter on Childhood

Sripathim prani prathyaham Sri Vathsangitha vakshasam,  
Sri Ramodanthamakhyasye Sri valmiki prakeerthitham. 1

I salute the consort of Goddess Lakshmi,  
Who carries her in his divine chest,  
And start telling the story of Sri Rama,  
As sung by the great poet Valmiki.

Pura visravasa puthro, ravano nama rakshasa,  
Aasidasyanujou Kumbhakarna Vibheeshanou. 2

In the Golden age, there was Rakshasa called,  
Ravana who was the son of sage Visravas,  
And he had two younger brothers, called Kumbhakarna and Vibheeshana.

They thu theevrena thapasa prathyaksheekrutha Vedasam,  
Vavrire cha varan ishtan asmad asrida vathsalad. 3

They by their great austerity, made Lord Brahma appear before them,  
And he being sympathetic to his devotees,  
Allowed them to choose the boons that they liked.

Ravano manushad anyai avadhyathwam, thadanuja,  
Nirdevatvechaya nidhram Kumbhakarno vraneetha cha. 4

Ravana chose not to be killed by anyone except humans,  
And his brother Kumbhakarna wanted to surpass all gods,  
But instead chose constant sleep by slip of his tongue.

Vibhishano Vishnu bhakthim vavre, sad gunanvitha,  
Thebhya yethan varan dhathwa thathrai vanthardathe prabhu. 5

Vibheeshana being very good natured asked for Devotion to Vishnu,  
And after giving them their boons, the lord Brahma disappeared.

Ravanasthu thatho gathwa, rane jithwa dhanadhipam,  
Lankapurim pushpakam hruthwa, thathravasat sukham. 6

Ravana then waged and won a war against the Lord of riches, Kubhera,  
Took from him the city of Lanka and the Pushpaka plane and lived  
comfortably.

Yathudhanasthatha sarve rasa thala nivasina,  
Dasananam samasrithya Lankam cha sukhamavasan. 7

Rakshasas who were living in Rasathala below earth,  
Served the ten headed Ravana and lived comfortably in Lanka.

Mandhodhari mayasutham parineeya dasanana,  
Thasya uthpadayamasa Meghanadhaa hwayam sutham. 8

The ten headed one married Mandodhari, daughter of Maya,  
And he created a son in her called, Meghanatha.

Rasam rasathalam chaiva vijithya sa thu Ravana,  
Lokan akramayan sarvan jahara Vilasini. 9

Ravana conquered the earth and Patala,  
He troubled people and troubled all ladies.

Dhooshayan vaidheekam karma dwijan ardayathi sma sa,  
Aathmajena thatho yudhe vasavam cha aapya peedayath. 10

He found fault with priests, afflicted the twice born,  
And his son troubled Devendra in war.

Thadheeya tharurathnani punaranayya kimkarai,  
Sthapayithwa thu lankayam aavasacha chiraya cha. 11

His servants again brought the wish giving tree,  
And planted it in Lanka and it was there for a long time.

Thadasmin aavasare vidhatharam divoukasa,  
Upagamya chire sarva Ravanasya vichestitham. 12

At that time Lord Brahma who is in heaven,  
Was watching over the acts of Ravana.

Thadakarnya surai sakam prapya dugdho dadhe sthatam,  
Thushtava cha hrishikesam vidhatha vividhai sthavai. 13

Hearing about it all from the devas, he reached,  
The sea of milk and pleased Lord Vishnu by his various praises.

Aavirbhooyaya Daithyari papracha cha pithamaham,  
Kimarhan aagathosi thwam saakam devaganair ithi. 14

The killer of Rakshasas appeared before them and asked Lord Brahma,  
Why have you come here, accompanied by the devas?

Thadho dasananath peedam aajasthasmai nyavedayath,  
Tha sruthwo uvacha datharam harshayan vishtara shrava. 15

Then Lord Brahma told him about the troubles being created by Ravana,  
And hearing the Lord Brahma, Lord Vishnu told with happiness.

Aalam bhayeth aathma yone, gacha deva ganair saha,  
Aaham dasaradhir bhoothwa hanishyami Dasananam. 16

Enough of the fears, Oh Brahma, go back along with devas,  
For I will be born as Lord Rama and would kill the one with ten heads.

Aathmamscha sura sarve, bhoomou vanara roopina,  
Jayyeran mama sahayyam karthu Ravana nigrahe. 17

Let all the devas by innate nature, be born as monkeys,  
And be ready to help me in killing Ravana.

Eva mukthwa vidhatharam thrai vanthargatha prabhu,  
Padma yoneeshu geervanai samam prayath pruhrushtadhi. 18

After telling this to Brahma, the lord disappeared,  
And Brahma and other devas went back satisfied.

Aajijanath thatha shakro valinam nama vanaram,  
Sugrrevamapi marthando hanumantham cha marutha. 19

Lord Devendra gave birth to a monkey called Vali,  
Lord Sun to Sugreeva and the wind god to Hanuman.

Puraiva janayamasa Jambavatham cha Padmaja,  
Evam anye cha vibudha kapin janayan bahun. 20

Even before that Lord Brahma had created Jambhavan,  
And all other devas gave birth to several monkeys.

Thatho vanara sanganam vali pari vrudo abhavath,  
Aameembheera khilai sakam Kishkinda madhyuvasa cha. 21

For that group of monkeys Vali became the leader,  
And all of them took residence in Kishkinda.

Aaseed Dasaratho nama Surya vamse aadha Parthiva,  
Bharyas thisthropi labhdha vasou thasu lebhe na santhathim. 22

There was a king called Dasaratha who belonged to the clan of the sun,  
Though he had three wives, he was not able to get any children.

Thatha Sumanthra vachanath Rishyasrungam sa bhoopathi,  
Aaneeya putrakameshteem aarebha supurohitha. 23

On the advice of Sumanthra, he brought sage Rishyasrunga,  
And conducted Puthra Kama Ishti\* as him as the priest.

\* Sacrifice conducted with a desire to get children.

Adhagner udhitha kaschid graheethwa payasam charum,  
Ethad prasaya pathisthwam ithyukthwa adhanrupaya sa. 24

From the fire arose one, holding in his hand a cup of porridge  
And requested the king to give it to his wives.

Thad graheethwa thadai vasai pathni prasyaduth sukha,  
Thascha thad prasana deva nrupad garbhamadhrayan. 25

He carried it to his wives and made them eat the porridge,  
And that caused them all to become in the family way.

Poorne kale aadha kousalya sajjambhoja bhaskaram,  
Aaji janad Ramachandram, Kaikeyi Bharatham thadha. 26

When the time was ripe Kousalya gave birth to Ramachandra,  
Who was to the good ones similar to the sun to the lotus flower,  
And Kaikeyi gave birth to a son called Bharatha.

Thado Lakshmana Shatrugnou, Sumithra Aajijanath suthou,  
Aakarayad pitha thesham jathakamardhikam dwijai. 27

Sumithra gave birth to Lakshmana and Shatrugna,  
And the king made the Brahmins cast their horoscopes.

Thatho vavrudhire aanyonyam snigdhachatwara eva they,  
Sakalasu cha vidhyasu naipunyam abhilebhire. 28

They all grew together, friendly to each other,  
And were taught all knowledge and expertise to rule.

Thatha kadachid aagathya Viswamithro mahamuni,  
Yayache yagna rakshartham Ramam shakthi dharopamam. 29

Then after some time a great sage called Viswamithra came,  
And begged for the greatly valorous Rama to protect their sacrifices.

Vasishta vachanad Ramam, Lakshmanena samanvitham,  
Kruchrena nrupathis thasya Kouseekasya kare dhadhou. 30

According to the advice of Vasishta, the king with great difficulty,  
Entrusted Rama accompanied by Lakshmana in the hands of Kousika.\*

\* Another name for Viswamithra

Thou graheethwa gachan Balam athibalam thadha,  
Aastrani cha samagrani thabhyam upadidesa sa. 31

He took them and went and instructed them,  
The chants of Bala\* and Athibala\* as well as divine arrows.

\* Two chains which prevents hunger and sleep.

Gachan sahanujo Rama Kousikena prachoditha,  
Thadaka mavadhidwiman loka peedana thath param. 32

He went along with Kousika accompanied by his brother,  
And that great hero killed Thadaka who was troubling people.

Thatha sidhasramam prapya Kousika saha Raghava,  
Aadhwarem cha samarebhe rakshasascha samagaman. 33

The sage Koushika reached his hermitage accompanied by Rama,  
And as soon as austerities were started the Rakshasas started coming.



Raghavasthu thatho aasthrena kshiptwa marreecha marnave,  
Subhahu pramukhan hathwa yagnam cha palayan mune. 34

Rama having thrown Marreecha in to the sea,  
Killed Subahu and other asuras, and the sage conducted the austerity.

Koushikena thatho ramo neeyamana sahanuja,  
Aahalya shapa nirmoksham kruthwa samprapa Maithilam. 35

Kaushika and Rama along with his brother,  
Gave redemption of her curse to Ahalya,  
And reached the country of Mithila.

Janakenar chitho Rama Kaushikena prachoditha,  
Sita nimitha maneetham babanja dhanai raswaram. 36

Janaka worshipped Rama and encouraged by Kaushika,  
Rama broke the bow of Shiva for the sake of Sita.

Thatho Dasaratham dhoothai aanayaya Mithiladhipa,  
Ramadhibhya thasthebhya Seethadhya kanyakou dadou. 37

The King of Mithila invited Dasaratha through his emissaries,  
And gave to Rama and his brothers, Sita and her cousins.

Thatho guru nityogena kruthodwaha sahanuja,  
Raghavo nirayau thena janakenoru maanitha. 38

By the order of his Gurus, Rama and his brothers got married,  
And then after being honoured by Janaka, Rama decided to go back.

Thadakarnya dhanur bhangam aayantham rosha bheeshanam,  
Vijithya bhargavam Ramam, Ayodhyam prapa Raghava. 39

After defeating Parsurama by drawing his bow till his ears,  
Rama and others reached back the town of Ayodhya.

Thatha sarva janandam kurvana scheshtithai khakai,  
Thamdhyuvasa kakustha, sithaya sahitham sukham. 40

After obtaining the happiness of every one by his actions,  
The prince of the Kakustha clan lived happily along with Sita.

Thus ends the chapter on Babies of Sri Ramodantham.

## Ayodhya Kanda

### Chapter on Ayodhya

Yethasmain anthare geham mathulasya yudhajith,  
Prayayou Bharatha preetha Shatrugna samanwitha. 1

Meanwhile on the invitation of his uncle, Bharatha,  
The king's son went to his house along with dear Shatrugna.

Thatha prakruthibhi sakam amanthra yithwa sa bhoopathi,  
Aabhishekaya Ramasya samarebhe mudhanwitha. 2

Then the king summoned his minister and told him,  
To start preparations for the coronation of Rama.

Kaikeyi thu mahipalam, Mandhara dhooshithasaya,  
Varadwayam pura datham, Yayache shatrusangaram. 3

Her mind being spoiled by Mandhara, Kaikeyi,  
Requested for two boons which were given to her,  
During war, by the king, who was true to his words.

Vanavasaya Ramasya rajyapthyai Bhaarithasya cha,  
Thasya vara dwayam kruchrama aanujagne maheepathi. 4

The king with pain in his mind gave her the two boons,  
Of Rama living in the forest and Bharatha becoming the king.

Ramam thadaiva Kaikeyi vana vasaya chadishath,  
Anugnapya guroon sarvan nirayayou cha vanaya sa. 5

Being told by Kaikeyi to go to the forest,  
Rama took leave from all elders and  
Started towards the forest.

Drushtwa tham nirgatham Sita Lakshsmanascha anujag mathu,  
Samthyajya swagruhaan sarve pourascha anuyayu drutham. 6

Seeing him departing Sita and Lakshmana went with him,  
And left their own houses followed by all citizens.

Vanchayithwa krusaan pouran nidhranan nisi Raghava,  
Vahyamanam Sumanthrena rathamaruhya chagamath. 7

Deceiving the dejected citizens when they were sleeping at night,  
Raghava left driven by Sumanthra in his chariot.

Sringibhera puram gathwa gangakoole adha Raghava,  
Guhen sathkrutha sthathra nisam yekam uvasa cha. 8

Rama went to Srigibherapuram on the banks of Ganges,  
Accepted the hospitality of Guha and stayed there for one night.

Saradhim sannimanthrayasou Sitalakshmana samyutha,  
Guhenaneethaya nava santhathara cha Jahnavim. 9

He took leave of the charioteer along with Sita and Lakshmana,  
And the crossed the Ganges in a boat rowed by Guha.

Bharadwaja muneem prapya tham nathwa thena sathkrutha,  
Raghava thasya nirdesath Chithrakoota avasath sukham. 10

They reached sage Bharadwaja, saluted and accepted his hospitality,  
And as per his direction, lived happily in Chithrakootam.

Ayodhyam thu thatho gathwa Sumanthra soka vihwala,  
Rajne nyavedayath sarvam Raghavasya vicheshtitham. 11

Affected by grief, Sumanthra went back to Ayodhya,  
And informed the king, about all news regarding Raghava.

Thadakarnya Sumanthroktham, raja dukha vimooda dhadhi,  
Rama Ramethi vilapan deham thyakthwa divam yayow. 12

Hearing Sumanthra, the king's mind was drowned in grief,  
And crying Rama, Rama, he left his body and went to heaven.

Manthrinasthu Vasishtokthya deham samrakshya Bhoopathe,  
Dhoothair anaayayamasu Bharatham Mathula alayath. 13

As per the directions of Vasishta, the body of the king was preserved,  
And messengers were sent to bring Bharatha from his uncle's home.

Bharasthu mrutham sruthwa pitharam Kaikeyigira,  
Samskaradhi chakarasya yadhavidhi sahanuja. 14

Hearing of the death of his father, from the words of Kaikeyi,  
Bharatha performed the death rites properly along with his brother.

Amathyou chodhyamanopi rajyaya Bharatasthadha,  
Vanayaiva yayou Ramam aanethum nagarai saha. 15

In spite of being pressed by his ministers, Bharatha.  
Went to the forest along with citizens for bringing Rama back.

Sa gathwa Chithrakootastham Ramam cheera jatadharam,  
Yayache rakshithum rajyam Vasishtadhya dwijow saha. 16

After going to Chithrakoota, Rama who was staying there,  
And wearing tree bark and with matted hair, requested him.  
To look after the kingdom with the help of Vasishta and others.

Chathurdasa sama neethwa punarai apyamaham purim,  
Ithyukthwa paduke dathwa tham Ramam prathyayapayath. 17

He assured him that he would return to the city after fourteen years,  
And gave him, his sandals and made Bharatha return back.

Graheethwa paduke thasmath Bharatho deena manasa,  
Nandigrame sthithasthabhyam raraksha cha Vasundharam. 18

Bharatha with a dejected mind, carrying the sandals,  
Established it in Nandigram and protected the country.

Raghavasthu giresthasmath gathwathrim samavandatha,  
Thathpathnithu thada sithaam bhooshanair swaira bhooshayath. 19

They then Went from the mountain to Sage Athri and saluted him,  
And the sage's wife also decorated Sita with her ornaments.

Ushithwa thu nishamekaam aashrame thasya Raghava,  
Vivesa Dandakaranyam Sita Lakshnana Samyutha. 20

Having dwelt in the hermitage for one night,  
Rama along with Sita and Lakshmana reached the Dandakaranya.

Thus ends the Chapter on Ayodhya of Sri Ramodantham.

## **Aaranya Kanda**

### **Chapter of the Forest**

Vrujan vanena Kakustho Viradham vidhichodhitham,  
Sadaraa anujamathmanam harantha mavadheeth thadha. 1

Having reached the forest, due to the will of fate,  
He met Viradha along with his brother and wife and killed him.

Sarabhangasramam prapya swargatheem thasya veekshya sa,  
Prathijagne rakshasanaam vadham muneebhirarthidha. 2

He then went the hermitage of Sharabhanga,  
Witnessed his travel to the heaven,  
And at the request of sages, vowed to kill the Rakshasas.

Thasmad gathwa sutheeshnam cha pranamyanaena poojitha,  
Agasthya asramam prapya tham nanama Raghava. 3

He then went to Sutheeshana, saluted and worshipped him,  
Reached the hermitage of Agasthya and saluted him.

Ramaya vaishnavam chapam, iyndram thooni yugam thadha,  
Brahman chastham cha gadgam cha pradhadhou Kumbhasambhava. 4

The sage, who was born from a pot, gave him the bow of Lord Vishnu,  
Pair of quivers of Indra and the arrow and sword of Brahma.

Thatha sa gachan Kakustha, samagamya jatayusham,  
Vaidehya palana yainam sraddhadhe pithruvallabham. 5

Then Lord Rama went and met Jatayu, a friend of his father,  
And entrusted him the safety of Sita.

Thatha panchavatim prapya thahra Lakshmana nirmitham,  
Parnashalamadhyvasa Sithaya sahitham sukham. 6

Then he reached Panchavati and lived happily with Sita,  
In the house made of grass constructed by Lakshmana.

Thatrabhye thyaikada Ramam vavre Soorpanaswakhabika,  
Thannirastha Lakshmanam cha vavre soapi nirakarothe. 7

Having reached there Rama was approached by the lustful Soorpanaka,  
And he having rejected her, Lakshmana also rejected her approach.

Ramameva thatho vavre kamartha kama sannibham,  
Punascha dhikkrutha thena Sitham abhya dravadrusha. 8

She being passionate, having been rejected by the Rama who was like  
Manmatha,  
And also being rejected again, she attacked Sita with anger.

Lakshmanena thatho roshath krutha sravana nasika,  
Saa thu gathwa Janasthanam Kharayai thannavedayath. 9

Then her nose and ears cut off by Lakshmana in terrible anger,  
And she went to Janasthana and complained to Khara.

Thadakarnya Khara krudho Raghavam hanthumayayou,  
Dhooshana trishirai mukhyai yathudanai samanvitha. 10

Khara who became very angry by this send Dhooshana and Trishira,  
Along with an army to kill Lord Raghava.

Thath kshanam Lakshmane Sitham Nidhaya Raghu nandana,  
Kharam sahanugam sankhye jagana laghu vikrama. 11

Immediately Rama entrusted Sita to the care of Lakshmana,  
And killed Khara along with his followers, with easy show of valour.

Thatha Soorpanaka gathwa Lankam soka samanvitha,  
Nyavedayeth Ravanaya vruthantham sarvamaditha. 12

Then Soorpanaka went with sorrow to Lanka,  
And appealed to Ravana after recounting the full story.

Thada chruthwa Ravana Sitam harthu krutha mathi sthada,  
Marichasyasramam prapya Saahayye thamachodayath. 13

Hearing this Ravana made up his mind to take away Sita,  
Reached the hermitage of Maricha and ordered him to help.

Sopi swarna mrugo bhoothwa sithaya pramukhe achrath,  
Sa thu tham mrugamahathum bhartharam samayachatha. 14

Then taking the form of a golden deer, he moved in front of Sita,  
And she requested her husband to get her that deer.

Niyujya Lakshmanam Sitam rakshithum Raghunandana,  
Aanvagachan thrunam druvantham kananathare. 15

After directing Lakshmana to look after Sita,  
Rama went in to the forest chasing quickly the running deer.

Viviyadha cha mrugam, Rama sa nija roopamasthitha,  
Ha sithe Lakshmanethyevam rudan pranan samathyajath. 16

When Rama killed the deer, it took its true form,  
And died shouting, Oh Sita, Oh Lakshmana.

Yethadakarnya Vadehya Lakshmanas choditho brusam,  
Thadraksham Devatha prarthya prayayou Raghavanthikam. 17

Hearing this Sita pressed Lakshmana to go and enquire,  
And he entrusted her to the care of Gods, and went in search of Rama.

Thadanantharam samasadhya Ravano yathi roopa druth,  
Sitham graheethwa prayayou gaganena mudhanvitha. 18

After that time Ravana assumed the form of an ascetic,  
Caught hold of Sita, and with happiness took her along the sky.

Thatho jatayur aalokya neeyamanam thu janakim,  
Praharad ravanam prapya thunda paksha nakair brusam. 19

Then Jatayu rose from the foothills to save Janaki,  
And fought with Ravana, using his beak, wings and nails

Chitvainam chandrasahena pathayithwa cha bhoothale,  
Graheethwa Ravana seetham pravisan nijamandhiram. 20

Ravana cut him by his sword Chandrasasa, and fell him on the earth,  
And taking hold of Sita he reached his own place.

Asoka vanikamadhye samsthapya Janakathmajam,  
Ravano rakshithum chainaam nisachari. 21

He having placed the daughter of Janaka in Asoka forest,  
Commanded the Rakshasis who travel at night to look after her.

Hathwa Ramasthu Mareecham aagachan nujeritham,  
Vharthamakarnya dukhartha parnasalam upagamath. 22

Having killed Mareecha, he was told by his brother, who met him,  
All the news became very sad and reached their house of leaves.

Aadrushtwa thathra Vaidehim vichinvano vananthare,  
Sahanujo grudhra rajam chinnapaksham dadarsa sa. 23

After coming and searching and not seeing Sita in the forest,  
Rama along with his brother saw the king of eagles with wings cut off.

Thenoktham Janaki vartha sruthwa, paschanmrutham cha tham,  
Dagdhwa sahonujo rama chakre thasya udhaka kriyam. 24

From him they heard the news of Sita and later he died,  
And Rama along with his brother cremated him and did the obsequies.

Aathmano aabhibhavam paschad kurvathim padhi Lakshmana,  
Aayomukheem chakarasu krutha sravana nasikam. 25

After being insulted and her ears and nose cut off by Lakshmana,  
The Rakshasi had on her way told other rakshasas.

Graheethou thou Kabandena bhjou thasya nyakrunthatham,  
Thathasthu yachithou thena thad deham dehathuscha thou. 26

He cut off the hands of Kabandha which tried to catch them,  
And was begged by him to completely burn his body.

Sa thu divyakruthir bhoothwa ramam seethopalabhdaye,  
Sugrrevamrushayamookastham yahithyukthwa divam yayou. 27

Taking the divine form he advised Rama to contact Sugreeva,  
Who was in Rishyamooka Mountains to search for Sita and departed.

Thatha preetho raghusreshta shabarya asrama aabhyayath,  
Thaya abhipoojitha paschad pampam prapa salakshmana. 28

Then pleased by that Lord Rama went to the hermitage of Shabhari,  
And after being worshipped by her reached Pampa along with Lakshmana.

Thus ends the Chapter on Forest of Sri Ramodantha.

## **Kishkinda Kanda**

### **Chapter on Kishkinda**

Hanmanadha Sugreva nirdishto Ramalakshmanai.  
Prapya sruthwa thu vruthantham thena thou samayojayath. 1

Hanuman reached Rama and Lakshmana as ordered by Sugreeva,  
And after hearing their story he brought them to him.

Thatho Ramasya vruthantham Sugreevaya nivedhya sa,  
Sakhyam cha karayamasa thayo pavaka sannidhou. 2

He then informed their story to Sugreeva and  
Made them sign a treaty in front of fire.



Prathijagne thadha Ramo hanishyamidhi Balinam,  
Darsayishyami Vaideheem ithyanyena samsrutham. 3

In return by Rama promise to kill Bali,  
He was assured that Sita would be shown to him.

Sugreevenadha Ramaya brathru vairasya karanam,  
Nivedithama sesham cha baladhikyam cha thasya thath. 4

Sugreeva then told Rama, the reason for his enmity to his brother,  
And also told him about his great brother's his great strength.

Thathkshanam dundubhe kayam Sugreevena pradarshitham,  
Sudooram preshayamasa padangushtena Raghava. 5

He immediately showed him the body of Dundubhi.  
And Rama kicked it with his toe to a great distance.

Punascha darshitham sthena saalan saptha Raghoothama,  
Banenai nekena chichedha sardha thasyanushankaya. 6

He then showed Lord Rama, the seven Sala trees,  
And he pierced all of them by a single arrow to remove his doubt.

Kishkindam prapya Sugreeva thatho Rama samanvitha,  
Jagarjatheeva samhrushta kopayan vanaradhipam. 7

Sugreeva reached Kishkinda along with Rama,  
And with joy roared and made the king of monkeys angry.

Vali nishkramya Sugreevam samare aapeedayath brusam,  
So aapi sambagna sarvanga pradhra vadra ghavanthikam. 8

Vali having come out and in the war established his superiority,  
Wounded him all over the body and Sugreeva ran up to Lord Rama.

Krutha chihnasthu Ramena punareva sa Valinam,  
Ranayahvayath kshipram thasyou ramasthirohitha. 9

Rama gave an identifying mark to Sugreeva and he called,  
Vali again for war soon and Rama stood hiding himself.

Hemamali thatho Vali tharaya aabhihitham hitham,  
Nirasya kupitho brathra ranam chakre sudharunam. 10

Vali was given good advice for his welfare by Thara  
But angrily rejected the golden chain,  
And fought a very fierce battle with his brother.

Bane na Valinam Ramo vidhwa bhoomou nyapathyath,  
So api Rama ithi gnathwa deham thyakthva divam yayou. 11

Rama struck Vali with an arrow and made him fall on the ground,  
Then recognizing it was Rama, Vali left the body to heaven.

Paschad thapantham Sugreevam samaswasya Raghoothama,  
Vanaranam adhipathim chakara asritha vathsala. 12

Rama then consoled the grieving Sugreeva and the Lord,  
Who loves his dependents, made him the king of monkeys.

Thatho malyavatha prushte Ramo Lakshmana samyutha,  
Uvasa chathuro masan Sitha Biraha dukhitha. 13

Rama lived on the mountain along with Lakshmana,  
For four months saddened by the separation of Sita.

Adha Ramasya nirdesath Lakshmano Vanaradhipam,  
Aanayath plavagai sardha hanumath pramukhair girim. 14

Then according to suggestion of Rama, Lakshmana met the king of monkeys,  
And caused the monkeys to be brought along with leaders like hanuman.

Sugreevo Raghavam drushtwa vachanath thasya vanaran,  
Nyayungtha sitham aanveshtum aasasu chathsrush vapi. 15

On seeing Rama, Sugreeva, reminded about his word,  
And commanded them to go in four directions to search Sita.

Thatho hanumatha panau dadhou rathna anguleeyakam,  
Viswasaya thu vaidehya thad graheethwa sa nirayou. 16

Then he gave the ring studded with gems in the hand of Hanuman,  
And with the hope of finding Sita he started along with that.

Thatho hanumath pramukha vanara dakshinam disam,  
Gathwa sitham vichinwantha parvatham vindhyamapnuvan. 17

The monkeys along with Hanuman as their chief went to the south,  
And with the thought of searching for Sita, they crossed the Vindhya  
Mountain.

Samyathikrmath thathra chakru prayopavesanam,  
Thethra sampathina proktham sita vartha cha sushruvu. 18

As the time period elapsed they decided to give up their lives,  
And they heard the good news about Sita from Sampathi\*

\* Elder brother of Jatayu

Thatha prapuru danvantham angadhadhya plavangama,  
Tham vilankayithum na kaschidbhavath kshama. 19

The monkeys lead by Angatha reached the shores of the sea,  
And they did not have capability to cross the sea.

Swaprabhava pramsabhi thada Jambhavad ukthibhi,  
Samvardatho mahendradrim aaruroha aanilathmaja. 20

Roused by the words of his power, by Jambavan,  
The son of the wind climbed the Mahendra Mountain.

Thus ends the Chapter on Kishkinda of Sri Ramodantha.

## **Sundara Kanda**

### **Chapter Beautiful**

Abhivadyaya sakalan amaran pavanathmaja,  
Pupluve cha gire sthasmad vilangay ithu marnavam. 1

After saluting all devas, the son of the God of wind,  
Jumped from the mountain to cross the sea.

Sa samul langgayya Mainakam, Surusa abhivadhya cha,  
Nihathya simhikam neethya param prapa Mahodadhe. 2

After crossing the Mainaka Mountain, being saluted by the Surasa Devi,  
And after killing the Simhika, he reached the other shore of the great ocean.

Lankhadhi devatham jithwa thaam pravisya anilathmaja,  
Sitham vichivanna adraksheeth nidranam nisi ravanam. 3

After winning over the goddess of Lanka, hanuman entered the town,  
And while thoroughly searching for Sita, saw the sleeping Ravana at night.

Apasyam thathra vaidehim vichinvanasthasthatha,  
Asoka vanikam gathwa sitam khinnam dadarsa sa. 4

Not seeing her there, he went here and there,  
And went to Asoka forest and saw her grieving.

Padapam kaschid aaruha thath palasai susamvrutha,  
Aasthe sma maruthi sthatrasitheyam ithi tharkayan. 5

He climbed a tree and completely hid himself by leaves  
And Hanuman sat there debating within himself as to who she is.

Ravanasthu thadha abhethya maithilim madana ardhitha,  
Bharya bhava mamethyevam bahudha samayachatha. 6

Ravana came there impassioned by Sita,  
Requested her to be his wife in various ways.

Aham thwadanugha na syam ithyesha tham nirakarth,  
Kamamanyu parithathma ravanodha grham yayou. 7

He instructed his followers to convince her to be his,  
And afflicted with passion left for his house.

Gathe thu ravane sitham pralapanthim sa maruthi.  
Ukthwa ramasya vruthantham pradadou cha anuguleeyakam. 8

After his departure, Hanuman saw Sita crying,  
And by telling Rama's story, he gave her the ring.

Thath samadaya vaidehi vilapya cha brusam puna,  
Choodamanim dadou thasya kare saa maruthi priyam. 9

Thus calmed down, Vaidehi cried again,  
And gave her hair brooch in the hands of the dear Hanuman.

Maa vishadam krudha Devi Raghavo Ravanam rane,  
Hathwa thwam neshyattheethyenam aaswasya sa viniryayou. 10

He told her not to grieve and that Rama would wage war against Ravana,  
Kill him, calm her down and lead her back to safety.

Neethiman sopi sanchithya babanjo upavanam cha thath,  
Aakshadenicha rakshamsi bahooni samara avadhith. 11

Being skilled in diplomacy, after deep consideration, he destroyed that  
garden,  
And killed several rakshasas including Akshya Kumara.

Thatha shakrajitha yudhe badha pavana nandana,  
Prathapam Raghunadhasya, ravanaya nyavedhayath. 12

He was caught and bound in the war with Indrajith,  
And he submitted to Ravana, the greatness and valour of Rama.

Raksho deepitha langula sa thu lankam aseshath,  
Drugdha sagara moortheeya, vanaran saupagamath. 13

With the tail set fire by Rakshasa he entirely destroyed Lanka,  
And after crossing the ocean met again with his monkeys.

Sa gathwa vanarai saakam raghavayathmana krutham,  
Nivedayithwa sakalam dadhou choodamanim cha tham. 14

Along with the monkeys, he went and met Rama,  
And informed everything to him and gave the hair brooch.

Thus ends the Chapter Beautiful of Sri Ramodantha.

## **Yudha Kanda**

### **Chapter on War**

Adha sankhyayi kapiganai Sugreeva pramukhai saha,  
Niryayou raghava sthoorna theeram prapa mahadadhe. 1

Along with innumerable monkeys headed by Sugreeva,  
Rama departed and reached the shores of the great ocean.

Thadha Vibheeshano brathra thyaktho ramamupagamath,  
Lankadhipathye abhyashinchath yenam ramo aarimardhana. 2

There Vibheeshana forsaking his brother joined Rama,  
And he was crowned as the king of Lanka by Rama the killer of enemies.

Ukthamarega samudhrena thatra setum nalena sa,  
Karayithwa thena gathwa suvelam prapa parvatham. 3

Nala having been shown the correct path, built the bridge,  
And they were made to cross and reached the mountain called Suvela.

Thatho Raghava nirdhishta neelamukhya plavangama,  
Rurudhu sarvatho Lankam Vruksha pashana panaya. 4

As per the direction of Rama and under leadership of Neela,  
All of them laid siege to Lanka armed with trees and stones.

Ravanasya niyogena nirgathan yudhi rakshasan,  
Prahastha pramukhan hathwa nedhusthe simhavikrama. 5

Ravana sent several well-armed Rakshasas lead by Prahastha,  
Who were as valorous as lion and they roared and started killing.

Sugreevascha Hanumamscha thadha Ragahava Lakshmanai,  
Rakshasan subahoon yudhe jagnur bhima parakrama. 6

Sugreeva, Hanuman Rama and Lakshmana in a fierce war,  
Killed numerous Rakshasas, who were very fierce.

Ravanisthu thatho abhyethya samara Ramalakshmanou,  
Nanaha naga pasena nagaristhou vyamochathayath. 7

The son of Ravana in the ensuing war tied Rama and Lakshmana,  
By the serpent arrow and they were set free by Garuda.

Ravanopi thatho yudhe Raghavana parajitha,  
Kumbhakarna prabhodhyasu Ramam hanthum nyayunga cha. 8

In the war Ravana was defeated by Rama, and Kumbhakarna,  
Was woken up and he was killed in the ensuing battle.

Thatho vanara sangamscha bakshaya yantham nisacharam,  
Indrena asthrena Ramo aapi nijagana rane brusam. 9

Then the groups of monkeys were eaten by the Rakshasas,  
And Rama using the Indra arrow killed them in the fierce war.

Thatho Ravana sandhishtou devanthaka naranthakou,  
Hanumad angadhabhyam thu nihathou rana moordhini. 10

Then Ravana send is sons Devanthaka and Naranthaka,\*  
And in the brunt of the war they were killed by Hanuman and Angadha.  
\* Sons of Ravana by a Gandharva maiden.

Adha athikaya mayantham radhamaruhyah vahineem,  
Aardhyantham mahakayam Lakshmanascha avadhicharai. 11

Then came Athikaya riding in a chariot leading an army,  
And that huge bodied asura was destroyed by the arrow of Lakshmana.

Thatho Ravana sandhishta sakrajid raghavou rane,  
Brahmasthancha cha thou bhadwa vanaramscha vadhicharai. 12

Then Indrajit was deputed for the war and he used,  
The arrow of Brahma and tied every one including the monkeys.

Adha Jambhavantham vakyath gathwa cha oushadhi parvtham,  
Maruthisch oushadhisthathra drushtwa kopam chakara sa. 13

As per the advice of Jambhavan, Hanuman went to  
Bring herbs from the mountain of herbs,  
And not able to see the herb, he became very angry.

Bhoodharam tham samuthpatya graheethwa punaragatha,  
Thasam gandhena vai sarvan Raghavadhen ajeevayath. 14

He returned back carrying the uprooted mountain and by its smell,  
Raghava and all others were again brought to life.

Ravana kapibhir dagdham pureem veekshya rushanvitha,  
Nyayungtha Kumbhakarnasya puthrou hanthum cha Raghavou. 15

Seeing his city being destroyed by the monkeys, the infuriated Ravana,  
Deputed the son of Kumbhakarna and he was killed by Rama.

Adhardanthou thad sainyam veekshya thou balasalinou,  
Kumbham ramo avadeerdvanou, nikumbham cha athmajo rave. 16

Seeing their armies being reduced to half by the very strong army,  
Rama killed Kumbha and Nikumbha was killed by Sugreeva.

Thatha kharathmajam thena ravanena prachoditham,  
Peedayantham kapeen banai, jagana asthrena Raghava. 17

Then the son of Khara who was sent by Ravana,  
Made the monkeys suffer by his arrows,  
And was killed by Raghava using his arrows.

Thatha santhaptha hrudayo Ravano yudha durmadham,  
Prachodayamasa sutham yudhe hanthum sa raghavou. 18

Ravana whose mind was sorrowing, sent his son,  
Who cannot be defeated in battle to kill Raghava.

Nagaran nirayou thoornam, indrajit samithinjaya,  
Maya sithaam vinikshipya sarvesham mohanaya vai. 19

After leaving the City, Indrajit who has won several battles,  
Throwing down an illusory Sita and enchanted everybody.

Vanareshwapi pasyathsu hanumath pramukeshu cha,  
Jagana Sitham gadgena sithena samithinjaya. 20

In the presence of monkeys lead by Hanuman along with others,  
That sharp winner of battles killed Sita using his sword.

Yudham thyakthwa thatha sarvai vanarai sa parivrutha,  
Dukhitho Hanumasthathra yathra ramo avrajallagu. 21

All the monkeys left the battle, surrounded the grieving Hanuman,  
And went to the place where Rama was there.

Upagamyabraveth Ramam Hanuman nikhilam thadha,  
Sruthwa vruthantham akhilam ramo mohamavapa sa. 22

After going near Rama, Hanuman told about the entire incidents.  
And hearing all the news Lord Rama swooned.

Vibhishano adha samprapya drushtwa ramam cha moorchitham,  
Vishannan vanaran vacha santhvayannidham abraveeth. 23

Vibhishana who reached there saw that Rama has swooned,  
And told the following consolatory words to the worried monkeys.

Mithya vishadham samthyajya jagannayaka hey prabho,  
Srunu may abhihitham vakyam jnathwa ravanimanasam. 24

This sorrow is without reason and so leave it Oh Lord of all the world,  
Please hear the words that I tell, knowing well the son of Ravana.

Durathmana krutha maya rakshasendra suthena vai,  
Nikumbilayam homam thu karthum thenadhuna kila. 25

This is only a delusion created by the son of the Rakshasa king,  
This is only a drama so that he can perform sacrifice at Nikumbila.

Lakshmanam preshayadyaiva maya saha samantrina,  
Kruthe home thathra ripu aajeyo bhavathi druvam. 26

Please send there Lakshman, some ministers and myself,  
For if he performs that sacrifice, he cannot be defeated by his enemies.

Lakshmnasthu thadha Ramam Aamanthraya savibheeshana,  
Nikumbhilam prapa thoornam Indrajith yathra varthathe. 27



Lakshmana and Vibheeshana, wanted to take leave of Rama,  
And reach Nikumbila, where Indrajit is there speedily.

Uvacha Rama, Soumithreem Rakshasendra sutham Jahi,  
Gachathe seegram suhrudha Ravanasya anujena sa. 28

Rama told Lakshmana, Go and kill the son of the king of Rakshasas,  
Go quickly along with friends and younger brother of Ravana.

Adarsayad brathru puthram darmathma sa Vibheeshana,  
Lakshmano bedhayamasa rakshasa aschara sanchayai. 29

Vibheeshana who was the just soul showed the son of his brother,  
And Lakshmana broke open the net of arrows created by the Rakshasa.

Krithwa chiram thathra yudham lyndrenasthena vai rusha,  
Siraschicheda Soumithri Dasanana suthasya hi. 30

After doing war for some time, using the arrow of Indra,  
Lakshmana cut off the head of the son of Ravana.

Sa suthasya vadham sruthwa Ravana soka karshitha,  
Nashta dairyo Vihwalango vilalapa akulendriya. 31

Hearing about killing of his son, Ravana became greatly sorrowful,  
Lost his bravado and his limbs became weak, heart cried and he got agitated.

Nirarthakam thu majjanma jalpitham cha nirarthakam,  
Yenaha madhya pasyami hatham indrajitham rane. 32

My birth has become useless and my words do not have any meaning,  
I do not see any future seeing Indrajith killed in war.

Kka gathosi hatha soora manushena padanitha,  
Rajyad brashtena deenena thyakthwa maam puthra, jeevitham. 33

How is it a mere man who is an ordinary soldier,  
Who is pitiable and has been banished from his country,  
Take away the life of my son?

Indram jithwa thu tham badhwa lankamaaniya vai balath,  
Akarosthwam prathapena karagraha nivasinam. 34

You won over Indra and by your valour tied him,  
And put him in the jail and earned fame.

Mochayamasa Brahma thwaam santhayithwa amaradhipam,  
Thadruk thwam kuthra maam thyakthwa gathodhya sudurasada. 35

Lord Brahma pacified you for the release of the king of devas,  
And how have you who is difficult to approach, gone away leaving me?

Kim karishyamaham puthra, kka gachami badhaduna,  
Naya maam yathra ganthasi thathra they na vilambanam. 36

What shall I do son, where shall I go for relations,  
And for my departure, there is not much delay left.

Lokeshu thwat samo nasthi thadrusasya pithasyamaham,  
Ithyasaya stitham puthra garvithena mayathra hi. 37

Son, I was proud that in this world that no father,  
Can ever desire to have a son like you.

Dhoomraksho Vajradamshttrascha Kumbhakarna prathapavan,  
Rakshasa nihatha sarve Prahastha pramukha aapi. 38

Great and famous Rakshas like Kumbhakarna, Dhoomraksha,  
Vajradamshttra,  
Have been all killed and also the great leader Prahastha.

Aanadrushtyasu thu thaam sarvan rakshasan prahruthanapi,  
Avashtamyam balam puthra sukhenavasthitham thava. 39

Having disregarded all the great rakshasas like them,  
I was at ease because of your strength, my son.

Ithyevam bahudha thathra vilapya sa thu ravana,  
Antham niryamya dukhani kopam chakre sudharunam. 40

Crying like this in various ways, Ravana,  
Suppressed his sorrow and anger and was extremely pitiable.

Radham sootha, mamagre thwam kshipram kuru jyoushina,  
Ramam salakshmanam hanthum nirgamishyamaham gruhath. 41

Hey Charioteer, bring fast my chariot before me, who am eager to win,  
For, I am going to start from my home to kill Rama and Lakshmana.

Ithyukthwa radhamaruhya seegram saradhivahitham,  
Ramena saha sangamya yudham chakre sudharunam. 42

Saying this he climbed the chariot brought by the driver speedily,  
Joined along with Rama in a most dreadful war.

Thatho mathali aanitham radham iyndram samaruhan,  
Raraja ramo dharmathma hrudyavastho yadha ravi. 43

Climbing the chariot sent by Indra and driven by Mathali,  
The very just king Rama rose like a rising Sun.

Chakara yudham thumulam devabrunde cha pasyathi,  
Seetha harana jath kopad ramo dharmabrutham vara. 44

The crowd of devas also witnessed the dreadful war,  
Waged by the virtuous Rama fought with anger at theft of Sitha.

Adhagasthasya vachanath Ravanam loka kashtakam,  
Jagana ramo lakshmivan brahmasthrena tham rane. 45

Obeying the words of Agasthya, the illustrious Rama,  
Killed Ravana who was troubling the world using Brahmasthra.

Mandhodhari vadam sruthwa bharthu priyatharasya sa,  
Vilalapa ranam gathwa kurareeva brusathara. 46

Hearing the death of her dear husband Mandodhari, afflicted with grief,  
Went to the battle ground and cried like an osprey.

Vibheeshano adha Ramena sandishta saha rakshasai,  
Chakara dahanam thasya Ravanasya gathayusha. 47

As advised by Rama, Vibheeshana along with other Asuras,  
Cremated the body of the deceased Ravana.

Adhagni vachanath Sitham Ramo veekshya sunirmalam,  
Sandishto deva brundaischa jagraha pithru sannidhou. 48

Rama saw Sita as very chaste and pure as per the words of fire,  
And as advised by devas took Sita in front of his father.

Thavaiva yuktham karma thatsarva loka bhayangaram,  
Thad vaidehya kruthe rama, sa thu lakshmir bhavan swabhoo. 49

This act was considered apt by him, who was greatest of the world,  
And Rama did this for sake of Vaidhehi, though she was Lakshmi and he was Vishnu.

Ithyevam deva sangaischa munibhischabhi poojitha,  
Lakshmanascha thuthoshadha Ramo viswa samayayou. 50

Thus worshipped by the society of devas and also being honoured by the  
sages,  
And being pleased with Lakshmana, Rama believed in it.

Vibheeshanasya dharmathma sathya sandha udharadhi,  
Karayamasa lakshmivan anujenabhishechanam. 51

Then he got performed by Lakshmana, the coronation,  
Of the honourable truthful and generous Vibheeshana.

Thatha pushpakam aruhya saha mithrair jagatpathi,  
Bharya anujabhyam sahitha Kishkindam prapa Raghava. 52

The Lord of the world along with his friends boarded the Pushpaka,  
And Rama along with his wife and brother and reached Kishkinda

Kishkinda nilaya sarva kapeenaam yoshitha priyaa,  
Sita kuthuhalaath pushpam vimanam thaa samaruhan. 53

All the monkeys along with their dear ladies,  
Also got in to the Pushpaka Vimana curious to see Sita.

Adha Dasaradhi sriman bharatham drushtumichaya,  
Bharadwajasramam praptha thathra thena nivaritha. 54

Though Rama was wishing to see Bharatha, when he reached,  
The hermitage of Bharadwaja, he was detained there.

Bharathasyanthikam Rama preshayamasa maruthim,  
Ramasyaa darshanad vahni pravesam kamkshathe brusam. 55

Rama then sent Hanuman to meet Bharatha, because,  
He would enter the fire quickly, if he did not see Rama.

Thathra thena muneendrena sanuja sa suhrud gana,  
Santhosha vivesenadha Ramo aapi vidhi poojitha. 56

Due to the great sage entertaining him according to customs,  
Along with his brother and crowd of friends, Rama was overjoyed.

Ramo adha saha sangamya bharathen areegathina,  
Ayodhyam praavisath thoorna mathrubhi scha abhinandana. 57

Accompanied by Rama Bharatha, the destroyer of enemies,  
Entered Ayodhya and was welcomed also by his mothers.

Ayodhya nivasasthe jana jana sarvebhi thoshitha,  
Abhigamyabhroovan Ramam dhanya vayamithi drutham. 58

The residents of Ayodhya were all happy,  
And by the coming of Rama were pleased,  
That their objectives were achieved.

Chathakasthu ghanan drushtwa, mayoorascha yadha shishoon,  
Aasadhya matharasthosham thadha prapurjuna bhuvi. 59

Like the Chataka birds and the peacocks seeing the cloud,  
And like the happiness of the mothers on seeing their babies,  
The earth also attained inestimable happiness.

Adhabhishekam Ramasya Vasishtadhya mudhanvitha,  
Sahitha manthribhis chakru vasavo vasavam yadha. 60

Then the coronation of Rama was performed by Vasishta with happiness,  
Along with the ministers, Indra and the eight Vasus.

Abhishokothsave sarve Sugreevadhya Kapeeswara,  
Yadharha poojithaschasan sraggandha ambara bhooshanai. 61

During the celebration all the monkeys lead by their king Sugreeva,  
Were honoured according to their status by scents, cloths and ornaments.

Visishya mukthahaarena Sithaya Hanuman mudham,  
Poojithascha thadha lebe yadha Sithavalokane. 62

In particular Sita gave Hanuman with pleasure a pearl garland,  
And that honourable one took it with love from Sita.

Sarvasam vanareenam cha kousalya puthravathsala,  
Bhooshanai bhooshyamasa vasthra chandana kumkumai. 63

Kausalya who was very affectionate towards her son,  
Honoured all monkeys with ornaments, cloth, sandal and saffron.

Ramagnayadha sarvepi sugreevadhi plavangama,  
Kishkindam lebhire kruchchath sri virahathura. 64

Sugreeva with all monkeys left for Kishkinda,  
As per orders of Rama, with sadness caused parting with Rama.

Athibhaktho deergajeevi Lanka samara sadhaka,  
Anujnath sa Ramena Lankam prayad Vibheeshana. 65

Greatly devoted, ever living Vibheeshana took leave,  
From Rama, the winner of the war in Lanka and left.

Pithu simhasanam prapya brathrubhi sahitho anagha,  
Viraraja thadha Ramo yadha Vishnu trivishtape. 66

The faultless Rama after ascending the throne of his father,  
Shined like Lord Vishnu in heaven, along with his brothers.

Lakshmananumathe Ramo youvarajyam dathavan,  
Bharathayaprameyaya pranath priyatharaya cha. 67

With the consent of Lakshmana Rama gave the post of crown prince,  
To Bharatha who was incomparable and dearer than a soul to him.

Chathvarasthe mahathmana sabharya Raghusathama,  
Khe satharo yadha Chandra thadha reju swapathane. 68

Those four great people and their wives, who were great people of the clan of  
Raghu,  
Lived in their city like stars and the moon.

Thus ends the Chapter on War of Sri Ramodantha.

## **Uthara Khanda**

### **Chapter on Afterwards**

Raja paryagrahee deva bharya Ravana dhooshithaam,  
Ithya agna jana vadhena Ramasthyajaya Maithileem. 1

On account of the scandal by ignorant people,  
That the king took back his wife spoiled by Ravana,  
Rama forsook the daughter of the king of Mithila.

Thadwidithwadha Valmiki aaneeyainaam nijasramam,  
Aantharvethreem samaswaya thathraiva vaasayath sukham. 2

Due to fate Valmiki took her to his hermitage,  
And she who was in the family way was consoled by him and lived in the  
hermitage happily.

Rishibhi prarthi thasyadh Raghavasya niyogadha,  
Shathrugno lavanam yudhe nihatyai nana palayath. 3

As per the prayerful request of a sage,  
Shathrugna was deputed and he killed,  
An asura called Lavana\* and gave protection to the sage.  
\* Son of the daughter of sage Vishravas.

Rame hema mayeem pathneem kruthwa yagnam vithanwathi,  
Aaneeya sasutham seetham thasmai prachethaso dadhou. 4

When Rama was performing a great fire sacrifice,  
By establishing a golden statue of Sita,  
Valmiki came along with sons of Rama and gave them.

Shankayamana punaschaivam Ramena Janakathmaja,  
Bhoomya prarthithaya datham vivaram pravivesa sa. 5

Again being suspected by Rama, the daughter of Janaka,  
Prayed to earth and entered the opening created for her.

Adha Ramasya nirdeshath pourai saha vanoukasa,  
Nimajjya sarayu theerthe deham thyakthwa divam yayu. 6

As per the wishes of Rama, in front of his citizens and monkeys  
Rama drowned himself in the waters of Saryu and left his body.

Thatho Bharatha, Shathrugnai nijam roopam aavapathu,  
Ramopi manusham deham thyakthwa dhamavishath swakam. 7

Then Bharatha and Shatrugna obtained their original form,  
And like Rama also left their body and entered his own abode.

Sri Ramo danthamakhyatham idham mandhadhiya maya,  
Sameekshya nipunaissabdhi samsodhya parigruhyatham, 8

This story of Rama narrated by a dim wit like me,  
May be read, examined and accepted by experts.

Yasthu dasarathir bhootwa, rane hathwa cha Ravanam,  
Raraksha lokan Vaikunta sa maam rakshathu chinmaya. 9

Let that Lord Rama who killed Ravana in a battle and protected the world,  
Who is Vishnu the embodiment of wisdom, protect us.

Thus ends the Chapter on Afterwards of Sri Ramodantha.

# Ranganatha Ashtakam

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[Octet on Ranganatha]

By Adi Sankara

Translated by P. R. Ramachander

[With assistance in editing the translation by Dr. Saroja Ramanujam]

[Sri Rangam for a Vaishnavite is the holy of the holies to all Vaishnavites (worshippers of Lord Vishnu) and is similar to Benares of a shaivite. "2 km from Tiruchirapalli, Srirangam is the most important temple in Sri Vaisnavism. The Deity here is Lord Ranganatha reclining on Ananta Sesha. It is also the biggest temple in India covering 155 acres and is surrounded by the Rivers Kaveri and Kolladam. The dome (vimana) over the Deity is covered in gold and is known as the Para Vasudeva Ranga-Vimana. The Deity of Ranganatha was first worshipped by Lord Brahma, then later given to Maharaja Ikshvaku of the Raghu Dynasty, who brought the Deity to his capital of Ayodhya. Later, the Deity was worshipped by Lord Ramachandra. When Vibhishana visited Ayodhya, he requested Ramachandra to give him the Deity so that he could worship Him at his capital in Lanka. Ramachandra agreed. provided Vibhishana did not place the Deity on the ground on his return to Lanka - if he did so, the Deity would stay on that spot. Somehow or other, Vibhishana placed Lord Ranganatha down at Srirangam and that is where he has stayed ever since. However, unlike most Deities which face east, Ranganatha faces south towards Lanka to bless Vibhishana and his kingdom. It is said that Vibhishana returns every 12 years to perform worship of Lord Ranganatha". All the Vaishnavite saints called Azhwars, Saint Ramanuja and his followers especially Sri Vedantha Desikan, have sung about this temple and the Lord who rules in it. It is believed that Adhi Sankara who visited this temple composed this very pretty octet. It is the will and grace of the Lord that, we both should translate this great stotra together.]

Saptha prakara madhye sarasijamuklothbhasamane vimane,  
Kaveri Madhya dese phanipathi sayane, sesha paryanga bhage,  
Nidhramudhrabharam katinikatasira parswavinyastha hastham,  
Padmadhathree karabhyam parichithacharanam rangarajam Bhaje ham. 1

[This Mangala sloka is written by a Sri Parashara Bhatta, a great Vaishnavite Saint.]

I salute that Lord of Ranga,  
Who sleeps in the yogic pose on the bed of Adhishesha,  
Below the tall dome,\*\* which resembles a lotus bud,  
And is surrounded by seven ramparts,



And which is in between two Kaveri rivers,  
With his right hand near his crown and his lotus like merciful left hand,  
Pointing towards his feet which takes care of us all.

\*\* Vimana

Aanandarupe nijabodha rupe,  
Brahma swarooke sruthi moorthi rupe,  
Sasanka rupe ramaneeya rupe,  
Sri ranga rupe ramatham mano mey. 2

Let my mind revel in the form of Ranga  
Whose form is the epitome of happiness,  
Whose form is the true knowledge,  
Whose form is as told in the Vedas,  
And who is of the form of the comforting moon and beautiful

Kaveri theree karuna vilole,  
Mandhara moole drutha charu khele,  
Daithyanha kale akhila loka leele,  
Sri Ranga leele ramatham mano mey. 3

Let my mind revel in the form of Ranga  
Who is on the banks of river Kaveri,  
And playfully dispenses mercy,  
Who is below the Mandhara tree,  
Where he speedily and prettily plays,  
And who destroys all asuras,  
By his play spread over the whole world.

Lakshmi nivase jagatham nivase,  
Hrud padma vase ravi bimbha vase,  
Krupa nivase Guna brunda vase,  
Sri Ranga vase ramatham mano mey. 4

Let my mind revel in Ranga,  
As the one who lives in Sri Ranga,  
In whom goddess Lakshmi lives,  
Who is the abode of the universe  
Who lives in the lotus of our heart,  
Who lives in the face of the Sun.  
Who is the abode of mercy,  
And who lives where good conduct lives.

Brahmadi vandye Jagadeka vandhye,  
Mukunda vandhye, sura natha vandhye,  
Vyasadhi vandhye, Sanakadhi vandhye,  
Sri ranga vandhye ramatham mano mey. 5

In Him let my mind revel  
As the one who is saluted in Sri Ranga,  
Who is venerated by gods like Brahma,  
Who is venerated by the entire universe,  
Who is venerated as Mukunda, who is venerated by lord of devas,  
Who is worshipped by sages like Vyasa,  
And who is venerated by sages like Sanaka.

Brahmadhi raje, garudadhi raje,  
Vaikunta raje sura raja raje,  
Trilokya raje, akhila loka raje,  
Sri Ranga raje ramatham mano mey. 6

Let my mind revel in Him  
Who is the king of Sri Ranga, who is the king of gods like Brahma,  
Who is the king of the holy bird, Garuda, who is the king of Vaikunta,  
Who is the king of the king of devas, who is the king of the three worlds,  
And who is the king of the entire universe.

Amogha mudhre Paripoorna nidhre,  
Sri Yoga nidhre, sasamudhra nidhre,  
Srithaika bhadre, jagathaika nidhre,  
Sri ranga bhadre ramatham mano mey. 7

Let my mind revel in Him  
As one who protects the city of Sri Ranga,  
Who has, whose sign is never failing  
Who is in perfect sleep,  
Who is in the Yogic sleep,  
Who sleeps on the ocean,  
Who takes care of goddess Lakshmi,  
And in whom the whole world sleeps

Sa chithra sayi, bhujagendra sayi,  
Nandanga sayi, kamalanka sayi,  
Ksheerabdhi sayi, vata pathra sayi,  
Sri Ranga sayi, ramatham mano mey. 8

Let my mind revel in Him  
As the one who sleeps in the city of Sri Ranga,  
Who sleeps pretty as a picture,  
Who sleeps on the king of serpents,  
Who sleeps on the lap of Nanda,  
Who sleeps on the lap of Lakshmi,  
Who sleeps on the ocean of milk,  
And who sleeps on the banyan leaf.

Idham hi rangam thyajathamihangam,  
Punarnachangam yadhi changamethi,  
Panou rathangam charanembhu gangam,  
Yane vihangam sayane bhujangam. 9

He who sheds his body in this ranga (ground)  
Never gets embodiment again  
As Ranga has chakra in His hand,  
The Garuda is His vehicle,  
The serpent is His bed  
And his feet is wetted by river Ganga,

Ranganathashtakam punyam prathruthaya ya padeth,  
Sarvaan kamanavapnothirangi sayujyamapnuyath. 10

Any one reading this octet on the lord of Ranga,  
As soon as he gets up in the morning,  
Will get his wishes fulfilled,  
And in the end attain salvation.

# Ranganatha Stotram

---

By Sri Parasara Bhattar

Translated by P. R. Ramachander

[Sri Parasara Bhattar was the son of Koorathazhvar and was the chief priest of the great Sri Rangam temple. This great stotra is said to have been composed, when Bhattar had to leave the city of Srirangam, when he angered the Chola King and stayed at Thirukkhoshtiyur. The great love he had for Sri Ranganatha and the anguish he had because he was forced to stay away from the great god are amply reflected here.]

Saptha prakara madhye sarasijamuklothbhasamane vimane,  
Kaveri Madhya dese phanipathi sayane, sesha paryanga bhage,  
Nidhramudhrabhiramam katinikatasira parswavinyastha hastham,  
Padmadhathree karabhyam parichithacharanam rangarajam Bhajeham. 1

I salute that Lord of Ranga, who sleeps in the yogic pose,  
On the bed of Adhishesha, Below the tall dome,\*  
Which resembles a lotus bud and is surrounded by seven ramparts,  
And which is in between two Kaveri Rivers with his right hand near his crown,  
And his lotus like merciful left hand, pointing towards his feet which take care of us all.

\* Vimana

Kasthuri kalith oordhwa pundra thilakam, karnantha lolekshanam,  
Mugdha smera manohara daradalam, mukthaa kiretojjwalam,  
Pasyan manasa pasyatho hararucha, paryaya pangeruham,  
Sri Rangadhipathe kadanuvadanam, seveya bhooyamyaham. 2

When will I be able to see and salute that Lord Ranganatha,  
Wearing long pundarika\* of musk, having mischievous eyes extending to the ears,

Wearing a pretty smile, having beautiful lips, wearing gem studded crown,  
And having a lotus like face which bewitches all those who see him?

\* Holy mark on the forehead

Kadaham kaveri thata parisare ranga nagare,  
Sayanam bhogeendre sathamakamani syamala ruchim,  
Upaaseena krosan Madhu Soodana, Narayana, hare,  
Murare, Govindethya manasim apekshyami, divasan. 3

When will I be able to spend my days in the city of Ranga,  
On the shores of Kaveri meditating on my Lord,  
Who is sleeping on the king of serpents,  
And who has a very pretty form of the colour of Indra's sapphire,  
And muttering his names, Oh slayer of Madhu,  
Oh Narayana, Oh Hari and Oh Govinda

Kadaham Kaveri vimala salile veethakalupo,  
Bhaveyam thath theere sramamushi vaseyam sanavane,  
Kadha vaa punyam mahathi puline mangalagunam,  
Bhajeyam rangesam kamalanayanam sesha sayanam. 4

When will I able to take bath in the clear waters of Kaveri?  
When will I able to live in the dense gardens which are there,  
In the shores of that river which are panacea for tiredness?  
And when I will be able to sit on the sands in the shore of Kaveri,  
Which leads to all that is good and chant the names like,  
Oh Lord of Ranga, Oh Lotus eyed one, Oh Lord who sleeps on sesha.

Poogi kanda dwaysa sarama snighdha neeropakandam,  
Aavirmodhasthimitha sakunaa noodhitha brahma gosham,  
Marge marge pathikanivahairucha maanapavarga,  
Pasyeyam thaam punarapi pureem srimathim rangadamna. 5

When I will be able to see again that holy and pretty city of Srirangam,  
Which has waters which are as deep as half the arecanut tree,  
Which has happy, perplexed birds who chatter the words of Vedas,  
And which has wayfarers requesting for salvation everywhere?

Na jathu peethamrutha moorchithanaam,  
Naakaukasam nanda vana vaathikaasu,  
Rangeswara thwat pura maasrithaanam,  
Rathya suna manya thamo bhaveyam. 6

I do not want to drink the nectar and sleep,  
On the pretty gardens of even the abode of devas,  
But would prefer to be a dog in the street,  
Which serve your city, Oh Lord of Ranga.

Asannikrushtasya nikrushta jantho,  
Mithyapavaadena karoshi saanthim,  
Thatho nikrushte mayi sannikashte kaam,  
Nishkruthim rangapathe karoshi. 7

You get done worships to pacify the ills of your temple being touched by a  
lowly dog,  
Which is a charge, which is patently false,  
And Oh Lord of Ranga, what are you going to do,  
When I, a much lowlier being, enter your temple.

Sri Rangam, kari shailam, anchana girim, Tharkshyardhri simhachalai,  
Sri koormam purushothamam cha Bhadari narayanam naimisam,  
Srimath dhwaravathi, Prayaga Mathura ayodhya gaya pushkaram,  
Salagrama girim nishevya ramathe ramanujam muni. 8

The saint Ramanuja gets pleased due to his devotion to,  
Sri Ranga, Vishnu Kanchi, Thiruppathi, Tharkshyagiri,  
Simhachala, Sri Koorma, Jagannatha, Bhadrinath, Naimisarnya,  
Dwaraka, Prayaga, Mathura, Ayodhya, Gaya, Pushkara,  
And mountain Salagrama which are all the divine temples.

# Samkshepa Ramayana

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[Ramayana in Brief]

Translated by P. R. Ramachander

[This is the first chapter of Ramayana. In this chapter Valmiki who is in search of a suitable hero, whose exploits he wants to write as an epic, asks Sage Narada for suggestions. Narada suggests that Valmiki should write about Rama and also tells him in brief the story of Rama. It is believed by reading this chapter, one can get the same blessing as one who reads Ramayana in full.]

1. The great sage Valmiki asked Sage Narada who always is busy in meditation and mastering the Vedas and who is the greatest among people who knows Vedas: -  
(Sage Narada is the son of Brahma and a great devotee of Vishnu. He is a constant traveler and travels through all the worlds. It is believed that he creates tension so that good will result.)
2. "Who exists at present in this world who has all good qualities, who is valorous, who is the one devoted to just action, who is grateful and who tells only truth in all circumstances?"
3. "Who is that man who has all the good characters, who does only good to all animals, who is extremely knowledgeable, who is capable of doing rightly all actions and who only shows love outside?"
4. "Who is that man who attracts minds of others, who has won over his anger, who is sparkling, who does not have jealousy and who in war even makes devas fear struck?"
5. "I am extremely anxious to know about such a person. Hey, sage, only you are capable of telling me about a man with all these qualities."
6. Sage Narada who knows every thing that happens in all the three worlds, after hearing all the words of Valmiki, with happiness addressed Valmiki and started telling "Be pleased to hear."
7. "Those characteristics that you have narrated are very many and very rare. I would think over and tell you about a man who has all these qualities."
8. "There is a prince, who is born in the Ikshuvaku clan, who is called "Rama", who is famous among people, who keeps his mind under control, who is a great hero, who is shining, who is firm in his resolves and who attracts others."

9. "He is knowledgeable, just, good orator, gentleman, killer of his enemies, having thick shoulders and long hands, who has conch like neck and who has pretty cheeks."

10. "He has a broad chest, is a great archer, has hidden shoulder bones, suppresses his enemies, and has long hands, good head, handsome forehead and pretty gait."

11. "He has proportionate height and other organs, he has equally divided organs, he is of black colour, he is famous, he has a thick chest, broad eyes and pretty body and is a symbol of good omen"

12. "He knows Dharma (just action), he has taken an oath to speak truth, he is interested in the welfare of his people, he is famous, he knows everything, he is pure, he is approachable to those who depend on him, he takes care in saving people who are dependent on him, he is equal to the god Brahma, he is wealthy, he is capable of protecting everyone and he can destroy his enemies."

13. "He protects all animals, he protects the various castes, he observes his own dharma (just action) and he protects his own people."

14. "He knows the essence of four Vedas and six Vedangas, he has great knowledge of the science of archery, he has great and minute knowledge of all sciences, he has clear understanding of everything and he quickly understands things."

15. "He is dear to all the world, soft natured, capable and is attained by good people similar to the rivers like Sindhu (River Indus) attaining the sea."

16. "He is fit to be worshipped, treats every one as equals, always appears as lovable, increases the happiness of Kausalya and is one with all good qualities."

17. "He is immense in stature like the ocean, he is great in his courage like the Himalaya Mountains, he is as valorous like Lord Vishnu, and as pleasant to see as the full moon."

18. "His anger is like the fire at the time of deluge, his patience is like mother earth, his sacrifice is equal to that of Kubhera and in his truthfulness he is like the God of death."

(Yama the God of death is supposed to be the epitome of Dharma.)



19-20. "The king Dasaratha with a loving wish to do good to the people wanted to make Rama who has all the above qualities, who is a great hero, who has all sterling qualities, who wanted to do good to his people, who is a dear and who is eldest son, as the future king."  
(During those times in India, it was a custom to designate the crown prince as Yuva Raja-the young king.)

21. "Hearing about the various preparations for his coronation, Dasaratha's wife Kaikeyi reminded him of the two boons he had given her and requested that Rama should be sent to the forest and that Bharatha should be crowned."

(Dasaratha gave these two boons during a war in which when the axle of his chariot broke, Kaikeyi who was with him maintained the balance using her thumb.)

22. "That king Dasaratha bound by justice to obey his promise. ordered his son Rama to go and live in the forest."

23. "Because of the order of his father and love towards Kaikeyi that valorous Rama went to the forest to protect the truth."

24. "It seems that Lakshmana who is humility personified, who increases the happiness of Sumithra, who is a dear brother, and who does good to his brother, exhibiting affection towards his brother, accompanied his brother who was going to the forest."

25-26. "That Sita, who is the darling wife of Rama, who is a reflection of his soul, who does happy deeds to him, who was born in the family of Janaka, who was created by the illusion of Gods, who is the epitome of perfection and who is the greatest among women, accompanied Rama like Rohini accompanies the moon God."

27. "That soul of Dharma (Just action) was accompanied by all the citizens and his father Dasaratha for a long distance, reached the place of Guha, the chief of hunters and a very dear friend, and send back the chariot driver at a place called Srtingipura."

28. "Rama along with Sita, Lakshmana and Guha stayed there."

29-30. "Those three traveling from that forest to another and crossing several rivers full of flowing waters, under the instruction of Sage Bharadwaja reached a place called Chitra Koota, and constructed a pretty temporary forest house (literally house made of leaves) and lived there happily."

31. "When Rama reached Chitra Koota afflicted by sorrow of parting with his darling son, Dasaratha went to heaven sorrowing for his son."
32. "After his death though sages like Vasishtha requested him to become the king, that very strong Bharatha did not wish to be the king."
33. "Wishing for the blessings of Rama, he started to the forest."
34. "Bharatha who is the first among people who wanted to follow Dharma humbly requested Rama, with a broad vision and a true hero.."
35. "You who know Dharma is truly our king." But Rama who is merciful, who had a smiling face, who was famous and who was very strong, did not wish for the kingdom as per the orders of his father."
36. "But Rama who was the elder brother of Bharatha gave his foot wear as his representative to rule the kingdom, and sent back Bharatha from there."
37. "Bharatha whose desire was not fulfilled, started serving the foot wear of Rama and started ruling the kingdom from Nandigram and started waiting for Rama's return."
38. "As soon as Bharatha went back Rama who was truthful, who has control over his senses and who was firm in his resolve, fearing the return of more people from the town entered the Dandaka forest."
39. "It seems that lotus eyed Rama after entering the forest and killing an Asura called Viradha visited sages like Sarabhangha, Suthheeshna and Agasthya."
40. "As per the wishes of Agasthya he happily received with happiness the bow, sword and two inexhaustible quivers belonging to Indra." 40
41. "All the great sages along with people of the forest approached Rama who was living in the forest with a request for killing of Asuras and rakshasas."
42. "He promised them that he would do according to their wish."
43. "Rama took an oath to kill rakshasa in war to the great sages living in Dandakaranya forest who were equal to the fire God."
44. "Surpanakha, who can assume any form she likes and who was living in a place called Janasthana in the forest was disfigured by Rama who was also living there."  
(But in the main book, it is mentioned that Lakshmana disfigured her)

45. "Afterwards he killed Khara, Trishiras and Dhooshana along with their followers who came to attack him hearing the words of Surpanaka."
46. "Rama who was living in that forest also killed fourteen thousand Rakshasas who were living in Janasthana."
47. "Hearing about the killing of his relatives, Ravana loosing his senses due to extreme anger, requested the rakshasa called Mareecha to help him."
48. "Hey, Ravana, enmity with Rama who is extremely strong is not good " told Mareecha to Ravana."
49. "Led by the God of death, Ravana kicked off his advice and went to the hermitage of Rama along with Mareecha."
50. "After leading those two princes far away using the help of Mareecha who was an adept in magic and after killing Jatayu the hawk, Ravana abducted Sita who was the wife of Rama."  
(In the main story the killing of Jatayu was after the abduction.)
51. "Seeing the death of the hawk Jatayu and from him hearing that Ravana has abducted Sita, Rama became pained with sorrow and cried and became agitated."
- 52-53. "Rama along with that sorrow cremated the hawk Jatayu and when he was searching for Sita in the forest saw a Rakshasa called Kabanda who was having an ugly ferocious look."
54. "Rama who was very strong killed that Rakshasa and also cremated him. That rakshasa went to heaven."
55. "Then that Rakshasa stood for some time in the sky and advised Rama to contact Sabari who was knowledgeable of Dharma. who was following its percepts and who had renounced the world."
56. "That resplendent one who killed his foes went and saw Sabari and she duly worshipped Rama, the son of Dasaratha."
57. "Then he was seen by the monkey Hanuman on the shores of river Pampa. As per the advice of Hanuman he signed a treaty with Sugreeva."
58. "That very strong Rama related his story from the beginning especially the part which happened to Sita to Sugreeva."
59. "That monkey Sugreeva after hearing everything, signed with pleasure the treaty with fire as witness."

60. "Afterwards that sorrowful king of monkeys told with love towards Rama, about his enmity with Bali and other news."
61. "At that time Sugreeva specially told about the strength of Bali and Rama promised that he would kill Bali."
62. "But Sugreeva had doubts about Rama's prowess to kill Bali."
63. "He showed him the mountain like skeleton of the Asura Dundhbhi who was killed by Bali, so that he could gain more confidence in Rama."
64. "That very strong Rama who had long hands which reached his thighs, examined the huge skeleton and using his thumb of the right foot threw the skeleton for a distance of ten yojanas without any effort."
65. "Not only that with a single arrow he split into two, the seven Sala trees and also the nearby mountain and the underworld."
66. "Convinced by these actions, the monkey chief who had a happy frame of mind took him to the cave called Kishkinda."
67. "Then that monkey chief Sugreeva who had a colour similar to gold roared and hearing that huge sound the king of monkeys Bali came out."
68. "After consoling Tara (that Rama will not kill an innocent one) when he fought with Sugreeva, Raghava killed him with one single arrow."
69. "After killing Bali as per the wishes of Sugreeva, Raghava made Sugreeva the king of that kingdom."
70. "That king of monkeys Sugreeva called all monkeys and send them to different directions to locate Sita."
71. "Hearing the words of the hawk Sampathi, Hanuman jumped and crossed the great ocean which is one hundred yojanas broad."
72. "After reaching the city of Lanka ruled by Ravana, he saw Sita who was always thinking about Rama in the Asoka forest."
73. "He gave the ring of Rama to Sita, told her all the news including the treaty with Sugreeva, consoled her and destroyed the tower in Asoka forest."
74. "After killing five commander in chiefs, seven sons of ministers and the great hero Akshaya Kumara, Hanuman was caught by them."

75-76. "Because of, the boon of Brahma, knowing that he was free from the tie of the arrow and tolerating those rakshasas leading him, that valorous Hanuman and after burning the entire city of Lanka except Sita, reached back to inform the good news to Rama."

77. "That Hanuman who was having immeasurable strength and intelligence, after reaching Rama, went round him and told him the good news that he has seen Sita."

78. "After that Rama along with Sugreeva reached the shores of the great ocean and created a turmoil in the ocean by his arrows which were equal to the power of Sun."

79. "The lord of the ocean presented himself in his true form before him and as per his words Sri Rama built a bridge to the ocean with the help of Nala." (Nala was the son of the deva architect Viswa Karma)

80. "Reaching the city of Lanka by that bridge, Rama rescued Sita after killing Ravana but felt very much ashamed."

81. "He told Sita very hard words in front of the assembly of men and Sita unable to tolerate the words jumped in to the fire."

82. "At that time knowing from the God of fire that Sita is without any blemish, Rama after being worshipped by all devas became very happy."

83. "By this great action of Raghava all the three worlds including movable and immovable beings, devas, sages and others became very happy."

84. "Wonder of wonders, Rama without any worry and filled with happiness, became very much contented after installing Vibhishana as the king of Rakshasas and thus completing his duties."

85. "After giving life to all monkeys by the boon of devas. Rama surrounded by all his friends, started towards Ayodhya in the Pushpaka Vimana.."

86. "After reaching the hermitage of sage Bharadwaja, Rama who was truly valorous sent Hanuman to Bharatha."

87. "Then along with Sugreeva, conversing about the stories of the past Rama traveled in Pushpaka Vimana and reached Nandi Grama."

88. "That very holy Rama, along with his brothers removed the Jata (matted hair),\* and along with Sita assumed the kingship."

\* In the forest life Rama did not get his hair cut and made in to a mass called Jata

89. "The people of Ayodhya became filled with happiness and satisfaction, and were looked after well, became very just, were devoid of any diseases, were very healthy and were devoid of any fear of scarcity."

90. "Men never saw the death of their children and women were always Sumangalis\* and Virtuous."

\* Lady whose husband is alive.

91-92. "In the kingdom of Rama there was no fear from fire, no beings died by drowning in water, there was no fear from wind, similarly no fear from fever, there was no problems due to hunger and there was no fear of thieves."

93. "Towns and countries were full of wealth and grains and all people lived happy daily like those in Krutha Yuga."\*

\* An ion when every thing is good.

94-95. "This Rama with immense fame, having performed one hundred horse sacrifices. having given in charity lot of gold, having given ten thousand crores of cows and lot of wealth to Brahmins is going to attain the world of Brahma."

96. "This Rama is going to establish one hundred times more royal families. He is going to make the four fold castes to engage themselves in the duties of their caste."

97. "After ruling this world for ten thousand years, he is going to attain the world of Brahma."

98. "Those who read this story of Rama which is holy, which is capable of removing sins, which gives holy deeds and which is equivalent to Vedas would get rid of all their sins."

99. "Those who read this history of Rama which gives life, would along with their sons, grand sons, relatives and friends would live in heaven after their death."

100. "A Brahmin who reads this will attain mastery over words, Kshatriya will get land, Vysya would get more business and Shudra would get more fame."

Thus ends the first chapter of Bala Kanda called "Summary of Ramayana" which is in the Ramayana which is the first epic written by Valmiki.

# Samkshepa Sundara Kandam

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[From Vayu Purana]

Translated By P. R. Ramachander

[Those who do not have time to read the entire Ramayana, could get the same effect by reading Sundara Kanda. People, who do not have even time to read full Sundara Kanda, could read this Samkshepa Sundara Kanda (Sundara Kanda in brief) and be benefited. It is written that reading this would cure illnesses, give long life, bring to an end enmity and lead to all round happiness and well being.]

## Dhyana Sloka (Starting Prayer)

### Ganapathi

Shuklam Baradaram Vishnum, Sasi Varnam Chatur Bhujam,  
Prasanna Vadanam Dyayet, Sarva Vignopa Santhaye 1

Dressed in white you are, Oh, all pervading one and glowing with the colour of moon.

With four arms, you are the all knowing one, I meditate on your ever-smiling face,

And pray, "Remove all obstacles on my way".

### Saraswathi

Dhorbhir Yuktha chathurbhi sphatika manimayi makshmaalaam dadhaana  
Hasthe naikena padmam sithamapi cha shukam pusthakam chaparena,  
Bhasa kundendu sankha sphatika mani nibha bhasamana samaana  
Saa mey vaag deva theyam nivasathu vadane sarvada suprasanna. 2

Let that goddess of words, who has four hands,  
Who holds the garland of crystal beads in one hand,  
Who holds parrot, white lotus and book in other hands,  
And who is as lustrous as kunda flowers, moon, conch and crystal beads,  
Live always in my face and bless me.

### Valmiki

Koojantham Rama Ramethi maduram madsuraksharam,  
Aaroohya kavitha shakhaam vande Valmiki kokilam. 3

Salutations to The nightingale Valmiki,  
Who sits on the poem like branch,  
And who goes on singing sweetly,  
"Rama", "Rama" and "Rama".

Valmike muni simhasya kavitha vana charina,  
Srunvan Rama kadha naadam ko na yathi paraam gathim. 4

Who in this world will not attain salvation, who happen to hear the story of  
Rama,  
Composed by the lion among poets Valmiki, who always lived in the forest.

Ya pibhan Rama charithamrutha sagaram,  
Aruthastham munim vande, prachethasa makalmasham. 5

I salute that resplendent sage, who never got satisfied,  
But forever drank the story of Rama, which is like the sea of nectar.

## **Hanuman**

Goshpadi krutha vaareesham masaki krutha rakshasam,  
Ramayana maha mala rathnam Vande anilathmajam. 6

I pray to him who is born to the God of wind, who made the king of lakes look  
like the hoof of a cow,  
Who made the great Rakshasas look like simple mosquitoes and who is born  
to the God of wind.  
And is the greatest jewel in the garland of the story of Rama,

Yatra yatra Raghu nada keerthanam,  
Thathra thathra krudha masthakanjalim,  
Bhashpa vari pari poorna lochanam,  
Maruthim namatha Rakshasanthakam. 7

I pray and salute the son of wind god, who brought to end the rakshasas,  
Who is always present with eye full of tears with head bowed in veneration,  
Wherever the praise of Lord Rama is sung .

Anjaneya madhi patalananam,  
Kanchanadri kamaneeya vigraham,  
Parijatha tharu moola vasinam,  
Bhavayami bhava mana nandanam. 8

I bow before the darling son of the god of wind, who is the son of Anjana,  
Who is great among killers of Rakshasas, who is like a golden mountain,  
Who is handsome to look at and who lives near the roots of Parijatha tree.



Mano javam, maruda thulya vegam,  
Jithendriyam buddhi matham varishtam,  
Vatha atmajam vanara yudha mukhyam,  
Sree rama dootham sirasa namami. 9

I bow my head and salute the emissary of Rama,  
Who has won over his mind, who has similar speed as wind,  
Who has mastery over his organs, who is the greatest among the  
knowledgeable,  
Who is the son of God of wind and who is the chief in the army of monkeys

Budhir balam yaso dhairyam nirbhayathwam arokadha,  
Ajadyam vak paduthwancha hanumath smaranath bhaveth. 10

He who meditates on Lord Hanuman,  
Would be blessed with knowledge, strength,  
Fame, courage, fearlessness, health,  
Tirelessness and mastery over words

Anjananandanam veeram, janaki soka nasanam,  
Kapeesam aksha hantharam vande lanka bhayangaram. 11

My salutation to the terror of Lanka, who is the darling baby of Anjana,  
Who is killer of all sorrows of Janaki, who is the god of all monkeys,  
And who is the killer of Aksha.

Ullangasya sindho salilam salilam cha sokha vahnim janakathmajaya,  
Aadhaya thenaiva dhadhaha Lankam namami tham pranjalir Anjaneyam 12

I salute that son of Anjana with folded hands,  
Who crosses the great ocean playfully,  
Who took away the fire like sorrow of Sita,  
And with that burnt the city of Lanka.

Khyatha Sree Raa dhootha pavanathanubhava pingalaaksha shikhaavaan,  
Sita sokhopahari, Dasa mukha vijayi Lakshmana prana datha,  
Aanetha beshajaadrer lavana jala nidher lagane deekshtho ya,  
Veera sreemaan hanuman mama manasi vasan karyasidhim thanothu. 13-14

Let that noble hero Hanuman, who is famous,  
Who is the emissary of lord Rama, who is the son of wind god,  
Who has red eyes, who has a matted tuft, who brought to the end the sorrow  
of Sita,  
Who won over the ten faced Ravana, who gave life back to Lakshmana,  
Who brought the mountain and who took vow to cross the ocean,  
Live always in my mind and help me to complete my jobs.

Dhoorvarikrutha Sithaathi prakati krutha Rama vaibhava sphoorthi,  
Dharitha dasamukha keerthi, puraho mama pathu Hanumatho moorthi. 15

Let the vision of Hanuman, who destroyed the sorrow of Sita,  
Who heralded the fame of Rama and who destroyed the fame of Ravana,  
Be always before me and always protect me.

## **Ramayanam**

Valmiki giri sambhootha Rama Sagara gamini,  
Puinathu bhuvanam punya Ramayana maha nadhi. 16

Let the whole world become holy,  
By this river called "The story of Rama",  
Which starts from the mountain of Valmiki,  
And joins the ocean of Rama.

Veda vedhye pare pumsi jathe dasaradhathmaje,  
Veda prachethasa daseeth sakshath Ramayanathmana. 17

When the God who is known by Vedas,  
Was born as the son of Dasaratha,  
Veda was born again from Sage Valmiki as Ramayana.

## **Lord Rama**

Vaidehi sahitham surudrumathale haime maha mandape,  
Madhye pushpaka masane mani maye veerasane susthitham,  
Aagre vaachayathi prabhanjana suthe thathwam muneebhya param,  
Vyakhyaantham Barathathibhi parivrutham Raamam bhaje syamalam. 18

I salute that black coloured Rama,  
Who sits along with daughter of Videha,  
And in the company of Baratha and others,  
Inside the golden shed beneath the holy tree of Karpaga,  
On the seat of flowers bedecked with jewels,  
Built in its centre,  
Explaining the essence of knowledge,  
To the assembled sages,  
And to the son of Anjana.

Namosthu Ramaya salakshanaya, devyai cha thasyai Janakathmajayai,  
Namosthu rudrendra yamanilebhyo, namosthu chandrarka marud ganebhya.  
19

My salutations to Lord Rama who is with Lakshmana,  
My salutations to that daughter of Janaka who is his wife,  
My salutations to Rudra, Indra, Yama and wind,  
And my salutations to moon, Sun and Marud Ganas.

### **Samkshepa Sundara Kandam** **[Sundara Kandam in Brief]**

Thatho Ravana neethaya Seethaya shathru karsana,  
Iyesha padamanveshtam charana charithe padhi. 1

For finding out Sita, abducted by Ravana,  
And who is in the custody of enemies,  
The great Hanuman who kills his enemies,  
Started his journey, in the path in the sky,  
Frequented by Charanas.

Yadha Raghava nirmuktha sara swasana vikrama,  
Gache thadwad gamishyami lankaam Ravana palitham. 2

He said that he would go to Lanka,  
As swiftly as a roaring wind,  
Like an arrow sent by lord Rama.

Pravisya nagareem Lankam kapi raja hithangara,  
Chakre atha padham savyam cha sathroonam sa thu moordhani. 3

He who does well to the king of monkeys,  
Entered the city fast, by keeping his left leg first,  
As if it is kept on the head of his enemies.

Pravisa nishpatham schapi prapthan uthpthann api,  
Sarvamapyavakasam sa vicha chara maha kapi. 4

That great monkey searched everywhere in that city,  
By jumping up and down in various places,  
And again and again searching in other places.

Drushta manthapuam sarva drushta ravana yoshitha,  
Na seethe drusyathe sadhwi vratha jatho mama srama. 5

He felt sad and thought,  
"I have seen the full harem,  
And also seen all the ladies of Ravana,  
But I have not been able to see Sita.  
And so my effort is in vain."

Asoka vanika cheyam drusyathe yaa maha druma,  
Immam abhigamishyami na heeyam vichitha maya. 6

He saw then a forest of Asoka trees,  
And thought he will also search there,  
As he has not done it before.  
And entered that forest.

Asoka vanikayam thu thasyam vanara pungava,  
Thatho malina saveetham Rakshaseebhi sama vrithaam,  
Upavasa krusam dheenam niswasanthim puna puna,  
Dadarsa shukla pakshadhou Chandra rekha mivamalaam. 7-8

In the middle of the Asoka forest, that monkey chief saw,  
A lady wearing dirty cloths, surrounded by Rakshasis,  
Who was famished because of absence of food,  
Who was in a pitiable state,  
Who was taking heavy breath again and again,  
And who was like the first crescent after the new moon.

Thaam sameekshya visalakshi madhikam malinam krusam,  
Tharkayamasa Sithethi karanou roopa padhibhi. 9

Seeing that lady with very broad eyes,  
With a famished dirty look,  
He argued within him,  
And decided that it was Sita.

Asya devya manasthaasmimamsthasya chaasyam prathishtitham,  
Theneyam sa cha dharmathma muhartham aapi jeevathi. 10

The mind of this holy lady is fixed in my Lord,  
And my Lord's mind is fixed in this holy lady,  
And that is why she is able to live at least for a second.

Evam Sitaam thadha drushtwa hrushta pavana sambhava,  
Jagagama manasa Ramam prasa samsa cha tham prabhum. 11

Becoming extremely happy,  
On seeing Sita,  
That son of wind God,  
Mentally reached Rama,  
And started praising him.

Raja Dasaradho nama radha kunjara vaajiman,  
Thasya puthra priyo jyeshta sthaarathibha nibhanana. 12

There was a king called Dasaratha,  
Who was having a great army,  
Of chariots, horses and elephants.  
He had an eldest son,  
Who resembled the lord of stars,  
And was very dear to him.

Ramo Nama viseshagna sreshta sarva dhanushmatham,  
Thasya sathyabhi sandhasya vrudhasya vachanath pithu,  
Sabharya saha cha bratha veera pravrajitho vanam. 13

Rama was a wise man,  
And was greatest among,  
Those who send the arrow.  
He obeying the words of his father,  
Who was wedded to truth,  
And who was old.  
Went to the forest,  
Along with his brother and wife.

Thathsthwa marshapahrutha Janaki Ravanena thu,  
Sa marga manastham devim Rama Sita maninditham,  
Asasad vane mithram Sugreevam nama vanaram. 14

That daughter of Janaka,  
Was abducted by the angered Ravana.  
On Rama's path in search of Sita,  
He got Sugreeva who was a monkey,  
As a friend in the forest.

Sugreevenapi sandhishta haraya kamaroopina,  
Dikshu sarvasu thaam devim vichinwanthi sahasrasa. 15

Sent by Sugreeva,  
Several thousands of monkeys,  
Who can assume any shape they please,  
Are searching for the holy lady,  
In all directions.  
Asya hetho visalakshya sagaram vegavan plutha,

Yadha roopam yadha varnam yadha Lakshmim cha nischitham,  
Aasrousham Ragahavasyaham seya maasadhitha maya. 16

Only for the sake of that broad eyed one,  
Did I cross the sea fast and I saw her in the same way,  
As Raghava had described,  
In the same form, colour and beauty.

Janaki chaapi thachruthwa vismayam param gatha,  
Saa dadarsa kapim thathra prasrayam priya vadhnam. 17

Hearing this, that Janaki,  
Was drowned in surprise,  
And saw the monkey sitting above,  
Telling those pleasing words.

Tham abaveen maha theja Hanuman Maruthathmaja,  
Aham Ramasya sandhesad devi dhoothasthvagatha. 18

Further told Hanuman,  
That ever shining one,  
"I am an emissary of Rama,  
Who has brought message to you."

Vaidehi kusali ramasthwam cha kusalamabarveeth,  
Lakshmanascha maha theja barthru sthe anuchara priya 19

"Hey, daughter of Videha,  
Rama is fine and he enquired about you,  
And Lakshmana, who is the dear companion,  
Of your husband also is fine."

Saa thayo kusalam devi nischaya narasimhayo,  
Preethi samhrushta sarvamgi hanumanthamadhabraveed. 20

Hearing the news of welfare,  
Of those great lion like men,  
She became happy all over,  
And told Hanuman as follows.

Kalyani batha Gatheyam loukeeki prathibathi maa,  
Eethi jeevantha maanando naram varsha sathad api. 21

I feel that the proverb,  
"Even if man suffers for one hundred years,  
He should continue to live,  
Because, He can become,  
Happy at any time."  
Is surely true.

Bhooya eeva maha thejo Hanuman maaruthathmaja,  
Aabaveed prasritham vaakyam Sita pratyaya kaaranath,  
Rama nama ankitham chedham pasya devya anguleeyakam,  
Prathyayartha thavaneetham thena datham mahathmana. 22

To encourage Sita and give her hope,  
That greatly resplendent Hanuman,  
Who was the son of wind God told,  
"Hey holy lady, be pleased to see,  
This ring in which the name of Rama is written.  
This has been given by him,  
To give you hope,  
And has been brought by me."

Graheethwa prekshamaana saa barthu kara vibhooshanam,  
Bartharam iva sampraptha Janaki mudithaa bhavath. 23

After receiving and seeing,  
That hand ornament of her husband,  
That daughter of Janaka,  
Became as happy as,  
She has got her husband himself.

Thatho vastragatham mukthwa divyam choodamanim shubham,  
Pradheyo Raghavayeethi Sita Hanumathe dadhou. 24

Then she took her head brooch,  
Which was divine and comforting,  
From her dress, where it was tied,  
And gave it to Hanuman,  
For giving it to Raghava.

Thathasthu Hanuman veero bhabhanja pramadavanam,  
Dasoham Kosalendraya Ramasyaklishta karmana,  
Na Ravana sahasram mey yudhe prathibalam bhaved,  
Ardayithwa pureem Lankamabhivadya cha Maithilim,  
Samrudhartho gamishyami mishatham sarva rakshasam. 25

Then Hanuman started destroying Asoka forest,  
Announcing loudly as follows,  
"I am the servant of Lord Rama,  
Who functions effortlessly,  
And even thousand Ravanaas,  
Can never become equal to me in war.

I am going to destroy the city of Lanka,  
Salute the daughter of Mithila,  
And return after completing my task,  
Even when all the Rakshasa are witnessing."

Veshtayanthi sma langoolam jeernai karpasakai patai,  
Thailena cha abishichyadha thee agni thathrabhya pathayath. 26

They tied on his tail worn out cloths,  
Dipped his tail in oil and set it on fire.

Deepyamane thathasthasya Langulagre Hanumatha,  
Rakshasyastha Virupakshya samsu devyasthadapriyam. 27

When the tail of Hanuman was burning,  
Those Rakshasis with crooked eyes,  
Informed the sad news to the holy lady Sita.

Mangalabhimukhi thasya saa thadseen maha kape,  
Upasthashe Visalaakshi prayatha havya vahanam,  
Yadhyasthi pathi susrusha yadyasthi charitham thapa,  
Yadhi vapyekapathinthwam seetho bhava Hanumatha. 28

That well wisher of that great monkey started praying to the lord of fire,  
"If I have served my husband properly,  
If I have done all my jobs properly,  
If I had been a faithful wife,  
You become cool to the Hanuman."

Hanumatha vegavatha vaanarena mahathmana,  
Lankapuram pradagdham thadru drena yadha. 29

That great individual who was a monkey hero,  
Burnt the city of Lanka, like Lord Rudra burnt the three cities.

Evam aswasya Vaidehim Hanuman Maruthathmaja,  
Gamanaya mathim kruthwa Vaidehi mabhya vadhayath,  
Thatha sa kapi sardhoola swami sandarsonothsuka,  
Aaruroha giri sreshta marishta mari mardhana. 30

After this Hanuman, the son of wind god,  
Consoled the daughter of Videha,  
And making preparations to depart,  
Saluted the daughter of Videha.  
Then that monkey warrior,



Who is the destroyer of his enemies,  
Interested in seeing his master fast,  
Climbed on the top of Arishta mountain.

Nipapatha Mahendrasya Shikare Padapakule,  
Drushta Sithethi vikrantha samkshepena nyavedhayath. 31

After alighting on the Mahendra mountain,  
He informed the news he had in brief,  
"I saw Sita."

Preethimanthasthatha sarve vayu puthra purassara,  
Mahendradrim parithyajyapuplulu plavagarshabha. 32

Lead by the son of Wind God,  
The other monkeys whose heart was gladdened,  
Left the Mahendra mountain,  
Jumping and jumping.

Nipethur hari rajyasya sameepe Raghavasya cha,  
Hanumamscha maha bahu pranamya sirasa thatha,  
Niyatham akshatham devim Raghavasya nyavedhayath. 33

They all alighted in the kingdom of monkeys,  
Near to the place where Rama was staying,  
And then the great hero Hanuman,  
Bent his head in respect and  
Informed lord Raghava,  
That the holy lady,  
Was without blemish,  
And was observing her duties.

Thou jatha aswasow raja puthrow vidhithwa thachabignam Raghavasya  
pradhaya,  
Devyā cha aakhyatham sarva mevanupuvyaardwacha sampoorṇa vayu  
puthra sasamsa. 34

Realizing that that the princes were consoled,  
He gave Sita's head brooch to Raghava,  
And told him all the words as told by the holy lady,  
In that same order  
Sri Rama Pattabishekam

Vasishto Vamadevascha Jabalir adha Kasyapa,  
Kathyayano gowthamascha suyagno vijayasthadha,  
Abhyasheemchan nara vyagram prasannena sugandhina,  
Salilena sahasraksham vasavo vasava yadha. 35

The great sages like Vasishta and Vamadeva,  
Jabali, Kasyapa, Kathyayana and Gowthama,  
Suyagna and Vijaya,  
Anointed him with sacred scented waters,  
Similar to the anointing of the thousand eyed Indra,  
Carried out by the eight Vasus.  
Phala Sruthi and Prayer

Ayushyam arogya karam yasayam soubrathrukam budhikaram shubham cha,  
Srothawya methan niyamena sadbirakhyana mojaskaram rhidhi kaamai. 36

This story increases life and health,  
Makes one famous and increases love among brothers,  
Makes one wise and brings all good things,  
And also fulfills all wishes if heard with discipline and devotion.

Swasthi prajabhya paripalayantham,  
Nyayena margena mahim maheesa,  
Gobrahmanabhya shubamasthu nithyam,  
Loka samastha sukhino bhavanthu. 37

Let all people live happily,  
Let kings rule with justice,  
Let cows and Brahmins live happily,  
And let all the people of this earth live happily for ever.

Ramaya Ramabhadraya Ramachandraya Vedhase,  
Raghunadhaya Nadhaya Sithaya pathaye nama. 38

My salutations to Lord Rama,  
To Ramabadhra, to Ramachandra,  
To the lord of Vedas,  
To the chief of Raghu clan,  
To the lord of the world,  
And to the Lord of Sita.

Kayenavacha Manasendryrva budhyatmanava prakrithai swabhawat,  
Karomi yadyat sakalam parasmai narayanayethi samarpayami. 39

I offer all that I do,  
To Lord Narayana,  
Whatever I do with my body,  
Whatever I do with my mind,  
Whatever I do with my brain,  
Whatever I do with my soul,  
And whatever I do with nature's help

Asadhya sadhaka swamin asadhyam thava kim vada,  
Rama dhootha daya sindho math karya sadhaya prabho. 40

Hey, emissary of Rama,  
Who is the ocean of mercy,  
And who does the impossible,  
Is there some thing impossible for you?  
So please help me to complete my duties.

# Sangushta Nasana Vishnu Stotram

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[Prayer to Vishnu which Destroys Sorrows]  
Padma Purananthargatham [From Padma Purana]  
Translated by P. R. Ramachander

Narada Uvacha:  
Punardaithyam samayantham drushtwa deva savaasava,  
Bhaya prakambhitha sarve vishnum sthothum prachakarmu. 1

Sage Narada said:  
Espying the hoard of asuras who came again,  
The devas were filled with sense of fear and started praying to Lord Vishnu.

Deva Ouchu:  
Namo mathsyas koormadhi nana swaroopai,  
Sada bhaktha karyodyathayarthi hanthre,  
Vidhathradhi sarga sthithi dwamsa harthre,  
Gadha samkha padhmadhi hasthaya thee asthu. 2

Our salutations to him, who holds a mace, conch and lotus in his hand,  
Salutations to him who took different forms like fish and boar to save the world,  
Who is always the destroyer of sorrows of his devotees,  
And who is himself creator, organizer and destroyer.

Rema vallabhayasuraanaan nihanthre,  
Bhujangaariyanaya peethambaraya,  
Makhadhi kriya paka karthre vikarthre,  
Saranyaya thasmai nathasmo nathasma. 3

We salute again and again that God, who is the consort of Goddess Lakshmi,  
Who is the killer of all asuras, who rides on the Garuda,  
Who wears yellow silk, who grants the results of sacrifices,  
Who himself does not do any actions and in whom we should seek protection.

Namo daithya sandapitha marthya dukha,  
Chaladwamsa dambolaye Vishnuve they,  
Bhjangesathathpe, sayanarka Chandra,  
Dwinethraya thasmai nathasmo nathasma. 4

We salute again and again that God,  
Who is the Vishnu who is like the diamond weapon which cuts,  
The mountain like sorrows of devas due to asuras,  
And who sleeps on the great snake and who has sun and moon as his two  
eyes.

Sangushta nasanam nama sthothra methath padennara,  
Sa kadachinna sangushtai peedyathe krupaya hare. 5

He who reads this stotra called, "removal of sorrow",  
Will never again suffer sorrow due to the grace of Hari.

# Santana Gopala Stotram

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[Prayer to Lord Krishna as a Child]  
Translated by P. R. Ramachander

[Due to various reasons many couples are not blessed with children. In India, since the inheritance is patrilineal, at least one son is needed by a family, so that the clan/family continues. Here is a very specific prayer addressed to Lord Krishna as a child requesting him for a son. This prayer has to be read for 108 days. Each day, after the prayer, the Santana Gopala Mantra, given after the stotra should be chanted 108 times. Each stanza of the prayer begs the Lord to bless with a son. The sloka in Sanskrit is given at [sanskritdocuments.org](http://sanskritdocuments.org). I have not given the translation of common names of Lord Krishna like Madava, Gopala, Achyutha etc. People interested may see my translation of Vishnu Sahasranamam for meanings of these names at this website.]

## I. Santaana Gopala Stotra

shriisham kamalapatraaksham devakiinandanam harim.  
sutasampraaptaye krishnam namaami madhusuudanam. 1.

Oh Hari, who is Lord of Lakshmi, who has eyes like lotus leaf and son of Devaki,  
Please send me a son, I salute Krishna who is the killer of Madhu.

namaamyaham vaasudevam sutasampraaptaye harim.  
yashodaankagatam baalam gopaalam nandanandanam. 2.

Oh Hari who is the child who approaches Yasoda, who is a cowherd and son of Nanda,  
Please send me a son, I Salute Lord Vasudeva.

asmaakam putralaabhaaya govindam munivanditam.  
namaamyaham vaasudevam devakiinandanam sadaa. 3.

For getting a son, I salute always Govinda, saluted by sages,  
And Vasudeva who is the son of Devaki.

gopaalam Dimbhakam vande kamalaapatimachyutam.  
putrasampraaptaye krishnam namaami yadupungavam. 4.

I salute Gopala who is the baby boy who is consort of Lakshmi and saluted by sages,  
And salute Krishna the chief of Yadus for getting a son.

putrakaameshtiphaladam kanjaakSham kamalaapatim.  
devakiinandanam vande sutasampraaptaye mama. 5.

I salute son of Devaki, who gives the effect of performing Puthra Kameshti,  
Who has lotus like eyes, is the consort of Lakshmi, so that I may get a son.

padmaapate padmanetre padmanaabha janaardana.  
dehi me tanayam shriisha vaasudeva jagatpate. 6.

Oh Consort of Lakshmi who has lotus like eyes and is the Janardhana,  
Please give me a son, Lord of Lakshmi, Vasudeva, Lord of the universe.

yashodaankagatam baalam govindam munivanditam.  
asmaakam putra laabhaaya namaami shriishamachyutam. 7.

For getting a son, I am saluting the child who approaches Yasoda,  
The Govinda saluted by sages, the lord of Lakshmi and Achyutha.

shriipate devadevesha diinaartirharanaachyuta.  
govinda me sutam dehi namaami tvaam janaardana. 8.

Oh Lord of Lakshmi, God of gods, Achyutha who ends the sufferings of  
oppressed,  
Oh Govinda, give me a son and I salute you, Janardhana.

bhaktakaamada govinda bhaktam raksha shubhaprada.  
dehi me tanayam krishna rukminiivallabha prabho. 9.

Oh Govinda loved by his devotees, Oh God who does only good,  
Please protect your devotees, Oh Krishna, Oh Lord who is consort of  
Rukmani, give me a son.

rukmiNiinaatha sarvesha dehi me tanayam sadaa.  
bhaktamandaara padmaaksha tvaamaham sharanam gatah. 10.

Oh God of all who is the Lord of Rukmani, give me a son,  
I would always be your devotee Oh God with lotus like eyes, I surrender to  
you.

devakiisuta govinda vaasudeva jagatpate.  
dehi me tanayam krishna tvaamaham sharanam gatah. 11.

I come to surrender to you, give me a son Oh Krishna,  
the son of Devaki, Lord of the universe

vaasudeva jagadvandya shriipate purushottama.  
dehi me tanayam krishna tvaamaham sharanam gatah. 12.

I come to surrender to you, give me a son Oh Krishna,  
Oh Vasudeva who is saluted by the world, Lord of Lakshmi, best among  
purushas.

kanjaaksha kamalaanaatha para kaarunikottama.  
dehi me tanayam krishna tvaamaham sharanam gatah. 13.

I come to surrender to you, give me a son Oh Krishna,  
Oh Lotus eyed one, Lord of the Lakshmi, the best among the merciful.

lakshmiipate padmanaabha mukunda munivandita.  
dehi me tanayam krishna tvaamaham sharanam gatah. 14.

I come to surrender to you, give me a son Oh Krishna,  
Oh consort of Lakshmi, Oh God having lotus on his navel, Oh Mukunda, Oh  
God saluted by sages.

kaaryakaara naruupaaya vaasudevaaya the sadaa.  
namaami putralaabhaatha sukhadaaya budhaaya te. 15.

I always salute for getting a son, who gives me pleasure and is wise,  
OH god who is the cause of all acts and the great Vasudeva.

raajiivanetra shriiraama raavanaare hare kave.  
tubhyam namaami devesha tanayam dehi me hare. 16.

Oh Vishnu give me a son and I salute you God of devas,  
Who has lotus like eyes, who is Rama the killer of Ravana, Hari and a poet.

asmaakam putralaabhaaya bhajaami tvaam jagatpate.  
dehi me tanayam krishna vaasudeva ramaapate. 17.

Oh Lord of the universe I sing about you for getting a son,  
Please give me a son, Oh Krishna, Oh Vasudeva Oh consort of Lakshmi.

shrii maaninii maana chora gopii vastraapahaaraka.  
dehi me tanayam krishna vaasudeva jagatpate. 18.

Give me son Oh Krishna, Oh Vasudeva, Oh Lord of the universe.  
Oh stealer of the virtue of women, stealer of the cloth of Gopis.



asmaakam putrasampraaptim kurushva yadunandana.  
remaapathe vaasudeva mukunda munivandita. 19.

Please give the wealth of a son, Oh son of Yadhus,  
Oh consort of Lakshmi, Oh Vasudeva, Oh Mukunda, oh God saluted by  
sages.

vaasudeva sutam dehi tanayam dehi maadhava.  
putram me dehi shriikrishna vatsam dehi mahaaprabho. 20.

Oh Vasudeva give me a son, Oh Madhava give me a son,  
Oh Sri krishna give me a son, please give great lord.

Dimbhakam dehi shriikrishna aatmajam dehi raaghava.  
bhaktamandaara me dehi tanayam nandanandana. 21.

Give me a son Oh Sri Krishna, Oh Madhava give me a son,  
Give me a son who is a flower like devotee, Oh son of Nanda

nandanam dehi me krishna vaasudeva jagatpate.  
kamalanaatha govinda mukunda munivandita. 22.

Give me a son Oh Sri Krishna, Oh Vaasudeva, Oh Lord of the universe,  
Oh Lord of Lakshmi, Oh Govinda, Oh Mukunda, Oh god saluted by sages.

anyathaa sharanam naasti tvameva sharanam mama.  
sutam dehi shriyam dehi shriyam putran pradehi me. 23.

Since I have no one, I surrender to you completely,  
Please give me a son, give me wealth, give me a wealthy son.

yashodaa stanya paanagnan pibantan yadunandanam.  
vande.aham putralaabhaartham kapilaaksham harim sadaa. 24.

I always salute for getting a son the red eyed one who is Hari,  
Who drinks milk from the breasts of Yasoda, who is son of Yadhu clan.

nandanandana devesha nandanam dehi me prabho.  
ramaapate vaasudeva shriyam putram jagatpate. 25.

Oh Lord of devas who is the son of Nanda give me a son,  
Oh Lord of Lakshmi, Oh Vasudeva, give me a wealthy son, Oh Lord of  
universe.

putram shriyam shriyam putram putram me dehi maadhava.  
asmaakam deenavaakyasya avadhaaraya shriipate. 26.

Wealthy son, son blessed by Lakshmi Oh Madhava, give me a son,  
Oh Consort of Lakshmi, please hear this lowly man's word.

gopaala dimbha govinda vaasudeva ramaapate.  
asmaakam Dimbhakam dehi shriyam dehi jagatpate. 27.

Please give me a baby, give me wealth Oh Lord of the universe,  
Oh Gopala, Oh child Govinda, Oh Vasudeva, Oh consort of Rema.

mad vaanChita phalam dehi devakii nandana achyuta.  
mama putraarthitam dhanyam kurushva yadunandana. 28.

Oh son of Devaki, Oh Achyutha, Give me what I desire,  
Make me blessed by giving me wealth of sons, Oh son of Yadhu clan.

yaacho aham tvaam shriyam putram dehi mey putra sampadam.  
bhakti chintaamane raama kalpavriksha mahaaprabho. 29.

I beg from you a blessed son, so give me the wealth of a son,  
Oh wish giving gem of devotion, Oh Rama, Oh Great lord who is the wish  
giving tree.

aatmajam nandanam putram kumaaran Dimbhakam sutam.  
arbhakam tanayam dehi sadaa mey raghunandana. 30.

Son, son, son, son, baby son,  
Give me a tiny son forever, Oh son of Raghu clan.

vande santaanagopaalam maadhavam bhakti kaamadam.  
asmaakam putra sampraaptiyai sadaa govindam achyutam. 31.

Salutations to Santana Gopala, Madhava, fulfiller of wishes of devotees,  
Give me forever a son, Oh Govinda, Oh Achyutha.

Omkaarayuktam gopaalam shriiyuktam yadunandanam.  
kliinyuktam devakiiputram namaami yadunaayakam. 32.

I salute the lord of Yadus, Gopala with om,  
Son of Yadhuv with sreem, and Son of Devaki with kleem

vaasudeva mukundesha govinda maadhava achyuta.  
dehi mey tanayam krishna remaanaatha mahaaprabho. 33.

Oh Vasudeva, Oh God Mukunda, Oh Govinda, Oh Madhava, Oh Achyutha,  
Oh Krishna, give me a son, Oh consort of Lakshmi, Oh Great Lord.

raajiivanetra govinda kapilaaksha hare prabho.  
samasta kaamyavarada dehi me tanayam sadaa. 34.

Oh Lotus eyed one, Oh Govinda, Oh red eyed one, Oh Hari, Oh Lord,  
Oh fulfiller of all desires, give me a son always.

abja Padma nibham Padma vrinda ruupa jagatpate.  
dehi mey vara satputram remaanaayaka maadhava. 35.

God in the lotus standing in water, Who is as pretty as group of lotus flowers,  
Lord of the universe, give me a blessed good son, Oh Consort of Lakshmi,  
Oh Madhava.

nandapaala dharaapaala govinda yadunandana.  
dehi me tanayam krishna rukminiivallabha prabho. 36.

He who looks after Nanda, He who looks after earth, Govinda, son of Yadhu  
clan,  
Give me a son Oh Krishna, Oh consort of Rukhmani, Oh Lord.

dasa mandaara govinda mukunda maadhavaachyuta.  
gopaala pundariikaaksha dehi me tanayam shriyam. 37.

Flower to the devotee, Govinda, Mukunda, Madhava, achyutha,  
Gopala, God with lotus like eyes, Give me a blessed son.

yadunaayaka padmesha nandagopavadhuusuta.  
dehi me tanayam krishna shriidhara praananaayaka. 38.

Lord of Yadus, Lord of lotus, son of the bride of Nandagopa,  
Give me a son, Oh Krishna, God who carries Lakshmi, Lord of my soul.

asmaakam vaanchitam dehi dehi putram ramaapate.  
bhagavan krishna sarvesha vaasudeva jagatpate. 39.

Oh consort of Lakshmi, give me what I desire, give me a son,  
Oh God Krishna, Oh God of all, Oh Vasudeva, Oh Lord of the universe.

remaahridaya sambhaara satyabhaamaa manah priya.  
dehi me tanayam krishna rukminiivallabha prabho. 40.

He who rules the heart of Lakshmi, He who is dear to the, mind of  
sathyabhama,  
Give me a son, Oh Krishna, Oh Lord who is the consort of Rukhmani.

chandra suryaaksha govinda pundariikaaksha maadhava.  
asmaakam bhaagyasatputram dehi deva jagatpate. 41.

He who has sun and moon as eyes, Govinda, He who has lotus like eyes,  
Madhava,  
Give me a lucky and good son, Oh God who rules over universe.

kaarunyaropa padmaaksha padmanaabhasamarchita.  
dehi me tanayam krishna devakiinandanandana. 42.

He who is merciful, He who has lotus eyes, He who has lotus in his navel,  
He who is worshipped, Give me a son, Krishna, Son of Devaki.

devakiisuta shriinaatha vaasudeva jagatpate.  
samastakaamaphalada dehi me tanayam sadaa. 43.

Son of Devaki, consort of Lakshmi, Vasudeva, Lord of universe,  
He who fulfills all desires, give me a son always.

bhaktamandaara gambhiira shankaraachyuta maadhava.  
dehi me tanayam gopabaalavatsala shriipate. 44.

He who is the flower to his devotees. He who is serious, Shankara, Achyutha,  
Madhava,  
Give me a son, oh Consort of Lakshmi dear to the Gopa boys.

shriipate vaasudevesha devakiipriyanandana.  
bhaktamandaara me dehi tanayam jagataam prabho. 45.

Please give me a son, consort of Lakshmi, God Vasudeva,  
The dear son of Devaki, flower to his devotees and Lord of the universe.

jagannaatha remaanaatha bhuuminaatha dayaanidhe.  
vaasudevesha sarvesha dehi me tanayam prabho. 46.

Please give me a son Lord, Lord of the universe, Lord of Lakshmi,  
Lord of the earth, God Vasudeva, and God of all.

shriinaatha kamalapatraaksha vaasudeva jagatpate.  
dehi me tanayam krishna tvaamaham sharanam gatah. 47.

Give me a son, Krishna, I surrender to you, Lord of Lakshmi,  
God with eyes like lotus leaves, Vasudeva, Lord of the universe.

daasamandaara govinda bhaktachintaamane prabho.  
dehi me tanayam krishna tvaamaham sharanam gatah. 48.

Govinda who is a flower to his devotees, Lord who is wish giving gem to  
devotees,  
Give me a son, Krishna, I surrender to you.

govinda pundariikaaksha remaanaatha mahaaprabho.  
dehi me tanayam krishna tvaamaham sharanam gatah. 49.

Govinda, lotus eyed one, Lord of Lakshmi, great lord,  
Give me a son, Krishna, I surrender to you.

shriinaatha kamalapatraaksha govinda madhusuudana.  
mat putra phalasiddhyartham bhajaami tvaam janaardana. 50.

Lord of Lakshmi, God with eyes like a lotus leaf, Govinda, killer of Madhu,  
I am singing about you Janardhana for getting a son.

stanyam pibantam jananii mukhaambujam vilokya mandasmitam  
ujjvalaangam.  
sprishanta manya stana mangulii bhirvande yashodaankagatam mukundam.  
51.

Mukunda who goes near Yasoda drinks from the breast seeing the lotus like  
face of his mother,  
And sweetly smiling, he catches the other breast by his fingers.

yaache.aham putrasantaanam bhavantam padmalochana.  
dehi me tanayam krishna tvaamaham sharanam gatah. 52.

Oh Lord with lotus like eyes, I beg for a son from you,  
Give me a son, Krishna, I surrender to you.

asmaakam putrasampatte shchintayaami jagatpate.  
shiighram me dehi daatavyam bhavataa munivandita. 53.

Oh Lord of universe I am worried about the son wealth,  
So please give me quickly, Oh divine giver who is saluted by saints.

vaasudeva jagannaatha shriipate purushottama.  
kuru maam putra dattam cha krishna devendrapuujita. 54.

Oh Vasudeva, lord of the universe, consort of Lakshmi, greatest among  
purushas,  
Please give me a son as present Oh Krishna who is worshipped by  
Devendra.

kuru maam putradattam ca yashodaapriyanandanam.  
mahyam ca putrasantaanam daatavyam bhavataa hare. 55.

Oh Darling son of Yasoda, please give me a son as present,  
Please give me a son Oh divine giver, Oh Hari.

vaasudeva jagannaatha govinda Devaki suta.  
dehi me tanayam rama kaushalyaapriyanandana. 56.

Oh Vasudeva, Lord of the universe, Govinda, son of Devaki,  
Give me a son Oh Rama, who is the dear son of Kausalya.

padmapatraaksha govinda vishno vaamana maadhava.  
dehi me tanayam siitaa praananaayaka raaghava. 57.

God with lotus leaf like eyes, Govinda. Vishnu, Vamana, Madhava,  
Give me a son Oh Raghava who is the dear lord of Sita.

kanjaaksha krishna Devendra mandita munivandita.  
Lakshmana agraja shriiraama dehi me tanayam sadaa. 58.

Krishna with eyes like lotus who is saluted by sages and respected by  
Devendra,  
Oh Rama the elder brother of Lakshmana, give me always a son.

dehi me tanayam raama dasharathapriyanandana.  
siitaanaayaka kanjaaksha muchukundavaraprada. 59.

Give me a son Oh Lord Rama who is the darling son of Dasratha,  
Oh Lord of Sita with lotus like eyes, who gave boons to Muchukunda.

vibhiishanasya yaa lankaa pradattaa bhavataa puraa.  
asmaakam tatprakaarena tanayam dehi maadhava. 60.

Oh God who during olden times gave Sri Lanka to Vibheeshana,  
Oh Madhava similarly give me also a son.

bhavadiiya padaambhoje chintayaami niranantaram.  
dehi me tanayam siitaapraanavallabha raaghava. 61.

I always meditate on you divine lotus like feet,  
Oh Raghava who is the sweetheart of Sita, give me a son.

raama mat kaamya varada putrotpatti phalaprada.  
dehi me tanayam shriisha kamalaasanavandita. 62.

Oh Rama who fulfills my desires, Who blesses for the production of sons,  
Give me a son, Oh consort of Lakshmi who is saluted by Lord Brahma.

raama raaghava siitesha lakshmasaanuja dehi me.  
bhaagyavatputrasantaanam dasharatha Priya nandana.  
dehi me tanayam raama krishna gopaala maadhava. 63-64.

Oh Rama, Oh Raghava, Oh Lord of Sita along with your brother Lakshmana,  
Give me a son who is lucky, Oh darling son of Dasaratha,  
Give me a son, Oh Rama, Krishna, Gopala, Madhava.

krishna maadhava govinda vaamanaachyuta shankara.  
dehi me tanayam shriisha gopabaalakanaayaka. 65.

Oh Krishna. Madhava, Govinda, Vamana Achyutha, Sankara,  
Give me a son Oh Consort of Lakshmi, leader of the Gopa boys.

gopabaala mahaadhanya govindaachyuta maadhava.  
dehi me tanayam krishna vaasudeva jagatpate. 66.

Oh great blessing to the gopa boys, Govinda, Achyutha, Madhava,  
Give me a son, Oh Krishna, Vasudeva, Lord of the universe.

dishatu dishatu putram devakiinandano.ayan  
dishatu dishatu shiighram bhaagyavat putra laabham.  
dishatu dishatu shiighram shriisho raaghavo raamachandro  
dishatu dishatu putram vamsha vistaarahetoh. 67.

Assign, assign a son oh son of Devaki,  
Assign, assign speedily the birth of a lucky son,  
Assign, assign speedily Oh consort of Lakshmi, Raghava, Ramachandra,  
Assign, assign a son for who would the cause of continuation of the family.

diiyataam vaasudevena tanayomatpriyah sutah.  
kumaaro nandanah siitaanaayakena sadaa mama. 68.

Oh Vasudeva, please give me a darling son to me,  
Who would be always a dear healthy boy, Oh Lord of Sita.

raama raaghava govinda devakiisuta maadhava.  
dehi me tanayam shriisha gopabalaakanaayaka. 69.

Oh Rama, Raghava, Govinda, son of Devaki, Madhava,  
Give me a son Oh consort of Lakshmi, Leader of the Gopa boys.

vamshavistaarakam putram dehi me madhusuudana.  
sutam dehi sutam dehi tvaamaham sharanam gatah. 70.

Oh killer of Madhu give me a son who will continue my family,  
Give me a son, give me a son, and I completely surrender to you.

mama abhiishta sutam dehi kamsaare maadhavaachyuta.  
sutam dehi sutam dehi tvaamaham sharanam gatah. 71.

Oh killer of Kamsa, Madhava, Achyutha, give me a son as per my desire,  
Give me a son, give me a son, and I completely surrender to you.

chandra arka kalpa paryantam tanayam dehi maadhava.  
sutam dehi sutam dehi tvaamaham sharanam gatah. 72.

Oh Madhava give me a son til the Sun and moon last and till the end of the  
eon,  
Give me a son, give me a son, and I completely surrender to you.

vidyaavantam buddhimantam shriimantam tanayam sadaa.  
dehi me tanayam krishna devakiinandana prabho. 73.

Give me a son who is intelligent wise and wealthy,  
Give me a son, Oh Krishna, Oh Lord who is son of Devaki

namaami tvaam padmanetra sutalaabhaaya kaamadam.  
mukundam pundariikaaksham govindam madhusuudanam. 74.

With a desire for getting a son, I am saluting you Oh God with lotus like eyes,  
Oh Mukunda, Oh God with lotus like eyes, Oh Govinda, Oh killer of Madhu

bhagavan krishna govinda sarvakaamaphalaprada.  
dehi me tanayam svaami tvaamaham sharanam gatah. 75.

Oh God Krishna, Oh Govinda, Oh fulfiller of all desires,  
Oh God, give me a son and I surrender to you.

svaamim stvam bhagavan raama krishna maadhava kaamada.  
dehi me tanayam nityam tvaamaham sharanam gatah. 76.



Oh God, you are God Rama, Krishna, Madhava, fulfiller of desires,  
Please give me a son and I would surrender to you daily.

tanayam dehi oh govinda kanjaaksha kamalaapate.  
sutam dehi sutam dehi tvaamaham sharanam gatah. 77.

Give me a son, Oh Govinda, lotus eyed one and consort of Lakshmi,  
Give me a son, give me a son, I surrender to you.

padmaapate padmanetra pradyumna janaka prabho.  
sutam dehi sutam dehi tvaamaham sharanam gatah. 78.

Lord of Lakshmi, Lotus eyed one, Lord who is father of Pradyumna,  
Give me a son, give me a son, I surrender to you.

shankha chakra gadaa khadga shaarngapaane remaapate.  
dehi me tanayam krishna tvaamaham sharanam gatah. 79.

Oh Consort of Lalkshmi who holds conch, wheel, mace, sword and the bow  
Saranga,  
Give me a son Oh Krishna, I surrender to you.

naaraayana remaanaatha raajiiva patra lochana.  
sutam me dehi devesha padmapadmaanuvandita. 80.

Oh Narayana, consort of Lakshmi, God who has eyes like lotus leaf,  
Give me a son, Lord of Gods, who is worshipped by Lakshmi and Brahma.

raama raaghava govinda devakiivaranandana.  
rukminii naatha sarvesha naaradaadisuraarchita. 81.

Oh Rama, Oh Raghava, Oh Govinda, Oh blessed son of Devaki,  
Oh Lord of Rukhmani, Oh God of all who is worshipped by Narada and other  
devas.

devakiisuta govinda vaasudeva jagatpate.  
dehi me tanayam shriisha gopabalaakanaayaka. 82.

Oh Son of Devaki, Oh Govinda, Oh Vasudeva, Oh Lord of Universe,  
Give me a son, Oh consort of Lakshmi, Oh Lord of Gopa maidens.

munivandita govinda rukminiivallabha prabho.  
dehi me tanayam krishna tvaamaham sharanam gatah. 83.

Oh Govinda saluted by sages, Oh Lord who is the consort of Rukhmani,  
Give me a son Oh Krishna, I surrender to you.

gopika arjita pankeja maranda asakta maanasa.  
dehi me tanayam krishna tvaamaham sharanam gatah. 84.

Oh God, who very much likes the juice of flowers collected by Gopis,  
Give me a son Oh Krishna, I surrender to you.

ramaa hridaya pankeja lola maadhava kaamada.  
mamaabhiishta sutam dehi tvaamaham sharanam gatah. 85.

Oh Madava who likes the shifting lotus like heart of Lakshmi, Oh fulfiller of  
wishes,  
According to my desire, give me a son and I surrender to you.

vaasudeva remaanaatha daasaanaam mangalaprada.  
dehi me tanayam krishna tvaamaham sharanam gatah. 86.

Oh Vasudeva, Oh Lord of Lakshmi, Oh God who gives auspicious things to  
his devotees,  
Give me a son Oh Krishna, I surrender to you.

kalyaanaprada govinda muraare munivandita.  
dehi me tanayam krishna tvaamaham sharanam gatah. 87.

Oh Govinda who does good things, killer of Mura who is saluted by sages,  
Give me a son Oh Krishna, I surrender to you.

putraprada mukundesha rukminiivallabha prabho.  
dehi me tanayam krishna tvaamaham sharanam gatah. 88.

Give me son, God Mukunda, Oh Lord who is consort of Rukhmani,  
Give me a son Oh Krishna, I surrender to you.

pundariikaaksha govinda vaasudeva jagatpate.  
dehi me tanayam krishna tvaamaham sharanam gatah. 89.

Oh Govinda with lotus like eyes, Oh Vasudeva, Oh Lord of the universe,  
Give me a son Oh Krishna, I surrender to you.

dayaanidhe vaasudeva mukunda munivandita.  
dehi me tanayam krishna tvaamaham sharanam gatah. 90.

Oh Vasudeva who is the treasure of mercy, Oh Mukunda who is saluted by  
sages,  
Give me a son Oh Krishna, I surrender to you.

putra sampat pradaataaram govindam devapoojitam.  
vandaamahe sadaa krishnam putra laabha pradaayinam. 91.

Oh Govinda who gives the son wealth who is worshipped by devas,  
I salute always Krishna and pray for a son to him.

kaarunya nidhaye gopiivallabhaaya muraaraye.  
namaste putralaabhaaya dehi me tanayam vibho. 92.

Oh treasure of mercy, Oh consort of Gopis, Oh killer of Mura,  
I salute you for getting a son, Oh Lord please give a son.

namastasmai rameshaaya ruminiivallabhaaya te.  
dehi me tanayam shriisha gopabalaakanaayaka. 93.

I salute you consort of Lakshmi who is consort of Rukhmani,  
Give me a son, Oh Consort of Lakshmi, Oh Lord of gopa maidens.

namaste vaasudevaaya nitya shriikaamukaaya ca.  
putradaaya cha sarpendrashaayine rangashaayine. 94.

Salutations to Vasudeva who is the daily lover of Lakshmi,  
Who is giver of son, sleeps on king of serpents, and sleeps in Sri Ranga.

rangashaayin remaanaatha mangalapada maadhava.  
dehi me tanayam shriisha gopabalaakanaayaka. 95.

Oh Lord who sleeps in Sri Ranga, consort of Lakshmi, Madhava who gives  
auspiciousness,  
Give me a son, Oh consort of Lakshmi, the lord of gopa maidens.

daasasya mey sutam dehi diinamandaara raaghava.  
sutam dehi sutam dehi putram dehi ramaapate. 96.

Oh Raghava who is the flower to the oppressed, Give a son to this lowly one,  
Give me a son, give me a son, Give me a son, Oh Consort of Lakshmi.

yashodaa tanaya abhishta putra daanaratah sadaa.  
dehi me tanayam krishna tvaamaham sharanam gatah. 97.

Oh son of Yasoda who fulfills the desire to have a son,  
Give me a son Oh Krishna, I surrender to you.

madishtadeva govinda vaasudeva janaardana.  
dehi me tanayam krishna tvaamaham sharanam gatah. 98.

My favorite God Govinda, Oh Vasudeva, Oh Janardhana,  
Give me a son Oh Krishna, I surrender to you.

niitimaan dhanavaan putro vidyaavaamshca prajaapate.  
bhagavan stvat kripaayaashca vaasudevendrapuujita. 99.

Oh Lord of the people Give me son who is just, rich and intelligent,  
As a result of your mercy, Oh Vasudeva who is worshipped by Indra.

yah pated putra satakam soapi satputravaan bhaveta.  
shrii vaasudevakaditam stotraratnam sukhaaya ca. 100.

He who reads this hundred verse prayer would get a good son,  
And pleasures as this gem of stotra is told by Vasudeva

japakaale padennityam putralaabham dhanam shriyam.  
aishvaryam raajasammaanam sadyo yaati na samshayah. 101

During the chant there is no doubt he would get a long living son,  
Wealth, luck, Properties and gift from the king.

## **II. Santhana Gopala Moola Mantra**

[After reciting the stotra, this mantra has to be chanted 108 times.]

Om Sreem Hreem Gleem Devaki Sudha Govinda  
Vasudeva Jagath Pathe  
Dehimey Thanayam  
Krishna Thwamaham Saranam  
Kadhahaa Deva Deva Jagannatha  
Gothra Vridhi Karap Prabho  
Dehimey Thanayam Sheegram  
Ayushmantham Yashashreenam !  
Om Namo Bhagwathe Vasudevaya.

Om Sreem Hreem Gleem Govinda, who is the son of Devaki,  
Oh Vasudeva, Oh Lord of the world,  
Give me a son,  
I surrender to you Krishna,  
When will you Lord of Lords, Lord of the universe,  
Will effect increase in my clan,  
Please give me son very quickly,  
Who is long lived and famous.  
Om Salutations to God Vasudeva.

# Saptha Rishi Ramayanam

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By Saptha Rishis

Translated by P. R. Ramachander

[Here is the story of Ramayana summarized in seven stanzas, composed by the great Saptha Rishis. The Tamil translation of these verses are at: [iamhanuman.blogspot.com](http://iamhanuman.blogspot.com).]

## 1. Kashyapa [Bala Kanda]

Jatha Sri Raguu Nayako dasarathan, munyaseema thatakaamHathwa,  
Raksitha kaushika krathuvaram, kruthvapyaa ahalyam shubaam,  
Bunkthwaa rudhra sarasanam janakajam panim graheethwa thatho,  
Jithwaaordha dwani bhargavam punaragath sita sametha purim.

The lord of Raghu clan was born to Dasaratha, killed Thataka in the  
hermitage of the sage,  
Protected the great sage Kaushika, later performed good to Ahalya,  
Ate (destroyed) the bow of Shiva, Married the daughter of Janaka and later,  
Won over Parasurama with terrible voice and came back to the city along with  
Sita.

## 2. Athri [Ayodhya Kanda]

Daasyaa mandharaaya daya rahithayaa Kaikeyi,  
Sri Rama prathamaabhisheka samaye mathha apya yacha davarou,  
Bharthaaram Bharatha prasathu Dharaneem Ramo Vanam gachathaa-  
dithyakarnyaa sachotharam nahi dadhou dukhena moorcha gatha.

Due to the servant Mandhara, mother Kaikeyi mercilessly,  
During the first crowning of Rama, demanded the two boons,  
That Bharatha should rule over Bharatha and Rama should go to forest,  
For twelve years and not being able to concede, due to sorrow his father  
fainted.

## 3. Bharadwaaja [Aaranya Kanda]

Sri Rama pithru sasanad vanam aagath soumithri sithanvitho,  
Gangaam praapya jatham nibhadhya saghuha sachithrakoote vasan,  
Kruthwaa thathra pithru kriyam sabharatho dathawa abhayam dandake,  
Prapyaa agasthya muneeswaram thaduditham druthwaa  
dhanushchakshyam.

Sri Rama came to the forest as per the order of his father along with  
Lakshmana and Sita,  
Reached Ganga, tied matted hair, lived in good Chithakoota due to help of  
Guha,  
Did after- death ceremonies to father along with Bharatha, gave protection to  
Dandaka forest,  
Reached the hermitage of Agasthya and wore the ever lasting bow.

#### **4. Viswamithra [Kishkinda Kanda]**

Gathwaa pancha vati agasthya vachanaa druthwaa abhayam mouneenaam,  
Chithwaa Soorpana khasya karna yugalam samasthaan muneen,  
Hathwaa tham cha Kharam suvarna harinam bhithwaa thadhaa Valinam,  
Thara rathna mavairi rajya makaroth sarva cha Sugrevasaath.

As per the words of Agasthya he reached Panchavati, gave protection to  
sages,  
Cut the nose and two ears of Soorpanaka, for the sake of all the sages,  
Killed Khara, then killed the golden deer and then shot an arrow in to Bali,  
And gave all the country to Sugreeva to be ruled as per advice of the gem like  
Thara.

#### **5. Gowthama [Sundara Kanda]**

Dhootho Dasarathe salila mudhahim theerthwaa Hanumaan Mahaan,  
Drushtwaa Asokavane stithaam Janakajaam dathwaa anguler mudhrikaam,  
Akshadheena asuraan nihathya mahathim lankam cha Dagdhwa puna,  
Sri Ramam cha samethya deva Janani drushtaa maythyabraveeth.

The great Hanuman who was the emissary of Rama crossed the water filled  
sea,  
Saw Sita devi in Asoka vana, gave her the signet ring of Rama,  
Killed asuras like Akshaya kumara, burnt the great city of Lanka,  
And told Sri Rama about his seeing the mother.

#### **6. Jamadani [Yuddha Kanda]**

Ramo badha payo nidhi kapi varai veerair naladayair vrutho,  
Lankaam prapya sa kumbha karna thanujam hathwaa rane ravanam,  
Thsyaam nyayasya Vibheeshanam punarasou Sithapathi pushpakaa-  
Rooda san puramagatha sa bharatha simhasanastho Bhabou.

Rama tied the ocean with the help of monkey warriors like Nala,  
Reached Lanka, killed Kumbhakarna the brother and Ravana in the war,  
Gave the country to Vibheeshana and the consort of Sita rode,  
The pushpaka Vimana and met with Bharatha and climbed the throne.

## 7. Vasishta [Uthara Kanda]

Sri Ramo Haya medha mukhya maswa kruth samyak praja palayan,  
Kruthwaa rajya madhaanujascha suchiram bhooriswa dharmanvithou,  
Puthrou brathru samanvithou Kusa lavou Samshatpya boo mandale,  
So ayodhyaa pura vasibischa sarayusnatha prapedhe divam.

Sri Rama conducted the Aswamedha sacrifice, looking after his people well,  
Made his kingdom along with his brothers as safe and full of Dharma,  
He established the entire earth to his brothers and sons Kusa and Lava,  
And before the the entire people of ayodhya embraced death by entering the  
Sarayu river.

## 8. Sarva Rishaya [All Sages]

Sri Ramasya Kadha sudhadshi madhuraan slokaninuthamaan,  
Ye srunwanthi padanthi cha prathi dinam theagougha Vidwamsina,  
Srimantho bahu puthra sahithaa bukthweha bhogaaschiram,  
Boganthu sadarchitham sura ganair Vishnor labanthu padam.

This is the nectar like sweet story of Rama composed by great stanza of  
poems,  
If one hears or reads it daily they would become greatly learned,  
Wealthy and with several sons enjoy the life in this world,  
And after the enjoyment would get to the place of Lord Vishnu and the devas.

# Shat Padi

---

Adi Shankara

Translated by P. R. Ramachander

Avinayamapanaya vishno, damaya mana, samaya vishaya mruga thrushnam,  
Bhootha dayaam vistharaya, tharaya samasara sagaratha. 1

Oh my Lord Vishnu, please remove my pride,  
Make my entire mind filled with peace,  
Put an end to any attraction towards animal desires,  
Expand my mind with mercy to all beings,  
And help me cross, this ocean of daily life.

Divya dhooni makarande parimala pari bhoga sachidanande,  
Sripathi padaaravinde bhava bhaya khedha chidhe vande. 2

I salute the lotus like feet of Vishnu,  
Which cuts off the fear and sorrow of the worldly life,  
Which is like a river of holy pollen grains,  
And which is with the divine scent of eternal happiness.

Sathyapi bhedhapagame nadha thwaham na mamakeenasthwam,  
Saamudhro hi tharanga kwachana samudhro na tharanga. 3

Even at the time of true realization, when I see no differences,  
I am but a part of you, and you are never my part,  
For a tide is a part of the sea and sea can never be a part of the tide.

Udhruthanaga nagabhidanuja dhanukalaa mithra mithra sasi drushte,  
Drushte bhavathi prabhavathi na bhavathi kim bhava thiraskara. 4

He who lifted the mountain,  
Who is the brother of the enemy of the mountain,  
Who is the enemy of the Asura clan,  
And who sees with the eyes of moon and sun,  
Once you are seen, the sorrow of the world end,  
And is there anything that will remain to happen?

Mathsyadhi biravathaarai ravatharavatha avatha sadha vasudham,  
Parameshwara paripalyo bhavatha bhava thapa bheethoham. 5



You who took incarnations starting from that of fish,  
And well looked after, forever, this entire earth,  
Oh, God who is the greatest one,  
Please protect me, who am afraid of the life of the world.

Dhamodhara guna mandira Sundara vadanara vinda govinda,  
Bhava jaladhi madhana mandhara paramam dharamapanaya thwam mey. 6

He who was tied by a rope in your belly,  
Who is the storehouse of good qualities,  
Who has a lotus like face,  
Who is the care taker of all beings,  
And who is the greatest method to churn the ocean of life,  
Please remove the fear of worldly life from me.

Narayana karunamaya saranam karavani thawakou charanou,  
Ithi shadpadhee madheeye vadhana saroje sada vasathu. 7

Oh Narayana, Oh personification of mercy,  
Let my hands salute thine feet,  
And let these six verses\* live always,  
In my lotus like face.

\* Shat padhi could be translated also as "six legged bees".

# Siksha Ashtakam

---

[Octet of Learning]

Composed by Chaitanya Maha Prabhu

Translated by P. R. Ramachander

[Lord Chaithanya, who was very great scholar right from his youth, is believed to have not written many prayers in his great life. This great octet of extreme devotion to Lord Krishna is the only one written by him and is believed to contain the essence of all his teachings.]

Cheto darpana marjanam bhava maha davagni nirvapanam,  
Shreyah kairava chandrika vitaranam Vidya vadhudivanam,  
Anandambudhi vardhanam pratipadam purnamrita asvadanam,  
Sarvatmasnapanam param vijayate shrikrishnasankirtanam. 1

Victory to the singing of the names of Krishna,  
Which cleans the dirt from the mirror of the heart,  
Which puts out the fire of the pain of day today life,  
Which spreads the cooling rays of moon everywhere,  
Which is the knowledge accumulated by the holy,  
Which increases the sea of happiness for ever,  
Which makes us taste, fully the divine nectar,  
And which is eagerly desired by all beings.

Namnam akari bahudha nija sarvashakti  
Statrarpita niyamitah smarane na kalaha  
Etadrishi tava kripa bhagavan mamapi  
durdaivam idrisham ihajani nanuragahah. 2

You have several millions of names,  
Which can give real strength to all beings,  
And you do not have any rules to chant them,  
And this shows me that you are merciful towards me,  
But I being unfortunate am not attracted by them.

Trinad api sunicena  
Taror api sahishnuna  
Amanina manadena  
Kirtaniyah sada harihi. 3

We should constantly sing the names of Hari,  
With more humility than a dried grass,  
With more tolerance than a tree,  
And with a mind without false prestige.

Na dhanam na janam na sundarim  
Kavitam va jagad-isha kamaye  
Mama janmani janmanishvare  
Bhavatad bhaktir ahaituki tvayi. 4

I do not wish for wealth or followers,  
I do not wish for pretty women,  
Oh Lord of the entire universe,  
But I want to dedicate this life,  
And all life after it is in your service.

Ayi nanda-tanuja kinkaram  
Patitam mam vishame bhavambudhau  
Kripaya tava pada-pankaja-  
Sthita dhulisadrisham vichintaya. 5

I am your slave, Oh son of Nanda,  
But have fallen deep in this sea of birth and death,  
So please pick me up from here,  
And make me in to a dust of,  
Your lotus like feet.

Nayanam galad-ashru-dharaya  
Vadanam gadgada-ruddhaya gira  
Pulakair nichitam vapuh kada  
Tava nama-grahane bhavishyati. 6

When will tears fall from my eyes,  
When will my face choke up,  
And when will my hairs stand erect,  
When I hear the recitation of your names.

Yugayitam nimeshena  
Chakshusha pravrishayitam  
Shunyayitam jagat sarvam  
Govinda-virahena mey. 7

When I am not with you Govinda,  
Every minute appears like an age,  
My eyes shed tears like rain,  
And the entire world appears empty.

Ashlishya va pada-ratam pinashtu mam  
Adarshanan marma-hatam karotu va  
Yatha tatha va vidadhatu lampato  
Mat-prana-nathas tu sa eva naparaha. 8

My soul will be with him without condition,  
Even if he chides me with dirty words,  
Even if he breaks my heart by not being with me,  
And do as he likes anything and everything.

# Siddha Mangala Stotra - Sripada Sri Vallabha

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Translated by P. R. Ramachander

["Sripada Sri Vallabha is considered as an incarnation of God Dathathreya. He was born at Pithapuram in Andhara Pradesh during thirteenth century. His father was Appala Raja Sharma and mother Sumathi. His devotees believe that he had holy marks in his feet. The incidents mentioned in each stanza of this prayer refer to incidents in his life. It is believed that as a result of its recitation the devotee will have the darshan and touching of the holy feet of saints and siddha purushas ll desires will be fulfilled. Those Datta devotees, who are totally involved in prayer to Datta, will get Datta's benevolence, as soon as they recite this stothra. Around the place, where this stothra is recited, siddha purushas will be circling around in the sookshma vayu mandala." - Source: joyfulslokas.blogspot.in.]

1. Srimad Anantha sree Vibhooshitha Appala Narasimha Rajan,  
Jaya Vijayeebhava, Dig vijayee bhava Srimad akhanda vijayeebhava.

Oh king Appala Narasimha, who is endless and who is decorated by  
auspiciousness

Victory, victory be yours, be victorious in all directions, become victorious all  
over.

2. Sri Vidhyadhari Radha Surekha, sree raakhi dhara,  
Jaya Vijayeebhava, Dig vijayee bhava Srimad akhanda vijayeebhava.

He wears auspicious Rakhi (band tied by sisters) Vidhyadhari, Radha and  
Surekha

Victory, victory be yours, be victorious in all directions, become victorious all  
over.

3. Mata Sumathi vathsalyamrutha pari poshitha Jaya Sreepada  
Jaya Vijayeebhava, Dig vijayee bhava Srimad akhanda vijayeebhava.

You were brought up by the nectar of affection of mother Sumathi, Victory to  
Sreepada,

Victory, victory be yours, be victorious in all directions, become victorious all  
over.

4. Sathya Risheesawara duhithanandana baapanaaryutha, Sree Charana,  
Jaya Vijayeebhava, Dig vijayee bhava Srimad akhanda vijayeebhava.

Baapanarayana the son of the daughter of the great sage Sathya, Oh Sri Charana,  
Victory, victory be yours, be victorious in all directions, become victorious all over.

5. Savithra kaathaka chayana punya phala Bharadwaja Rishi Gothra sambhavaa,  
Jaya Vijayeebhava, Dig vijayee bhava Srimad akhanda vijayeebhava.

Sacred result of the Savithra Kaathaka sacrifice being held in Bharadwaja clan,  
Victory, victory be yours, be victorious in all directions, become victorious all over.

6. Do Chowpathee devlakshmi Ghana samkhyaa boditha Sri Charana,  
Jaya Vijayeebhava, Dig vijayee bhava Srimad akhanda vijayeebhava.

Sricharana taught her the implication of the big number in "Do Chowpathi Devalakshmi."  
Victory, victory be yours, be victorious in all directions, become victorious all over.

7. Punya roopini Rajaam amba Sutha Garbha Punya phala samjatha,  
Jaya Vijayeebhava, Dig vijayee bhava Srimad akhanda vijayeebhava.

The one born to the daughter of Rajamamba born of blessed deeds,  
Victory, victory be yours, be victorious in all directions, become victorious all over.

8. Sumathi Nandana, Narahari Nandana Datha deva prabhu Sree Pada,  
Jaya Vijayeebhava, Dig vijayee bhava Srimad akhanda vijayeebhava.

Son of Sumathi, son of Narahari, the God Dathathreya, who is our Lord Sripada  
Victory, victory be yours, be victorious in all directions, become victorious all over.

9. Preethikapura Nithya vihaara, Madhumathi Datha, Mangala roopa,  
Jaya Vijayeebhava, Dig vijayee bhava Srimad akhanda vijayeebhava.

One who lives daily in Peethikapura called Madhumitha Datha who has an auspicious form,  
Victory, victory be yours, be victorious in all directions, become victorious all over.

After 40 days parayan you can do annadaan.

On 40th day you can do prasad and offer to Sri Padavallabha.

Sri Padarajam Saranam Prapadheye.

Sri Padarajam Saranam Prapadheye.

Sri Padarajam Saranam Prapadheye.

# Sita Rama Ashtakam

---

[Octet of Sita Rama]

Translated by P. R. Ramachander

[Here Sita is used as an adjective of Rama, in the sense that she is always with him. The prayer is addressed to Lord Rama.]

Brahma Mahendra Surendra Marud gana Rudhra Muneendra ganair athi  
ramyam,  
Ksheera sarith pathi theeramupethu nutham hi sathamavithara mudhaaram,  
Bhoomi bhara prasamartha madha pradhitha prakatee krutha chid gana  
moorthim,  
Thwaam bhajatho Raghu nandana dehi dayanagha, may swa padambhuja  
dasyam. 1

Please make me slave of your lotus like feet,  
As I am singing your praise Oh lad of Raghu clan, Oh ocean of mercy,  
Who is being praised in the pretty banks of the ocean of milk,  
By Brahma, Shiva, Indra, Maruths, Rudra, and groups of saints,  
Who is partial in protecting good people, who is greater than the greatest,  
Who has appeared in this world to reduce the burden of this earth,  
As a pretty slightly black human being, though he is full of wisdom.

Padma dalyatha lochana, hey Raghu vamsa vibhooshana deva dayalo,  
Nirmala neeradha neela thano, akhila loka hrudambhuja bhasa ka bhano,  
Komala Gathra, pavithra paadabhja rajakana pavitha Gowthama kanthaa,  
Thwaam bhajatho Raghu nandana dehi dayanagha, may swa padambhuja  
dasyam. 2

Please make me slave of your lotus like feet,  
As I am singing your praise Oh lad of Raghu clan, Oh ocean of mercy,  
Oh God with lotus like eyes, Oh ornament to the clan of Raghu,  
Oh store house of mercy, Oh God with the colour of rich cloud,  
Oh God who is like Sun helping the entire world open like lotus,  
Oh Pretty God and Oh God who made Ahalya pure by the holy dust of his  
feet.

Poorna, Parathpara, Palaya maam, athi dheenamanaha manantha  
sukhabdhe,  
Pravyada bhadra thatith sumanohara peetha varambhara, Rama, Namasthe,  
Kama Vibhanjana, Kantha tharanana, Kanchana bhooshana, Rathna kireeta,  
Thwaam bhajatho Raghu nandana dehi dayanagha, may swa padambhuja  
dasyam. 3



Please make me slave of your lotus like feet,  
As I am singing your praise Oh lad of Raghu clan, Oh ocean of mercy,  
Oh Complete God, Oh great divine one, Oh limitless sea of pleasure,  
Please look after me as I am an orphan and one who is oppressed,  
Oh God who wears the yellow silk shining like a streak of lightning in rainy season,  
Oh Rama, Oh God who removed the pride of the God of love by the shine of his face,  
Oh God who wears Golden ornaments and Oh God with gem studded crown,  
my salutations.

Divya sara sch sasi kanthi harojjwala moukthika malya visala sumoule,  
Kotira viprabha, charu charithra pavithra vichithra, Dhanu sara pane,  
Chanda maha bhuja dhanda vikhanditha Rakshasa raja Maha jaga dande,  
Thwaam bhajatho Raghu nandana dehi dayanagha, may swa padambhuja dasyam. 4

Please make me slave of your lotus like feet,  
As I am singing your praise Oh lad of Raghu clan, Oh ocean of mercy,  
Oh who wears a crown decorated by chain of gems,  
Which are prettier than the moon of the autumn,  
Oh God who shines like billions of Suns, Oh God who holds a bow and arrow,  
Oh God who does several pretty acts of Dharma,  
And oh Valorous God who killed the very powerful and strong Ravana,

Dosha vihimsra bhujanga sahasra sukopa mahanala keela kalape,  
Janma jara maranormmi mama mano madha manmadha nakra vichakri bhavabdhau,  
Dukha nidhou cha chiram pathitham krupayaadhya samuddhara rama thatho maam,  
Thwaam bhajatho Raghu nandana dehi dayanagha, may swa padambhuja dasyam. 5

Please make me slave of your lotus like feet,  
As I am singing your praise Oh lad of Raghu clan, Oh ocean of mercy,  
And save me from the ocean of cruel serpents which are nothing but my faults,  
From the flame of the great fire, in the tide of birth, growth and death,  
From the ocean of the crowd of crocodiles called mental pride and fatigue,  
And from the collection of sorrows where I have fallen for some time, Oh Rama.

Samsyathi ghora madoth kada kunjara thyatshudha neeradha pinditha  
thundam,  
Dandakaron madhitham cha rajas thama unmadha moha padodh jaditha  
vvaartha,  
Dheena mananya gathim krupanam saranagatha masu vimochaya moodam,  
Thwaam bhajatho Raghu nandana dehi dayanagha, may swa padambhuj  
dasyam. 6

Please make me slave of your lotus like feet,  
As I am singing your praise Oh lad of Raghu clan, Oh ocean of mercy,  
Oh Rama please save me who is a fool but surrendered to you,  
As I am the source of satisfying the hunger of the rutted elephant,  
Which is the domestic life and being grinded by the feet of God of death,  
And have lost my health due to the madness created by regal and base  
qualities,  
And as I am oppressed, does not have any other go.

Janma sarjitha papa samanwitha hruth kamala, pathithe, pasu kalpe.  
Hey Raghu Veera, maha rana dheera, dhayaam kuru mayyathi mandha  
maneeshe,  
Thwam janani bhagini cha pitha mama thava dasithwa vithapi krupalo,  
Thwaam bhajatho Raghu nandana dehi dayanagha, may swa padambhuj  
dasyam. 7

Please make me slave of your lotus like feet,  
As I am singing your praise Oh lad of Raghu clan, Oh ocean of mercy,  
As I am a sinner accumulating sin in my heart during several births  
As I am down trodden and like an animal, Oh Hero of the clan of Raghus,  
Oh Valorous God in wars, please show mercy on me as I am a slow witted  
one.  
And though you are my mother, sister, and father, accept me as your slave.

Thwam thu dhayalu makinchana vathsala mulpala hara mapara mudhaaram,  
Rama vihaya kamayama namaya mesa janam saranam nanu yayam,  
Thwath pada padma matha sithameva mudhaa khalu deva  
sadavasaseetham,  
Thwaam bhajatho Raghu nandana dehi dayanagha, may swa padambhuj  
dasyam. 8

Please make me slave of your lotus like feet,  
As I am singing your praise Oh lad of Raghu clan, Oh ocean of mercy,  
Oh merciful one, Oh God who loves the poor, Oh God who wears a garland  
of lily,  
Oh Rama, arguing within myself as to Whom else can I surrender to, except  
you,  
I decided to surrender at your lotus like feet, Oh Rama who is along with Sita.

Ya karunamrutha sindhur, anadha janothama bandhu, rajothama karee,  
Bhaktha bhayormi bhavobdhi tharee sarayu thati neethata charu viharee,  
Thasya Raghu pravarasya niranthara mashtaka medath anishta haram vai,  
Yasthu padeth amara sa naro labhathe Achyutha rama padambhuj dasya. 9

He who reads without fail the all sorrow removing octet of the chief of the  
Raghu clan

Who is nectar of ocean of mercy, the closest relation to all orphans,  
Who does only good deeds, who is the boat to the devotees,  
Which helps them cross the ocean of domestic life with torrential waves,  
Who wanders in the shores of River Sarayu, would get rid of death,  
And becomes lucky enough to serve the lotus feet of Lord Rama.

# Sritha Kamala [Ashtapadi]

---

By Jayadeva

Translated by P. R. Ramachander

[This is a very popular prayer, usually sung in Hindustani and Karnatik music concerts in the Raga Pahadi or Bhairavi.]

1. Sritha Kamala, kucha mandala, Dhritha kundala hey,  
Kalitha vana mala jaya jaya deva hare,

You rest on the lotus like chest of Goddess Lakshmi,  
Oh god who wears swinging ear globes,  
And also wear garland of forest flowers,  
Victory to God Jaya deva and to Lord Hari.

2. Dina mani mandala mandana, bhava khandana hey,  
Muni jana manasa Hamsa jaya jayadeva hare.

Your face shines like the disc of Sun,  
Oh destroyer of the ties of birth and death,  
Oh swan in the hearts of great sages,  
Victory to God Jaya deva and to Lord Hari.

3. Kaaliya visha dhara ganjana jana ranjana hey,  
Yadu kula nalini dinesa, jaya jaya deva hare

You who defeated the poison bearing Kaliya,  
Oh God who entertains lots of people,  
And who is the lotus of the clan of Yadus,  
Victory to God Jaya deva and to Lord Hari.

4. Madhu mura naraka vinasana, Garudasana hey,  
Sura kula kelee nidhana, jaya jaya deva hare.

You who killed Madhu, Mura and Narakasura,  
Oh God who sits on Garuda,  
And who entertains devas by his sports,  
Victory to God Jaya deva and to Lord Hari.

5. Amala, kamala dala lochana, bhava mochana hey,  
Tribhuvana bhuvana nidhana, jaya jaya deva hare

You are having holy lotus flower like eyes,  
Oh God who frees us from ties of birth,  
And whose home is all the three worlds,  
Victory to God Jaya deva and to Lord Hari.

6. Janaka suthaa krutha bhooshana, jitha dhooshana hey,  
Samara samitha dasa kanta, jaya jaya deva hare.

You who made Goddess Sita wear ornaments,  
Oh defeater of bad ones,  
Who in the war killed the ten headed Ravana,  
Victory to God Jaya deva and to Lord Hari.

7. Abhjinava jala dhara Sundara, Dhrutha mandara hey,  
Sri Mukha chandra chakora, jaya jaya deva hare

You who are as pretty as the rich new cloud,  
Oh God who lifted the mountain,  
And whose face is like the moon loved by Chakora birds,\*  
Victory to God Jaya deva and to Lord Hari.

\* Birds who live by drinking moon light

8. Thava Charanam pranatha vayam, ithi bhavaya hey,  
Kuru kusalam pranatheshu, jaya jaya deva hare

We salute at your feet,  
Oh God who gives prosperity,  
Please look after the good of all beings,  
Victory to God Jaya deva and to Lord Hari.

9. Sri Jaya deva kaver idham krutha mudam hey,  
Mangala ujjwala githam, jaya jaya deva hare

Oh darling God, this shining and auspicious song,  
Written by poet Jayadeva,  
Is being offered to you,  
Victory to God Jaya deva and to Lord Hari.

# Sundara Kanda Pasuram

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[Pasuram on Sundara Kanda]  
Translated by P. R. Ramachander

[It is believed by all devotees that reading or narrating Sundara Kanda of Ramayana would result in fulfillment of all our wishes. In the Thirty First Chapter of Sundara Kanda, to console Sita as well as to make her understand that he is a genuine messenger of Rama, Hanuman relates the story of Rama, up to that time. Devotees believe that reading this chapter would give them the same result as reading the entire Ramayana. In this Pasuram (Divine Tamil poems written by minstrels of Lord Vishnu called as Azhvars), a summary of the above chapter followed by the giving of ring of Rama to Sita is narrated. Devotees believe that reading this Pasuram is equivalent to reading of Sundara Kanda of Ramayanam. I got this Pasuram from the Kumudam Bhakthi Magazine of 15-2-2010. Nothing has been mentioned about who is the author of the Pasuram. I would be grateful for this information.]

Cheerarum thiral anuman ma kadalai kadantheri,  
Mummadil neeli ilangai pukku kadigavil,  
Vaararum mulai madaval Vaideki thanai kandu,  
Ninnadiyen vinnappam kettarulay.

The Hanuman who was efficient and able,  
Crossed the sea and reached the shores,  
And entered Lanka which is three walls long,  
And went inside a garden and saw,  
The pretty Vaidehi who has pretty chest,  
And told her "please hear my submission."

Ayothi thannil oor,  
Ida vagayil yelliyathothu inithirukka,  
Malligai ma malai kondang karthathuvum,  
Kalakkiya maa manithinanay, kakeyi varam venda,  
Malakkina ma manithinanay,  
Mannavanu marathozhiya,  
Kula kkumara kadurai po yendru vidai koduppa,  
Ilakkumanan thanodu sungu yekiyathum.  
Gangai thannil kooranintha vel valvan guhanodu,  
Cheeranintha thozhamai kondathuvum,  
Chithir koodathiruppa Bharatha nambi panithanthuvum,  
Chiru kaakai mulai thenda, anaithulagum thirindu odi,

Vithagane Rama nin abhayamenna,  
Athirame adhan kannai aruthathuvum,  
Pon otha man ondrugundu inithu vilayada,  
Nin anbin vazhi nindru chilai pidithu yem piraan yega,  
Pinne angu ilakkumanan pirindhadhuvum,

In the city of Ayodhya,  
When everything was happy and sweet,  
Kaikeyi bedecked in mountains of jasmine garlands,  
With a greatly confused mind asked for boons,  
And the king with sad and dejected mind.  
Bid farewell to the heir of family and asked him to go to forest,  
And when he along with Lakshmana went there,  
And struck friendship with Guha who had a sharp spear,  
And when in Chithra koota, Bharatha came and saluted him,  
And when the little crow touched your chest and wandered all over the world,  
And cried "Oh Lord Rama, please protect me",  
And he using the arrow took out one of its eyes,  
And when a golden deer entered there and played,  
And due to love for you, the lord armed with bow chased it,  
And then Lakshmana also followed him.

Ayothiyar kon uraitha adayalam,  
Eethu avan kai modhiram yendru,  
Adayalam therindhu uraikka,  
Malar kuzhalaal cheethayum,  
Vil iruthan modhiram kandu,  
Anuman adayalam okkum yendru,  
Uchi mel vaithu ugakka,  
Thiral vilangu maruthiyum,  
Ilangayar koman kadikkavai iruthu,  
Kadal makkalum chuthamum kondru,  
Kadi ilangai malakka yerithu,  
Arakkar kon chinamazhithu, meendum anbinaal,  
Ayothiyar kon thalar purayum adi inai paniya chendraan.

And then saying that this is the sign given by king of Ayodhya,  
And then when he gave the ring and said, this is his ring,  
Please recognize this sign and talk to me,  
And then Sita with hair bedecked with flowers,  
Seeing the ring of the one who broke the bow,  
And recognized that the sign given by Hanuman as genuine,  
Kept the ring on her head and became happy,  
And then Hanuman who was very intelligent,

Came away from the garden of the king of Lanka,  
And killed his relatives and loving kids,  
And then burned the town of Lanka,  
And destroying the anger of the king of Rakshasas,  
And then due to his love and devotion,  
Went back to worship the feet of the king of Ayodhya.



# Thiruppalli Yezhuchi

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By Thondar Adi Podi Azhwar  
Translated by Ramachander

[Songs for waking up the Lord was not a common tradition in Hinduism. The famous exhortation of Sage Viswamithra to Lord Rama in Bala Kanda of Valmiki Ramayana viz, Kousalya Supraja Rama, Poorva Sandhya Pravarthathe, Uthishta Nara Sardula, Karthavyam Daivamahnika - which request him to wake up and do his ritualistic duties to God, is perhaps the only such waking up poem of the Puranas. This is strange since the system of sending Lord to sleep and waking up is prevalent in most of the famous temples of Tamil Nadu. This great Suprabatham (called Thiruppalli Ezhuchi) to wake up Lord Ranganatha which belongs to the Vaishavite literature or the one by Manikkavasagar to wake up Lord Thiruperumthurai near Trichinopoly which belongs to the Shaivite Literature. It must be one of the first Suprabathams ever written. Sri Venkatesa Suprabatham which is used to wake up Lord Venkateswara of Thirupathi which was written about a hundred years back must be the most popular one.]

Thaniyan\*\*

Tameva matva paravasudeva Rangeshayam rajavadarhaniyam,  
Prabodhikim yokrita suktimalam bhaktanghrirenum bhagavantamide.

He observed Ranganatha as divine Narayana,  
Resting in Srirangam like a king,  
And wrote this garland of verses to awaken him,  
Is the dust of the feet of devotees and I extol him.

\*\* A verse praising the work and author.

1. Kadiravan guna disai sikaram vandhu anainthan,  
Kanavirul agandrathu, kalayam pozhudai,  
Madhu virundozhgina maamalar yellam,  
Vanavar arasargal vandhu vandheendi,  
Yedhir disai niraindanar, ivarodum puguntha,  
Iru kalitheettamum, pidiyodu murasum,  
Adhirdhalil alai kadal pondru uladhu yengum,  
Arangathamma,\* palli ezhundharulvaye.

The sun has embraced the top of the mountain on the eastern side,  
The darkness of dreams have faded and in the early morning,  
All great flowers have arranged for the feast, by the honey ebbing out of them,

The kings and the devas have arrived and arrived,  
And have crowded on the opposite side and the he and the she elephant,  
Which have come along with them joined the drums,  
And are making an ocean like noise all around,  
And so Lord (Mother) of Srirangam,\* please do wake up.

\* Lord Ranganatha is addressed as Mother of Srirangam.

2. Kozhumkodi mullayin kozhumala ranavi,  
Kooranthathu guna disai marutham idhuvo,  
Ezhundana malaranai palli kol annam,  
Eenpani nanainthathum iru chiragudhari,  
Vizhungiya mudalayin pilamburai pezh vay,  
Vellyir uruvuthan vidathinmukkanungi,  
Azhungiya aanayin arum thuyar kedutha,  
Arangathamma, palli ezhundharulvaye.

The breeze from the east blows bringing with it,  
The sweet incense of jasmine flowers by caressing it,  
The swans which caress the lotus flowers have woken up,  
By slowly shaking their wings making the dew drops fall down,  
Oh Lord (Mother) of Srirangam who cured the sorrow of the elephant,  
Caused by its body being caught in the box like mouth,  
Of the crocodile which was trying to swallow it,  
I request you, please do wake up.

3. Chudar oli parandhana choozh disai ellam,  
Thunniya tharagai minnoli churungip,  
Padaroli pasuthanan, pani mathi ivano,  
Paayirul agandrathu, paim pozhir kamugin,  
Madalidai keeri van palaigal nara,  
Vaigarai kooranthathu marutham ithuvo,  
Adaloli thigazh tharu thigiram thadakkai,  
Arangathamma, palli ezhundharulvaye.

On all directions the light of the Sun has spread,  
The light of the shining stars have diminished,  
The very bright moon has become very pale,  
The darkness that pervaded had disappeared,  
The gentle breeze blew all over the gardens,  
And has opened the sheaths covering the flowers,  
Of Arecanut and its sweet fragrance has spread,  
And Oh Ranganatha (Mother of Sri Rangam), who holds the greatly lustrous,  
Holy discus, please do wake up.

4. Mettu ila methigal thalai vidum aayargal,  
Vey kuzhal osayum vidai mani kuralum,  
Eetiya visai disai paranthana vayulul,  
Irinthina karumbinam ilanangayar kulathai,  
Vattiya varisilai vanavarere,  
Mamuni velviyai kathava, piratham,  
Aatiya aduthiral ayothiyemmarase,  
Arangathamma, palli ezhundharulvaye.

The sound of cowherds releasing the young buffalos,  
The sound of the pretty flute that those cowherds play,  
And the jingling sound created by bells tied round the neck of cows,  
Have spread all around in all the fields,  
And the honey bee in search of honey have left their hives,  
And oh king of all devas who tormented the Rakshasas of Lanka,  
Who took the penance of protecting the Yaga of the great sage,  
Oh King of Ayodhya who wielded his bow well,  
Oh Ranganatha (Mother of Sri Rangam), please do wake up.

5. Pulambina putkalum poom pozhil kalin vaay,  
Poyithu kangul pugundathu pulari,  
Kalandathu guna disai kanai kadal aravam,  
Kai vandu mizhathiya, kalambakam punaintha,  
Alangala thodayal kondu adiyinai panivaan,  
Amarargal pugundhanar aadalin amma,  
Ilangayal kon vazhipadu chey koil,  
Arangathamma, palli ezhundharulvaye.

The birds are chattering and the flowers have opened,  
The darkness has gone and the morning light has come,  
The sound of the sea of the east is filling up the environment,  
The devas have entered to worship you carrying along with them,  
A garland made of scented flowers which are attracting honey bees,  
And so Oh lord of the temple worshipped by Vibheeshana, the king of Lanka,  
Oh Ranganatha (Mother of Sri Rangam), please do wake up.

6. Iraviyar mani nedum therodum ivaro?  
Iraivar pathinoru vidayarum ivaro?  
Maruviya mayilinan arumukhan ivano?  
Marudharum Vasukkalum Vandhu vandheendi,  
Puraviyodadalum padalum therum,  
Kumara dandam pugundheendiya vellam,  
Aruvaraianaya nin koil mun ivaro?  
Arangathamma, palli ezhundharulvaye.

Are they not twelve Suns along with their great chariots?  
Are they not the eleven rudras riding on their bulls?  
Is he not the six faced God riding on his peacock?  
Are they not the Maruths and Vasus who have come,  
On their horses who are seen as singing and Dancing?  
Are they not being followed by their Chariots,  
And horses who are following all of them?  
Oh Ranganatha (Mother of Sri Rangam), please do wake up?

7. Andarathu amarargal kootangal ivayo?  
Arunthava munivarum marutharum ivaro?  
Indiranayanum thanum vandhivano?  
Em peruman, un koilin vasaal,  
Sundarar nerukkavi sadrar nooka,  
Iyakkaram mayakkinar thiruvadi thozhuvan,  
Andharam paridam illai mathithuvo,  
Arangathamma, palli ezhundharulvaye.

Are they the crowd of the devas from the celestial world?  
Are they very great sages and the maruths?  
Have Indra and his elephant have come here?  
The Gandharvas are crowding and Vidhyadharas are pressing,  
And the yakshas have fainted in their effort to salute your feet,  
And there is crowding in the sky as well as earth,  
And so Oh Ranganatha (Mother of Sri Rangam), please do wake up.

8. Vambavizh vanavar vayurai vazhanga,  
Manidhi kapilayon kannadi mudalaa,  
Yemperuman padimai kalam kaandarkku,  
Yerpanavayina kondu nan munivar,  
Thumburu Naradar pugundananar ivaro,  
Thondrinan iraviyum thulangoli parappi,  
Ambara thathi nindru agalukindrathu irul poy,  
Arangathamma, palli ezhundharulvaye.

With the devas bringing great treasures to you,  
As well as the arugam grass also to you,  
Great sages are arranging cow, mirror and other things,  
Including container of collyrium to be seen by the Lord,  
The great sage singers Thumburu and Narada have come,  
The great sun God has come out spreading great light,  
All over the sky and the darkness is fading away,  
And so Oh Ranganatha (Mother of Sri Rangam), please do wake up.

9. Yethamil than ummai yekkam ma thaliye,  
Yazh kuzhal muzhava mod isai disai kezhmi,  
Geethangal padinar kinnarar gerudargal,  
Kandharuvar avar kanguluhamellam,  
Mathavar vanavar charanar iyakkar,  
Chitharum mayanginar thiruvadi thozhuvan,  
Aathalil avarkku nalokka marula,  
Arangathamma, palli ezhundharulvaye.

Without any interruption along with,  
Accompaniment of Veena, flute and drums,  
The Kinnaras, Garudas, Gandharwas  
And all their world, along with great saints,  
Sing about you filling all directions with that sound,  
And the Charanas, Yakshas and Sidhas,  
Are fainting due to this devotional music,  
And are waiting to see your holy feet,  
And to give all of them your holy sight,  
Oh Ranganatha (Mother of Sri Rangan), please do wake up.

10. Kadi malar kamalangal malarndhana ivayo,  
Kadhiravan kanai kadal mulaithanan ivano.  
Thudi idayaar churi kuzhal pizhindu udhari,  
Thugil udutherinar choozh punalaranga,  
Thodai otha thulavamum koodayum polindhu,  
Thondriya thol Thondar adipodi yennum,  
Adiyanai aliyananendru aruli unnadiyaarkku,  
aadpaduthaay, palliyezhundaralaye.

Are these the new lotuses that have opened?  
Is this not the Sun who has risen above the tumultuous sea?  
Oh Ranga, the pretty damsels with thin middle,  
After bathing in the river, have climbed to the shore,  
And have shaken the water from their tresses and tied them,  
I with a big garland of Thulasi running up to the thighs,  
And is the dust of the feet of your devotees and,  
I may please be introduced to your devotees as your own,  
Oh Lord (Mother) Ranganatha, please wake up.

# Thiruppavai

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By Andal

Translated by P. R. Ramachander

[Saint Andal also known as Nachiar and also as Kodhai was the daughter of Vishnu Chitta alias Periyazhvar of Srivilliputtur. She is one of the most important saints of Sri Vaishnavism. At an early age she fell in love with Lord Krishna and because she used to wear the garlands meant for the deity before it is worn by the God, she was also called Chudi Kodutha Chudar Kodi. People believed that she was an avathara (incarnation) of Bhooma Devi. At the end of her life she left her ethereal body and mingled with her Lord. Her most important poetic work is Thiruppavai. This extols the virtues of Lord Krishna and requests him for help and guidance in the worship of Goddess Pavai. The worship of this Goddess was very common in Tamil Nadu since ancient times. The worship was done by unmarried girls. They all used to take bath in the rivers daily early in the dawn, in the month of Margazhi (December-January) and worship the goddess by dance and music and observe very strict penance during the day. This it was believed would get them good husbands and would lead to a very happy married life. On each day, one of the hymns are being sung during this month even today.

Her poetic works reveal her Nayaki-Nayaka Bhava (Heroine-Hero feeling) and absolute surrender to God. Surrender being the bed rock principle on which Sri Vaishnavism rested, she was revered very much. Her sentiments expressed in her pasurams (poems to God) found an immediate echo in the common man's mind. Sri Ramanuja who was possibly the greatest saint - philosopher of Sri Vaishnavism, extolled her Bhakthi and sang all the thirty Thiruppavai pasurams every day. Because of that he was called Thiruppavai Azhwar. Also there is a practice to this day among Sri Vaishnavas that during the Poojas of God in any of their temples the last two stanzas of Thiruppavai are sung. It is also interesting to know that these two stanzas are also recited in Tamil during coronation of the kings of Thailand (Rama dynasty).

There are very many translations and commentaries available in English of Thiruppavai. But as far as I am aware no one has attempted to translate it in to English verse. By doing so, it has not been possible to include some mystical connotations of these verses.]

## Thaniyan

[This is a song which is a prelude to Thiruppavai and is generally termed as thaniyan or that which stands separately.]

Andal from the swan filled Puduval,  
Sang she, in her sweet voice,  
Several enchanting sweet odes,  
For being sung during,  
The worship and adulation of Pavai.  
They are but a garland to him,  
From her who wore them first,  
Before presenting them to Him.

Each Pasuram (ode to Gods) of Thiruppavai is generally named by the first few words of the poem. These are given first and a translation in to verse given then:

## 1. Margazhi Thingal

In this month of Marghazhi,\*  
On this day filled with the light of moon, come for bathing,  
Oh ladies who are richly dressed,  
And Oh ladies in rich homes of cowherds,  
For he with the sharp spear, he who kills his enemies without mercy,  
He who is the son of Nanda Gopa,\*\*  
He who is the darling son of Yasodha,\*\*\*  
Who wore scented flower garlands,  
He who is a lion cub, he who is pretty in black colour,  
He who has small red eyes,  
He who has a face like the well-lit moon,  
And He, who is our Lord Narayana,\*\*\*\*  
Is going to give us big drums,  
So that we bathe and worship Our Goddess Pavai,  
In a way that the whole world sings about.

\* The early winter of Tamil month generally between 15th December to 15th January.

\*\* The Foster father of Lord Krishna.

\*\*\* The foster mother of Lord Krishna.

\*\*\*\* Another name for God Vishnu.

## 2. Vaiyathu Vazhvirgal

Oh, people of this world, be pleased to hear of those penances,  
That we daily do for the worship of Pavai, we will sing of those holy feet,  
Of Him who sleeps in the ocean of milk,\* we will not take the very tasty ghee,  
We will avoid the health giving milk, we will daily bathe before the dawn,  
We will not wear any collyrium\*\* to the eye, we will not tie flowers in our hair,

We will not do Any act that is banned, we will not talk ill of any to any one else,  
We will give alms and do charity as much as we can,  
And do all those acts to make others free of sorrow and worship our Goddess Pavai.

\* Lord Vishnu is believed to sleep on his Serpant bed floating in the holy ocean of milk.

\*\* Black lamp soot worn in the eyes by ladies in India.

### **3. Oongi Ulagalandha Utthmar Peyrar Padi**

If we sing the praise of Him, who grew big and measured the world,\*  
And worship our Goddess Pavai, then would there be at least three rains a month,  
And the red paddy plants would grow big and in their fields would the fish swim and play,  
And the spotted bees after sipping honey,  
To their hearts content would sleep in the flower themselves  
After having their fill and the cows with big udder would fill milk pots to the brim,  
And healthy cows and never diminishing wealth would fill the country,  
And all this I assure by worship of our Goddess Pavai.

\* Lord Narayana in Vamana Avatara measured the three worlds.

### **4. Azhi Mazhai Kanna**

Please obey our wishes,  
Oh rain God who comes from the sea,  
Enter the sea, please, and bring water to your fill,  
And with zest and sound take it up,  
And like the God of the deluge become black,  
And shine like the holy wheel in the hands,  
Of the God Padmanabha\* who has powerful biceps,  
And make booming pleasing sounds,  
Like the right spiraled conch and rain with out stop like the arrow storm,  
From Saranga the bow of Vishnu and descend on us,  
To make this world happy and to help us take bath in month of Margahzhi,  
And worship our goddess Pavai.

\* Lord Vishnu had a lotus grown out of his belly on which sat Lord Brahma. Hence he is called Padmanabha.



## 5. Mayanai

To Him the enchanter of all, to Him the son of Mathura\* in the north,  
To Him who played and frolicked in the shores of holy Yamuna,\*\*  
To Him who is the ornamental lamp of the family of cow herds,  
And to the Damodhara\*\*\* who made his mothers womb holy,  
We came after a holy bath and offered pure flowers at his feet,  
And sang with our mouth and brought the thoughts of him in our mind and we  
were sure,  
That all our mistakes of the past and all that we will do in future,  
Will vanish as ashes in fire, Oh Goddess Pavai.

\* City of Mathura near Agra.

\*\* Holy River which is a tributary of Ganges.

\*\*\*\* He who has been tied by his mother in the belly.

## 6. Pullum Chilambina Kaan

Did you not hear alternate twittering birds making loud noises,  
Did you not hear the loud sound of white conch,  
From the temple of the king of Garuda,\* Oh girls please wake up,  
Let us hear the holy sounds of "Hari, Hari".\*\*  
From the savants and sages,  
Calling him who drank the poisonous milk from the ghost,\*\*\*  
Him who kicked and killed the ogre of the cart,\*\*\*\*  
And him who sleeps on the great serpent Adi Sesha  
So that it goes through our mind and make our mind cool, Oh, Goddess  
Pavai.

\* Lord Vishnu who rides on Garuda (barahmini kite).

\*\* Another name of Lord Vishnu.

\*\*\* Lord Krishna killed Ogress Poothaa who tried to kill him poisonous milk.

\*\*\*\* Lord Krishna killed an ogre called Chakatasura who appeared in the form of cart.

## 7. Kisu Kisu Chendrengum

Did you not hear, Oh slow witted girl, the twittering sound of black birds of the  
morn,  
Which sounds like a talk between them, did you not hear the tingling sound,  
When the big and small coin like pendants, rub against each other,  
Did you not hear the sound of vigouros pull of the curd churner being pulled,  
By the flower bedecked cow herdesses, did you not hear the sound of twirling  
curd,  
When churned using the mixer, Oh, leader among girls,

How can you sleep, when they sing the names sweetly.  
Of Narayana\* and Kesava,\*\* Oh, She who is sparkling,  
Be pleased to open the door and worship our goddess Pavai.

\* Another name of Lord Vishnu.

\*\* Yet another name of Lord Vishnu.

## **8. Kizh Vanam Veluthathu**

The eastern sky has become white, the buffalos are free to walk and graze,  
The remaining lasses, have stopped from going,  
All those who wanted to go and have come to call you,  
Oh girl filled with happiness, please wake up, let us all sing and get gifts,  
From Him who has killed the horse like ogre,\*  
By pulling apart his mouth, from Him who killed the wrestlers,\*\*  
Sent to kill him, from Narayana, who is first among the Gods,  
And prostrate before him. Please hear what we tell.  
And decide for yourself and worship our Goddess Pavai.

\* The Asura called Kesi who came in the form of horse.

\*\* Kamsa set upon Krishna two wrestlers known as Chanura and Mushtika to kill him and he killed them.

## **9. Thoo Mani Madathu**

Oh my uncle's daughter, who sleeps,  
In the soft cotton bed, in the pearl filled Villa,  
Well lit from all sides and full of the smoke of incense,  
Please open the ornamental door.  
Oh aunt, why don't you wake her up,  
Is your daughter dumb or deaf,  
Or down right lazy, or she is in trance of deep pleasurable sleep,  
Let us all call him the great enchanter,  
Madhavan\* and he who lives in Vaikunta,\*\*  
By several of His names and get benefited,  
And worship the Goddess Pavai.

\* Another name of Vishnu.

\*\* Abode of Lord Vishnu.

## **10. Nothu Swargam**

Oh lady fine, who has entered the heaven,  
Due to penance done in last birth,  
Won't you reply, please

Won't you open the door, please  
If we pray the God Narayana,  
Having with him the scented garland made of holy basil,  
He would give us gifts, many,  
He is the same who is holy in times ancient,  
Sent Kumbhakarna\* to his death,  
After beating him in the field of war.  
Did that ogre give you his sleep,  
Before he went off from here,  
Oh lass who is very lazy, Oh lass, who is like pretty jewels,  
Wake up from your sleep, well,  
And open the door.  
And worship the Goddess Pavai.

\* Ravana's brother who was killed by Lord Rama who used to sleep continuously for six months in a year.

### **11. Kathu Karavai**

Oh daughter of the cattle baron, who milks herds of cows,  
And wages war on enemies and makes his enemies loose their strength,  
Oh Golden tendril, Oh lass who has the mount of venus,  
Like the hood of the snake, wake up and come,  
When your flock of friends, have come to your courtyard,  
And sing of Krishna, who has the colour of the cloud,  
Oh rich, rich lady, how can you neither move nor talk,  
And lie in deep trance and not worship our Goddess pavai.

### **12. Kanaithilam Katherumai**

Hey, sister of the rich one, who owned,  
The mooing she buffalow with a calf,  
Which took pity on the calf and gave out plenty,  
Of milk to it through its udder,  
And made his courtyard slushy with milk,  
We are assembled in thine yard in the dripping fog,  
And sing about Him, who killed in anger the king of Southern Lanka,\*  
And who is very dear one, but open your mouth, you don't..  
Atleast wake up now, why this very deep slumber,  
For people of all houses around,  
Have already become alert  
And are ready to worship our Goddess Pavai.

\* Ravana was the king of Lanka. He was killed by Lord Rama.

### 13. Pullin Vay Keendanai

The lasses have reached, the place of prayer for Pavai,  
Singing the fame of our Lord.  
Who killed the ogre who came like a stork.\*  
And who cut off the heads of the bad ogre,\*\*  
One by one the venus has risen in the morn,  
The Jupiter has vanished from the sky,  
The birds are making lot of sound,  
Of beautiful one with wide eyes red as a flower.  
Without taking bath by dipping again and again,  
In ice cold water would you prefer to sleep.  
Oh lass, On this holy day, do not stay aside,  
And come to bathe with us and worship our Goddess Pavai.

\* A Rakshasa called Bhakasura.

\*\* Indicates the cutting of ten heads of Ravana.

### 14. Ungal Puzhakkadai

In the pond in the backyard of your house.  
The lily in the ponds have opened,  
The night flowers have closed, the white toothed sages,  
Who wear clothes as red as the powder of brick,  
Are going to their temples to sound the conch.  
You who promised to wake us up, please wake up,  
Are you not ashamed, you chatter box,  
Let us all sing about the lotus eyed one,  
Who has a holy conch and wheel\* in his hands,  
And worship our Goddess Pavai.

\* Lord Vishnu has a Shankha and Sri Chakra in his hands.

### 15. Elle Ilam Kiliye

"Hey, little bird, Are you still sleeping?"\*  
"Don't disturb my sleep, Lasses, I will just come".  
"You are good in your speech, We know what you mean."  
"You be good, but leave me alone"  
"Come quickly, why is it different for you?"  
"Have every one gone?"  
"Gone, think they have gone"  
"Please wake up and sing,

Of he who killed the big elephant,\*\*  
Of him who can remove enmity from enemies,  
And of him who is the holy enchanter,  
And worship our Goddess Pavai."

\* Verse in the form of question and answers from friends and she who is sleeping.

\*\* Kuvalaya pita the elephant with four tusks was sent to kill Lord Krishna and he killed it.

## 16. Nayaganai Ninra

Hey, He who guards the palace of Nanda Gopa,\*  
Hey, who guards the ornamental door with flags,  
Please be kind to open the door with bells,  
For yesterday the enchanter Kannan,\*\*  
Has promised to give beating drums,  
To us the girls from the houses of cow herds.  
We have come after purification,  
To wake Him up with song,  
So do not talk of this and that, Hey dear man,  
And open the door with closed latches,  
So that we can worship our Goddess Pavai.

\* Nanda Gpa, the foster father of Lord Krishna.

\*\* Meaning Darling child but indicates lord Krishna.

## 17. Ambarame Thannere

Hey Nandagopa, who does good deeds and charity,  
Who gives water, cloth and food to others, please wake up.  
Our lady Yasodha, who is the light of the homes of cow herds,  
She who is dear to all the ladies, please wake up.  
Hey, Krishna who is the king of Gods,  
Who went up tearing th sky.  
Please wake up, and do not sleep.  
Hey Baladeva,\* who wears pure golden anklets,  
Please wake up along with your brother,  
So we can worship our Goddess Pavai.

\* The elder brother of Lord Krishna.

## 18. Undhu Madha Kalitthan

Hey, Who is the fair daughter in law,  
Of Nanda gopa, who has several elephants,  
And who is a great hero who never ran away from his enemies,  
Hey Lady Nappinnai,\* who has hair surrounded by holy scent,  
Please be kind to open the door.  
The cocks are everywhere waking us up,  
The koels flock on the jasmine Pandals,  
And coo so that we all wake up,  
Hey Lady who happily plays ball,  
To help us sing your Lords fame,  
With your hands with tingling bangles,  
Please open the door with happiness,  
So that we can worship our Goddess Pavai.

\* Darling wife of Lord Krishna identified as Nila Devi.

## 19. Kuthu Vilakeriya

In the light of the oil lamp,  
On the ornamental four legged ivory cot,  
On the soft bed filled with cotton,  
Reclining on the busts of Nappinnai,  
You sleep, Oh he who has a flower like heart,  
Please open your mouth.  
She who has, wide black eyes with collyrium.  
We know that you will never allow him to wake up,  
For you can never bear to be away from Him,  
This is not that good and cannot be accepted by us.  
Please allow us to worship our Goddess Pavai.

## 20. Muppathu Muvar

Please wake up Oh, Lord,  
Who removed sorrow and fear,  
From the thirty three sections of Devas,\*  
Even before they approached you,  
Oh Lord, Who is glittering like gold,  
Oh Lord, who has inimitable valour,  
Please wake up,  
Oh Lady Nappinnai,  
Who has desirable busts like golden pots.  
Who has little red mouth,  
And who has thin narrow hips,

Please wake up, Oh Goddess of wealth.  
Please give mirror and fan,  
Just now to your consort and allow us to take bath,  
And thus worship our Goddess Pavai.

\* Eight Vasus, Eleven Rudras, Twelve Adhivas, and Two Agni each with a clan of 10 million devas.

## **21. Etta Kalangal**

Oh son of him,  
Who owned several cows,  
Which gave so much milk,  
That always the milking vessel got overflowed,  
Please wake up.  
Oh Lord, who is full of mercy,  
Oh Lord, who is better than the best,  
Oh lord, who is the light that began the world,  
Please wake up.  
Like your flock of defeated enemies,  
Falling at your feet in surrender,  
We came praising you,  
So that we get fame,  
And worship our Goddess Pavai.

## **22. Angan Maa Gnathu Arasar**

Like all the famous kings  
Of the wide World, that is pretty,  
Have crowded near your cot,  
After surrendering their ego,  
We also have come near.  
Will not the sight of your red eyes which is like the lotus  
Fall little by little on us?  
If you see us using those eyes,  
Which are like sun and the moon, all the curse on us will vanish,  
And we can worship our Goddess Pavai

## **23. Maari Malai Muzhanjil**

Like the majestic lion wakes up with ire,  
From the mountain cave in the rainy season,  
Looks with fiery sight and with deep angry sweat from all the hairs,  
Turns up its head with awe,  
And comes out making lots of din,

Hey Lord, who is the colour of the blue lotus,  
Come from your temple to here,  
And sit on the majestic royal throne,  
And hear with compassion, for why we have come here,  
And help us to worship our Goddess Pavai.

## **24. Anru Ivvulagam**

We worship your feet which measured the world then,  
We worship your fame of winning over the king of Southern Lanka,  
We worship thine valour in breaking the ogre who came like a cart,  
We worship thy strength which threw the calf on the tree,  
We worship thine goodness in making the mountain as an umbrella,\*  
And we worship the great spear in your hand which led to your victory,  
We have come here to sing always for ever your praises,  
And get as gift the drums to sing and worship our Goddess Pavai.

\* Once when Indra made rain trouble the cowherds, Krishna raised the Govardhana mountain and held it as an umbrella.

## **25. Oruthi Maganai Pirandhu**

Being born to woman and in the same night in hiding.  
You became the son of another, but this he could not tolerate,  
And wanted to cause more harm to you and you great one became,  
The fire in the stomach of that Kamsa,\* we have come here with desire for a  
drum,  
And if you give the drum to us, we would sing about thine great fame and  
wealth,  
And would end our sorrows and become happy and worship our Goddess  
Pavai.

\* Uncle of Krishna who wanted to kill him but was killed by him in the end.

## **26. Maale! Manivanna!**

Oh lord Vishnu, Oh lord who is like the blue sapphire,  
If you ask us what we need,  
In your great grace and great deeds,  
For our holy bath of Marghazhi,  
We will ask for very many conches  
Like the milk white conch of yours called Pancha Janya,  
Very many big drums whose sound can be heard everywhere,  
Several musicians of fame to sing "Pallandu"\*  
Several beautiful pretty lamps,



Several flags and cloths to make tents,  
Oh, He who sleeps on a banyan leaf at time of deluge,  
Please give us them all,  
So that we worship our Goddess Pavai.

\* Invocation praying he live for ever.

## **27. Kudaarai Vellum Seer Govinda**

Hey Lord Govinda, who is known for victory over enemies,  
After singing you we will get drums and many gifts,  
And after being praised by all the people,  
Wear we will the golden flower on our hair,  
Wear we will golden bracelets,  
Wear we will golden ear studs,  
Wear we would then the golden flowers on the ear,  
Wear we will ornaments on the legs,  
Wear we will pretty new dresses,  
Eat we will rice mixed with milk,  
Covering the rice fully with ghee,  
And with the ghee dripping from our forehands,  
We will be together and be happy,  
And worship our Goddess Pavai.

## **28. Karavaigal Pin Chenru**

Belonging to the ignorant family of cow herds,  
Drive we would the cattle to the forest,  
And there we would all eat together,  
But We are blessed that you are one of us..  
Oh Govinda who does not have any shortcomings.  
None can ever break the ties that we have with you, Oh Lord,  
We are but ignorant girls, who do not know the world,  
And in ignorance and love we have called you by name.  
So please be not be angry on us,  
And please give us drums, Oh Lord,  
So that we can worship our Goddess Pavai.

## **29. Chitram Chiru Kale**

Please hear why,  
In this very early dawn,  
We have come to worship,  
Your golden holy feet.  
You were born in our family of cow herds,

And we are but there to obey your every wish,  
And not come to get only the drums from you, Oh Govinda.  
For ever and for several umpteen births,  
We would be only related to you,  
And we would be thine slaves,  
And so please remove all our other desires,  
And help us to worship Goddess Pavai.

### **30. Vanga Kadal Kadanthu**

He who sings with out error,  
The thirty odes in sweet tamil,  
Of the story of how the rich ladies,  
With faces like moon,  
Who worshipped and requested,  
The Madhava who is also Lord Kesava,  
Who churned the ocean of milk,  
For getting a drum to worship Goddess Pavai,  
As sung by Kodhai who is the dear daughter,  
Of Vishnu Chitta the bhattar,  
From the beautiful city of Pudukkottai,  
Will be happy and get the grace,  
Of our Lord Vishnu with merciful pretty eyes.  
And four mountain like shoulders, for ever

# Trilokya Mangala Vishnu Kavacham

---

[Armour that brings good things to three worlds]

Translated by P. R. Ramachander

[This great prayer has been told by Sage Sanath Kumara to sage Narada and is a part of the book Narada Pancha Rathna.]

Narada Uvacha:-

Bhagawan Sarva Dharmagna, kavcham yath prakasitham,  
Trilokya Mangalam nama krupaya Kadhya prabho. 1

Narada said:-

Oh God who follows all Dharma, please make known to me that armour,  
Which is known as The one which does good to three worlds.

Sanathkumara Uvacha:-

Srunu Vakshyami Viprendra, kavacham paramadhbutam,  
Narayanena kadhidham krupaya Brahmana pura. 2

Hear Oh, the best of Brahmins, the wonderful armour,  
Which was told in olden times by Narayana to Brahma out of mercy.

Brahmana kadhitham mahyam param snehad vadhmi they,  
Athi guhyatharam thathwam Brahma manthrougha vighram. 3

I would tell you out of the love this very secret Armour,  
Which was told to me by Brahma, which was composed using Brahma  
mantras.

Yadruthwa padanath Brahma srushtim vithanuthe druvam,  
Yadruthwa patanadh padi maha lakshmir jagat thrayam. 4

Only by wearing this armour Lord Brahma is doing the job of creation,  
Only Wearing this armour Goddess Lakshmi is looking after the three worlds.

Padanath dharana shambu samhartha sarva manthra vid,  
Trilokya janani durga mahishadhi mahasuraan 5

Vardrupthaan jaghanaiva padanth dharanadhyadha,  
Evam Indradhaya sarve sarva iswarya mavapnuyu. 6

Reading and wearing this Lord Shiva who knows all mantras destroyed the world,  
The mother of the three worlds Durga killed the great Mahishasura and other bad ones,  
Who were bloated with pride due to the several boons got by them,  
And Indra and others got all sort of wealth by this mantra.

Idham Kavacham athi guhyam kuthrapi no vadeth,  
Sishyaya bhakthi yukukthaya sadhakaya prakasayeth 7  
Sataaya para sishyaya dathwa mruthyu mavapnuyat. 8

This armour which is very secret should never be told to any one,  
Except own disciples who are with devotion and can become practitioners.  
And if this is told to other disciples who are competitive, death would result.

Trilokya mangalasyasya Kvachasya prajapathi,  
Rishi, Chandhascha Gayathri, Devo Narayana,  
Swayam dharma artha kama moksheshu viniyoga prakeerthitha. 9

For the Armour, which is good for all the three worlds, the sage is Prajapthi,  
The meter is Gayathri, the God addressed is Narayana and this is chanted,  
For us getting Dharma, wealth passion and salvation.

Pranavo may sira pathu, namo narayanaya cha,  
Phaalam, nethra yugalam ashtarno bhakthi mukthidha. 10

Let Om protect my head,  
Let Namo Narayana protect my forehead,  
And let my two eyes be protected by the eight lettered Om Namu  
Narayanaya.

Kleem payad srothra yugmam, chaikakshara sarva mohana,  
Kleem Krishnaya sada graanam Govindayethi jihwikam. 11

Let Kleem protect both my ears,  
Let Kleem Krishnnaya protect my nose,  
And let Govindaya protect my tongue.

Gopi jana pada vallabhaya swahananam mama,  
Ashta dasaksharo manthra kandan pathu dasakshara. 12

Let Gopi Jana Vallabhaya protect my face,  
And the eighteen lettered Gopi jana vallabhaya swaha protect my neck,

Gopi jana pada vallabhaya swaha pathu Bhujā dwayam,  
Kleem Gloum Kleem Shyamalangaya nama Skandow dasakshara. 13

Let Gopi jana pada vallabhaya swaha protect both my arms,  
And let the ten lettered klim gloum klim Shyamalagnaya nama protect my  
shoulders.

Kleem Krishna Kleem karou payath Kleem Keishna yangatho aavathu,  
Hrudayam bhuvanesana Kleem Krishna Kleem sthanou mama. 14

Let Kleem Krishna Kleem protect my hands,  
Let Kleem Krishna protect my body,  
Let the god of the universe protect my heart,  
And Kleem Krishna Kleem protect my chest.

Gopalayagni jayantham kukshi yugmam sadavathu,  
Kleem Krishnaya sada pathu parswa yugmam manuthama. 15

Let Gopalaya Swaha protect both my arm pits,  
Let Kleem Krishmaya protect my both sides.

Krishna govindhakou pathaam smaradhyaou deyuthou manu,  
Ashtakshara pathu nabhim, Krishnethi dwayakshara aavathu. 16

Let my navel be protected by eight lettered Kleem Krishnaya Govindaya,  
And let Krishna, the two lettered word protect my back.

Prushtam kleem krushtaka, galam kleem krushtaya dwianthaka,  
Sakthini saththam pathu Sreem Hreem Kleem Krishnata dwayam. 17

Ooru sapthakshara payath trayo dasakshara aavathum  
Sreem Hreem, Kleem padatho gopi jana vallabha padam Thatha. 18

Bhaya swahethi payum vai kleem Hreem Sreem sada sarnnaka,  
Janumi cha sada pathu Hreem, Sreem Kleem cha dasakshara. 19

Let Kleem Krishna protect my bones,  
Let Kleem Krishnaya tha tha protect my energy organs,  
Let Srim Hrim Krishnaya tha tha the seven lettered mantra protect my thighs,  
Let my anus be protected by the thirteen lettered mantra, Hrim Klim Gopi jana  
Vallabhaya svaha  
Let my knees be protected by the ten lettered mantra Klim Hrim Srim.

Traya dasakshara pathu janghe chakradhyudhayudha,  
Ashta dasaksharo Hrim Srim poorvako vimsadarnaka. 20

Let the thirteen letter mantra protect my thighs and let the holy wheel and other weapons,  
Be protected by the eighteen lettered manta starting with Hrim Srim.

Sarvangam may sada pathu dwaraka nayako bali,  
Namo Bhagawathe paschad Vasudevaya thath param. 21

Tharadhyo dwadasarnoyam prachyaam maam sarva dhavathu,  
Srim, Hreem, Kleem chada sannasthu Hreem Kleem, Sreem Shodasarnaka.  
22

Gadadhydhayadho Vishnu mam agni disi Rakshthu,  
Hreem Sreem Dasaksharo manthro Dakshine maam sadavathu. 23

Let my organs be always by the Lord of dwaraka by the chant of the mantra,  
Om namo bhagawade Vasudevaya  
Let me east side be protected always by the twelve letter Om namo Vasudevaya,  
Let the ten lettered Hreem, Kleem... etc and the sixteen lettered Hreem Kleem etc  
Along with mace wheel all other weapons protect my south east,  
The ten lettered manthra Hreem Sreem etc protect my south side.

Tharo namo bhagawathe Rugmani vallabhaya cha,  
Swahethi shodasarnoyam nairythyam disi rakshathu. 24

Let the sixteen letter Om namo Bhagwathe Rukhmani vallabhaya swaha  
Protect my south eastern side.

Kleem hrishi kepa damasaya namo maam varunovathu,  
Ashta dasarnna kamantho vayavye maam sadavathu. 25

Let Klim Hrishikesaya Nama protect my western side,  
Let the eighteen lettered mantra ending with Kama protect my north west side.

Srim maya kama krishnaya Govindaya dwito manu,  
Dwadasarnathmako Vishnur uthare maam sadavathu. 26

Let the twelve lettered mantra Srim Hrim Kleem Krishnaya,  
Govindaya tha tha which is with Vishnu protect my north side.

Vag bhayam kama Krishnaya Hreem Govindaya Thath param,  
Srim gopi jana vallabhanthe bhaya swaha hasthou Thatha. 27

Dwawisathyaksharo manthro maam Isanye sada vathu,  
Kaliyasya phana madhye divyam nruthyam karothe thwam. 28

Let my north east side be protected by the twenty two syllable mantra,  
Aim Kleem Krishnaya Hreem Govindaya Gopi jana vallabhaya,  
Ha Sou,  
You do the divine dance in the middle of the hood of Kaliya,

Namami Devaki puthram nruthya rajanumachyutham,  
Dwathrimsyaksharo manthro apyadho maam sarva dhavathu. 29

Kamadevaya Vidhmahe Pushpa Banaya dheemahi,  
Thanno ananga prachodhayadesha maam pathu chordwatha. 30

I salute the son of Devaki and Achyutha the king of dancers,  
Let my upper part be protected by mantra of thirty two syllables,  
Kamadevaya vidmahe, pushpa vanaya deemahi thanno anagha  
prachodayath.

Phala Sruthi

Ithi they kaditham Vipra brahma mantrogha vighram,  
Trilokya Mangalam nama kavacham Brahma roopakam. 31

Oh Brahmin, what I have told you till now is the form of Brahma,  
And is known as armour for the betterment of the three worlds.

Brahmna kaditham poorvam, Narayana mukhachatham,  
Thava snehaan mayaakhaatham pravakthavyam na kasyachith. 32

Lord Brahma heard it from Narayana and out of liking to you,  
I told it to you and you should not tell it to any other.

Gurum pranamya vidhivath Kavacham prapateth thadhaa,  
Sakrud dwistir yadha jnanam sa hi sarva thapomaya. 33

By saluting the Guru according to rules, this armour has to be,  
Read twice or thrice as much as needed and this will lead you to ascetic  
nature.

Manthreshu sakaleshwa Desike nathra samsaya,  
Satham ashtotharam chaasya purascharya vidhi smrutha. 34

All these mantras are elevating without doubt,  
And these can be read one hundred and eight times.

Havanaadhin dasamsena kruthwa thath saadhayeth druvam,  
Yadhi syaath sidha kavacho Vishnureva bhaveth swayam. 35

Performing fire sacrifice for one tenth of that, one would definitely achieve,  
If one practices thus and becomes an expert in this kavacha, equality to Lord Vishnu.

Mantha sidhir bhaveth thasya purascharya vidhaanatha,  
Spardha mudhooya sathatham Lakshmeer Vani vaseth Thatha. 36

If one gets realization of this mantra following the instructions of Guru,  
Goddess Lakshmi and Saraswathi would show mercy to him and be with him.

Pushapajalyashtakam dhathwa moolenaiva padeth sukrud,  
Dasa varsha sahasrani poojaya phala mapnuyath. 37

If with devotion the text is read after worshipping one hundred times with  
flowers,  
He would get the same result as worshipping for ten thousand years.

Bhoorje vilikhyanguleekaam swarnastham dharayed yadi,  
Kande va dakshine bahou sopi Vishnur na samsaya. 38

If anointing is done by the ring finger adorned with gold in streams,  
Then without any doubt Vishnu will be in his neck or right hand.

Aswamedha sahasrani Vajapeya sathani cha,  
Maha dhaanaani yanaiva pradakshinyam bhuvana sthadha. 39

He would get the effect of conducting one thousand Aswa medhas,  
One hundred Vajapeyas, performing great charities and going round the  
earth.

Kalaam narhanthi thanyaiva sakrud ucharana Thada,  
Kavchasya prasadena Jeevan muktho Bhaven nara. 40

Even if one does not merit it, by properly reading the Kavacha,  
The humans will get salvation.

Trilokyam kshobhayathyeva,  
Trilokya vijayee bhaveth. 41

Even if all the three worlds are Angry,  
He would win over all the three worlds.



Idha, kavacham gnathwa yajedhya purushothamam,  
Satha laksham prajaptho api na manthrasya sidhyathi. 42

If this armour is understood and sacrifice done by a great man,  
He would not get the same effect by chanting,  
Any other Mantra one million times.

# Trilokya Mohana Nrusimha Kavacham

---

[Armour of the Man Lion which attracts the three worlds]

Translated by P. R. Ramachander

[Unlike many other Kavacham (armour) this one is mostly based on Thanthra and prays different aspects of Lord Narasimha along with Bheejaksharas to protect different parts of the body. It is believed that mis-pronunciation of these would lead to bad effects. So I request those, who want to chant this powerful prayer, to learn it from a teacher and then start chanting it. I have taken this from a Malayalam book on Kavachams published by Vidhyarambham Publishers, Alleppey. This Kavacha along with translation is available also at: [stephen-knapp.com](http://stephen-knapp.com). But the text of that presentation considerably differs from what is given in the Malayalam source.]

Narada Uvacha:-

1. Indradhi deva vrundhesa, eedyeswara jagat pathe,  
Maha vishnor nrusimhasya kavacham broohi may Prabho,  
Yasya prapadanadwidhwam strilokya vijayee bhaveth.

Narada said:-

Oh God of Indra, devas and others, my father and Lord of universe,  
Oh Lord, please tell me the armour of Nrusimha an incarnation of Vishnu,  
By reading which a scholar can win over all the three worlds.

Brahmo Uvacha:-

2. Srunu Narada vakshyami puthra sreshta thapodhana,  
Kavacham nrusimhasya trilokya vijayee baveth.

Please hear Narada who is the greatest of my sons and a great sage,  
The Armour of Narasimha which ensures victory over the three worlds.

3. Srushtaham jagatham vathsa, padanath dharanadhyatha,  
Lakshmeer jaga thrayam pathi samhartha cha maheswara.

Dear Son, I created this world by reading and wearing it and also,  
Lakshmi got the three worlds and Lord Shiva became the destroyer.

4. Padanadh Dharanadh deva bahavavascha digeeswara,  
Brahma manthra mayam vakshye brandhyadhi vinivarakam.

By reading and wearing it the devas became lords of directions,  
And by taking in to your heart we can get cured of madness.

5. Yasya prasada Durvasaa trilokya vijayi bhaved,  
Padanath dharanad yasya sasthaa cha krodha bhirava.

By its blessings sage Durvasa won over the three worlds,  
And by reading and wearing it he ruled the world with his fearful anger.

7. Trilokya vijayasyapi kavachasya prajapathi,  
Rishi chandasthu Gayathri nrusimho devatha vibhu.

For this armour ensuring victory over three worlds,  
I am the sage, Gayathri is the meter and God addressed is Lord Narasimha.

8. Ksroum bheejam may sira pathu, chandra varno maha manu.

Let The Ksroum Bheejam of the moon coloured one,  
Who is the greatest king protect my head.

9. Om ugram veeram Maha Vishnum Jwalantham sarvathomukham,  
Nrusimham bheeshanam bhadram Mruthyu mruthyum namamyaham.

Om Oh greatly valorous Maha Vishnu, who shines and has faces  
everywhere,  
Who is the fearful Nrusimha who is death to death itself, My salutations.

10. Dwathrimasadaksharo manthro manthra raja sura dhuma,  
Kandam pathu dhruvam kshroum hrud bhagwathe chakshushi mama.

The thirty two syllabled mantra is a king of mantras and protects the devas,  
And let my neck be protected always by Kshroum,  
And let my eyes be protected by the God in my heart.

11. Narasimhaya cha jwaala maline pathu karnakam,  
Dheepa damshtaya cha thadhaa agni nethraya nasikaam.

Let my ears be protected by Narasimha who wears the flame as garland,  
And let my nose be protected by he who has lamps as teeth and fire as eyes.

12. Sarva rakshognaya thadha sarva Bhootha hithaaya cha,  
Sarva jwara nasaya daha daha pada dwayam.

He who kills all Rakshasas and he who who kills all evil spirits,  
And he who cures all fevers by burning protect my feet.

13. Raksha raksha varma manthra swaha pathu mukham mama,  
Thaaradhi ramachandraya nama pathu hrudham mama.

Protect and protect by the chant of Varma and Swaha my face,  
And let the shining Ramachandra protect my heart.

14. Kleem payath parswa yugmam cha thaaro nama padam patha,  
Narayanaya naabhim cha Aam hreem kroum kshroum cha hoom phat.

Let my both sides be protected by kleem and let the phrase  
"Om Namō Narayanaya" protect my belly, Aam hreem kroum kshroum cha  
hoom phat

15. Shadakshra katim pathu, Om Namō Bhagavathe padam,  
Vasudevaya cha prushtam Kleem Krishnaya Kleem ooru dwayam.

Let the six letters manthra protect my waist and "Om Namō Vasudevaya"  
Protect my back and "Kleem Krishnaya kleem" protect my two thighs.

16. Kleem Krishnaya sadaa padhu januni cha manuthama,  
Kleem gloum Kleem syamalangaya nama payath pada dwayamn.

Let "Kleem Krishnaya" and the great God always protect my knees,  
And "Kleem gloum Kleem Syamalangaya nama" protect my feet.

17. Kshroum Nrusimhaya Kshroum Hreem cha sarvanga may sadavathu,  
Ithi they kaditham Vathsa sarva manthrougaha vigraham.

Let always all my body be protected by "Kshroum Nrusimhaya Kshroum  
Hreem"

And dear son, thus I have told you the model one of all manthras.

18. Thava sneha maya khyatham pravakthavyam na kasya chith,  
Guru poojaam vidhaayaadha gruhneeyath kavacham Thatha.

Though it should not be told to every one, I have told this to you because of  
my love,

And this armour should only be made one's own after worship of Guru.

19. Havanaadheen dasamsena kruthwaa sath sadhakotheema,  
Thathasthu sidha kavacho roopena madhanopama.

After doing homas ten times the good great devotee,  
Would master this armour and would be like the God of love.

20. Spardha mudhooya bhavane Lakshmeer vani vasen mukhe,  
Pushpanjalyashtakam dhatwaa moolenaiva padeth sakruth.

21. Api varsha sahasraanaam poojanam phalamapnuyath,  
Bhoorje vilikhya gutikaam swaransthaam dharayeth yadi.

22. Kande vaa dakshine bahou narasimho bhaved swayam,  
Yoshi vama bhuje chaiva purusho dakshine kare,

23. Bhibrayath kavacham punyam sarva sidhi yutho bhaveth,  
Kaka vandhyasa cha yaa narree mrutha vathsaa cha yaa bhaveth

24. Janma vandhyaa nashta puthaa bahu puthra vathi bhaveth  
Kavachasya prasadena jeevan muktho baven nara.

In the house where is performed Lakshmi and Saraswathi would live,  
The lucky man who would offer flowers one hundred and eight times,  
And would read the complete text once, would get the same effect,  
As one has offered worship to the God for one thousand years,  
And if one gets the kavacham written, put it in a golden locket and wear it,  
Either on the neck or on the left arm, Narasimha would be with him personally,  
This should be worn in the left hand by girl and right hand by a woman,  
And this auspicious armour would certainly bring good to the wearer.  
The lady who does not have sons or a lady who bears only dead sons,  
Or The lady who is totally barren or the lady whose children are dead,  
Would bear many sons and he would become a liberated soul.

25. Trilokyam Ksobhayathyevam trilokya vijayee bhavedh,  
Bhootha pretha pisachascha Rakshasa dhanavascha ye,

26. Tham drushtwa prapalayanthe desath desantharam dhruvam,  
Yasmin gruhe cha kavacham grame vaa yadhi thishtathi,  
Thad desam thu parithyajya prayanthi hyathi dhooratha.

Even if all the three worlds are in war with them, they would win over them,  
And devils, ghosts, dead souls, Rakshasas and other bad beings,  
As soon as they see them they would certainly run away from that place.  
In the house or the village if this armour is installed,  
Such beings would leave away that place and run away to far off places.

Iti Brahma samhithayam Trilokyamohanam Nama  
Nrusimha kavacham sampoornam.

Thus ends the armour of Narasimha also called "That which attracts all the  
three worlds",  
Which occurs in Brahma Samhitha.

# Vairagya Panchakam

---

By Srimath Vedantha Desika  
Translated by P. R. Ramachander

[Srimath Vedantha Desika is one of the greatest savants of Visishtadvaita Philosophy and author of great many extremely poetic and devotional works. He was eking a very poor existence in his native place. Sri Vidhyaranya Theertha, who himself is a great scholar was at that time minister in the court of Vijaya Nagar empire. Knowing the great scholarship of his friend Srimath Vedantha Desigar, he sent an invitation to him to visit the court of Vijaya Nagar. Srimath Vedantha Desika who preferred service to god, to all riches in the world, wrote the first verse of Vairgya Panchakam and sent back to him. Sri Vidhyaranya Theertha thought that his friend had misunderstood his intentions and sent another invitation. The reply was the next five verses of Vairgya Panchakam. In this great work, he brings out the value he attaches for material wealth. I have only tried to give a simple translation.]

Kshonee kona sathamsa paalana kala dhurvara garvanalakshubhyath,  
Kshudhra narendhra chadu rachana dhanyan na manyamahe,  
Devam sevithumeva niscchinumahe yoasou dayalu pura,  
Dhana mushti muche Kuchela munaye dhatthesma vitthesatha. 1

The pride of those kings who rule bits of this earth grows like the wildfire,  
And there are people, who praise them and think they are blessed,  
But we think that service to god who is merciful will give us all our wants,  
For did not sage Kuchela meet the Lord, with fistful of pounded rice and  
become wealthy.

Silam kimanalam bhavethanalam oudharam bhadhithum  
Paya: prasruthi poorakam kimu na dharakam sarasam  
Ayathna malamallakam pati padaccharam kaccharam  
Bhajanthy vibhudhamudha hyahaha kukshithal kukshitha: 2

Even learned scholars pray the kings for filling their stomach,  
Is not the spilled grain after a harvest sufficient for their needs?  
Is not a palm full of water sufficient to quench one'ss thirst?  
Is not the effortlessly collected cloth sufficient for a loin cloth?

Jwalathu jaladhi kroda creedath krupeeda bhava Prabha,  
Prathibada padujwala malakulo jadarAnala,  
Thrunamapi vayam sayam sampulla malli mahtallika,  
Parimalamucha vacha yachamahe na maheesvaran. 3

Even if the fire in my stomach burns intensely,  
And equals the raging fire in the mid of ocean,  
I will not ask even for a speck of dust from the king,  
For my speech having the fragrance of jasmine flowers  
Which open in the evening are reserved for our great Lord.

Dhureeswara dhvara bahir vitardhikaa,  
Dhurasikayai rachithoayam-anjali,  
Yadhajnanabham nirapayamasthy me,  
Dhananjaya syandhana bhushaNam dhanam. 4

When I have the decorative black coloured wealth,  
Who sat in front of Arjuna in the battlefield,  
Why should I sit in the periphery of the gate of kings,  
And beg them for perishable wealth with hands held in salutation?

Sareera pathanavadhi prabhu nishevana apadhanath,  
Abhindhana Dhananjaya prasamadham dhanam dhandhanam  
Dhananjaya vivardhanam dhanam udhuda govardhanam  
Susadhanam abadhanam sumansam samaradhanam 5

Wealth got by serving the rich till ones body falls to the ground,  
Is that wealth which will quell one's hunger but is sorrow causing,  
On the other hand that wealth which made Arjuna great,  
That wealth which made it possible to lift Govardhana and that which fills  
ones,  
Mind with joy is the real good wealth, which one should possess.

Nasthy pithraarjitham kimchith na maya kimchith arjitham  
Asthy me hasthi-sailagre vasthu paithamaham dhanam 6

I do not have any inherited wealth,  
Nor have I earned any wealth,  
But Brahma, the grandfather,  
Has given to me as wealth, my Lord,  
Who lives on the top of the Hasthi mountain.\*  
\* Lord Varadaraja of Kanchipuram

Kavitaarkika simhaaya kalyaana guna saaline.  
Srimate venkateshaaya vedaanta gurave namah.

Salutations to Venkatesa who is the great teacher of Vedantha,  
Who is a lion in the debates among poets,  
And possesses all good qualities.

# Vamana Stotram

---

[Prayer to Vamana]

Translated by P. R. Ramachander

[Though a Rakshasa, Mahabali was a benevolent emperor. But he usurped the Deva kingdom. Vishnu took the form of a young, dwarf, Brahmin boy called Vamana and requested for three steps of land as measured by his feet. In spite of his Guru's opposition, Mahabali agreed. Vamana took the gigantic form of Trivikrama and measured all the three worlds, in two steps. Mahabali offered his head as a third step. Vamana then requested Mahabali to live for ever in Patala - the underworld. The people of Kerala believe that he visits them on their festival of Thiru Onam and people of Karnataka believe that he visits them every year on the Bali Padyami. This is a very rare stotra, addressed to Lord Vamana.]

Yagnesa yagna purushachyutha theerthapada,  
Theerthasrava sravana mangala namadheya,  
Aapanna loka vrjinopasamodhayadhya,  
Sam na krudheesa bhagawannasi dheena nadha. 1

Oh God who is the lord of the oppressed,  
Who is the chief of Yagna,\* who is Achyutha,  
Of the form of Yagna, whose feet is the sacred waters,  
Who is the entire holy waters, who is good to hear,  
Who is interested in destroying sins of those who approach him,  
And who is primeval, Please shower good things on us.

\* Fire sacrifice

Viswaya viswabhavana sthithi samyamaya,  
Swairam graheetha puru shakthi gunaya bhoome,  
Swasthaya saswad upa braamhitha punya bhodham,  
Vyapadhithathma thamase haraye namasthe. 2

Salutations to the Hari, who is the universe,  
Who does creation, upkeep and destruction of the universe,  
Who is responsible for the illusion and in spite is in a stable form,  
Who by the permanent luster of the total knowledge,  
Does not give way, to darkness in his soul.

Aayu param vapurabheeshtamathulya lakshmeer,  
Dhyobhoorasa sakala yoga gunasthrivarga,  
Jnanam cha kevalamanantha, bhavathi thushta,  
Thwatho nrunaam kimu swapatna jayadhirasi. 3



If you are pleased oh God, we will be allotted,  
The full life span of Brahma, any type of body,  
That we want, countless wealth,  
Control over the three worlds and all sorts of wealth,  
And would you not bless us with a simple victory over enemy?

# Varadaraja Panchakam

---

By Saint Doddacharya

Translated by P. R. Ramachander

[These five verses are also known as Deva Raja Panchakam. They were composed by Doddacharya of Sholingur who was not able to attend the annual festival of Kanchi on the day when the Lord is carried on the Garuda Vahanam. It seems that he sung these five great verses and the Lord appeared before him. In remembrance of this great event, every year during the annual festival, the Lord Varada of Kanchi riding on Garuda during this procession is hidden for a minute by the great Umbrellas (known as Doddacharya Sevai) and then the Aarthi performed.]

1. Prathyushe Varada prasanna vadhana prapthabhi mukhyaan janaan,  
Aabadha anjali masthakani vimalan aabaalam aanandayan.  
Mandhod dayitha chamaro mani maya swetha thapthrassanai,  
Anthar gopura mavirasa Bhagawan aaroda paksha Easwara.

In the very early morning, Varada who is very pleased will arrive at the inner gate,  
Riding on Garuda, where the important people would assemble saluting him,  
Holding their clasped hands above their head, making the pure as well as,  
The ones, without any support very happy and then along with the fans,  
The white umbrellas decorated by pearls would move slowly hither and thither.

2. Mukthadha pithra yugalopaya chamarantha,  
Vidhyothamana vinadha thanayadhi aaroodam,  
Bhaktha abhaya pradha karambhujam ambujaksham,  
Nithyam namani Varadam Ramaneeya vesham.

I daily salute the Varada with a pretty mien,  
Who with great luster rides on the back of the son of Vinatha (Garuda),  
Flanked on either side by two fans made of deer tail and  
White umbrellas decorated by pearls,  
Along with his lotus like eyes and his lotus like hands  
Providing blessing to all his devotees.

3. Yad veda mouli gana vedhya mavedhya manyai,  
Yad Brahma Rudra Sura Nayaka mouli vandhyam,  
Thath Padmanabha pada Padma yugmam manushyai,  
Sevyam bhavadbhirithi darsa yatheeva tharkshya

That lotus like feet of the God who has a lotus flower on his belly,  
Whose greatness can only be described by the head of the Vedas,  
And is not known to the other people who have mastered learning,  
Which is saluted by Brahma, Rudra, Indra and others,  
And which are being held by Lord Garuda,  
Are only fit to be worshiped by human beings.

4. Kechit Thathwa visodane pasupathou paaramya mahu pare,  
Vyajahu kamalasane naya vidho apya anye harou sadharam,  
Ithyevam chala chethasaam thanu bratham Padaravindham hare,  
Thath sandarsayatheeva samparathi nrunaam sruthinaam nidhi.

Many people after examining the Vedas wrongly conclude that Shiva is the  
greatest,  
And some others by their new methods conclude that Lord Brahma is the  
greatest,  
And these people with wavering mind are not considering the lotus feet of  
Hari,  
Which is the treasure of Vedas which has been found by the learned Men.

5. Prathya gopura sammukhe dinamukhe paksheendra samvahitham,  
Nrutha chamara korakam nirupama cchathra dwayi bhasuram,  
Sanandam dwija mandalam vidadhatham sannaha chihwaravai,  
Kantham punya krutho bhajanthi varadam Kanchyaam thritheeyothsave.

Those blessed people only can worship on the third day festival of Kanchi,  
the great Varada,  
In front of the temple towers at the break of morn, when he is carried by the  
king of birds,  
Along with the two fans which seem to be dancing and along with two  
unmatched shining umbrellas,  
And along with the prayers sung as a prelude by the groups of elated  
Brahmins who are blessed with knowledge.

# Varaha Kavacham

---

[Protective Armour of Varaha]  
Translated by P. R. Ramachander

[This armour is about the Varaha incarnation of Lord Vishnu. He had to take this incarnation to save earth which was stolen by an Asura called Hiranyaksha and hid himself in the deep depths of the sea. Lord Vishnu took the form of a huge boar entered in to the sea, killed Hiranyaksha and brought back the earth. There is a very famous temple for this Varaha incarnation in a place called Sri Mushnam, which is in Tamil Nadu. Ladies desirous of having a progeny go to this temple, take bath in the Pushkarini pond there and recite this Kavacha. It is believed they would be blessed with good children. I have consulted the Tamil translation of this Kavacham done by Srimathi Vishnu Priya Chari and published by Lifco publishers in the year 1987. The Devanagari version of this Kavacha is available at [prapatti.com](http://prapatti.com), but not its translation.]

Adhyam rangamithi proktham vimanam ranga samgnitham,  
Sri mushnam, Venkatadri cha salagramam cha naimisam,  
Thothadreem pushkaram chaiva nara narayanasramam,  
Ashtou may murthaya santhi swayam vyaktha mahi thale.

Firstly the great temple called Sri Ranga, with Ranga there,  
Sri Mushnam, Thirupathi, Salagramam, Naimisaranyam,  
Thiruneermalai, Pushkar and the asramam of Nara and Narayana,  
In the Badri hills are those eight temples where God came himself.

Sri Sutha:  
Sutha said:

Sri Rudra nirneetha murri guna sath sagara,  
Santhushta paravathi praha sankaram, loka sankaram. 2

Hearing the great story of Lord Vishnu,  
Who is the ocean of all good qualities,  
Parvathy who was extremely happy,  
Asked Lord Shiva, the Shiva of the world.

Sri Parvathi Uvcha:  
Parvathi said:

Sri Mushnesasya mahathmyam, varahasya mahathmana,  
Sruthwa thrupthir na may jatha mana kouthuhalayathe,  
Srothum thadheva mahathmyam, thasmad varnaya may puna. 3

I was not contented by hearing the greatness of Sri Mushna,  
And the greatness of the Boar who was the great person,  
And my mind wants to hear more of that story of the greatness,  
And so please be kind enough to describe it again.

Sri Shankara Uvacha:  
Shankara said:

Srunu devi pravakshyami, Sri Mushnasya vaibhavam,  
Yasya sravana mathrena maha papai pramuchyathe. 3

Hear divine one, the greatness of Sri Mushnam,  
Just hearing which all sins committed are destroyed.

Sarvesham eva theerthaanaam theertha rajo abhidheeyathe,  
Nithya pushkarini naamni Sri Mushno ya cha varthathe,  
Jatha sramapaha punya varahasrama varinaa. 4

Among all sacred waters, it is called king of sacred waters,  
And is called Nithya Pushkarini and exists in Sri Mushnam,  
And it took birth from the sweat of Sri Varaha due to tiresomeness.

Vishnor angushta sam sparsanath punyadha khlau jahnavi,  
Vishno sarvanga sambhootha, nithya pushkarinee shubha. 5

The holy Ganga took birth from the thumb of Lord Vishnu,  
But the Nithya Pushkarinee originated from all over his body.

Maha nadhi sahasrena nithyadha sangadha shubha,  
Sakruth snathwa vimukthagha, sadhyo yadi hare padam. 6

All great sacred waters of rivers daily mix in this sacred water,  
And a devotee taking bath in this, surely reaches the feet of Lord Vishnu.

Thasya agneya bhage thu aswath chaya yodhake,  
Snanam kruthwa pippalasya kruthwa cha abhi pradakshinam. 7

Take bath in the Pushkarini in the shade of banyan tree,  
Purify oneself internally and go round the banyan tree.

Drushtwa shwetha varaham cha masamekam nayedhyadhi,  
Kala mruthyu vinirjithya, sriya paramaya suthaa. 8

Once in a month see the white Varaha along with goddess Lakshmi,  
And the one who does this wins over untimely death.

Adhi vyadhi vinirmuktho graham peeda vivarjitha,  
Bukthwa bhogan anekamscha mokshamanthe vrajeth druvam. 9

He gets freedom from worries and diseases,  
Gets rid of problems created by planets,  
He enjoys several types of pleasures,  
And in the end surely attains salvation.

Aswatha moole arka vare nithya pushksarini thate,  
Varaha kavacham japthwa satha varam jithendriya. 10

He who chants Varaha Kavacham one hundred times,  
In the roots of the banyan tree by the side of Pushkarini daily,  
Would gain control over his sense organs.

Kshaya apasmara kushtadyai maha rogai pramuchyathe,  
Varaha kavacham yasthu prathyaham padathe yathi. 11

He who reads Varaha Kavacham daily himself.  
Would get cured of tuberculosis, epilepsy and leprosy

Shathru peeda vinirmuktho bhoopathithwam aapnuyath,  
Likhithwa dharayedhyasthu bahu moole galedhava. 12

He who writes it and wears in the neck or on the hand,  
Would get freedom from enemies and get position equal to king.

Bhootha pretha pisachadhya yaksha gandharwa rakshasa,  
Shathruvo gora karmano yea chanyai visha janthava,  
Nashta dharpa vinasyanthi vidravanthi dhiso dasa. 13

Devils ghouls, ghosts, yakshas, gandharwas, Rakshasa,  
Terrible enemies and other poisonous beings,  
Originating from ten directions will perish.

Sri Parvathi Uvacha:  
Goddess Parvathi said:

Thath broohi kavacham mahyam yena gupth jagathraye. 14  
Sanchareth deva van marthya sarva shathru vibheeshana,  
Yen aapnothi cha samrajyam thanme broohi sada shiva. 15

Oh my Lord Shiva, Kindly tell me that very secret armour,  
Which destroys enemies of devas as well as men,  
And which can give them a country to rule.

Sri Shankara Uvacha:  
Lord Shiva said:

Srunu kalyani vakshyami varakavacam shubham,  
Yena guptho labeth marthyo vijayam sarva sampadam. 16

Pleases hear Kalyani that holy armour of Varaha,  
Which is secret and gives wealth and victory to humans.

Angarakshakaram punyam maha pathaka nasanam,  
Sarva roga prasamanam, sarva durgrahanasanam. 17

It protects our body, destroys great sins,  
Cures all diseases and bad effects of all planets.

Visha abhichara kruthyadhi shatru peeda nivaranam,  
Noktham kasyapi poorva hi gopyath gopyatharam yada. 18

This cures poison, bad chants and trouble from enemies,  
And should be kept as more secret than a secret.

Varahena pura proktham mahyam cha parameshtine,  
Yudheshu jayadham devi shathru peeda nivaranam. 19

This place where Lord Varaha came at times of yore,  
Is the one which gives victory and destruction of enemies.

Varaha kavachath guptho na shubham labhathe nara,  
Varaha kavachasyasya rishir Brahma prakeerthitha. 20

Varaha Kavacha which was composed by sage Brahma,  
Even though extremely secret is being given to men.

Chandho anushtup thadha devo varaho bhoo parigraha,  
Prakshalya padhou pani cha samyagachamya varina. 21

Written in anushtup meter, its god is Varaha carrying earth,  
And should be chanted after washing the feet and inner purification.

Kruthwa anga kara nyasa sa pavithra udang mukha,  
Om bhoor bhuva suvarithi namo bhoo patha yepi cha. 22

After doing the rituals of the hand and other organs,  
Sitting in a clean place staring in front, the chant,  
Of Om, Bhoo, bhuva suva etc should be chanted.

Thatho bhagwathe paschad Varahaya namasthadha,  
Yevam shadangam nyasam cha nyased anguleeshu kramath. 23

After saluting God and touching the six organs in a proper manner,  
By the fingers Lord Varaha should be saluted.

Nama swethavarahaya maha kolaya bhoopathe,  
Yagnangaya shubhangaya sarvagnaya paramathmane. 24  
Sthrvathundaya dheeraya para brahma swaroopine,  
Vakra damshtraya nithyaya namo antharyamini kramath. 25  
Anguleeshu nyased vidhwan kara prashte thaleshvapi,  
Dhyathwa Swethavaraham cha paschad manthra mudheerayath. 26

Salutations to the white boar, to the king who is the great boar,  
Who is part of the sacrifice, whose all body parts are holy,  
Who is the all knowing one and who is ultimate God,  
Who has fierce horn, who is courageous, who is of the form of ultimate,  
Who has slanted teeth, who is for ever and who is inside everything.  
Saying this, the learned one touches different parts of the body by fingers,  
Meditates on the white boar and then starts the chanting of manthras.  
(It could be chanted without these preliminaries also by any one.)

Dhyanam  
Meditation

Om swetham varaha vapusham kshithi mudwarantham,  
Sankhari sarva varada abhaya yuktha bahum,  
Dhyayen nirjaischa thanubhi sakalai roopetham,  
Poorna vibhum sakala vanchitha sidhaye ajam. 27

Meditating on the white God Varaha  
Who holds the earth aloft and gives protection,  
Who is armed with conch wheel,  
Who shows the sign of protection by his hand,  
And who is the complete God,  
Would fulfill all one's wishes.

Varaha poorvatha pathu, dakshine dandakanthaka,  
Hiranyaksha hara pathu paschima gadayayudha. 28

Let my east be protected by Lord Varaha,  
Let my south be protected by him, who is end of terrible beings,  
And let my west be protected by the holder of Mace,  
Who killed the rakshasa called Hiranyaksha.



Uthare bhoomi hrud pathu agasthadvayu vahana,  
Oordhwa pathu hrishikeso digvidikshu gada dhara. 29

Let my north be protected by he, who recovered earth,  
Let the place under me be protected by he who rides the wind,  
Let Lord Hrishikesa armed with mace protect the top.

Pratha pathu prajanadha, kalpakruth sangame avathu,  
Madyahne vajra kesasthu, sayahne sarva poojitha. 30

In the morning let me be protected by lord of people,  
Who has been protecting them for ages,  
Let the diamond haired one protect me in the noon,  
And he who is worshipped by every one protect me in the evening.

Pradoshe pahu padmaksho, rathrou Rajeeva lochana,  
Niseendra garvaha pathu pathusha parameshwara. 31

Let me be protected by lotus eyed one during dusk,  
Let the lotus eyed one protect me at night,  
And let the God of everything protect me at mid night.

Adavyam agraja pathu, gamena garudasana,  
Sthale pathu maha theja, jale pathw avani pathi. 32

Let me protected in the forest by the elder God,  
Let he who rides the eagle protect while I am moving,  
Let the one with great shine protect me on the land,  
And let God of earth protect me in water.

Gruhe pathu gruhadyaksho, Padmanabha purovathu,  
Jillika varada pathu swagrame karunakara. 33

Let the presiding deity of home protect me at home,  
Let he who has lotus in belly protect me inside the town,  
Let the merciful protector who plays music protect me in village.

Ranagre daithyaha patrhu, vishame pathu chakra bruth,  
Rogeshu vaidyarajasthu, kolo vyadheeshu rakshathu. 34

In the battle field let the victor over Rakshasas protect me,  
When I am in trouble the holder of wheel protect me,  
Let the king of doctors who has taken the form of a boar,  
Protect me whenever I am sick.

Thapatrayath thapo murthy, karma pasacha viswa kruth,  
Klesa kaleshu sarveshu pathu padsmavathir vibhu. 35

Let the master of meditation protect me from three type of troubles,  
Let the maker of the universe protect me from attraction of world,  
And in times of difficulty, let the Lord of she who sits on the lotus protect me.

Hiranyagarbha samsthuthya padhou pathu nirantharam,  
Gulphou gunakara pthu, jange pathu janardhana. 36

Let him who holds the entire universe protect my feet forever,  
Let the doer of good protect my private parts,  
And let Lord Janardhana protect my thighs.

Janu cha jayakruth pathu pathuru purushothama,  
Rakthaksho jagane pathu katim viswambaro avathu. 37

Let my knees be protected by he who makes victory,  
Let my feet and calf be protected by the greatest among men,  
Let my hip be protected by the red eyed god, who wears the universe.

Parswe pathu suradhyaksha. pathu kuksheem parathpara,  
Nabhim brahma pitha pathu hrudayam hrudayeswara. 38

Let the nearby areas be protected by the Lord of devas,  
Let the ultimate God protect my belly,  
Let my stomach be protected by father of Brahma,  
And let lord of the heart protect my heart.

Mahadamshttra sthanou pathu, kandam pathu vimukthidha,  
Prabanjna pathir bahu, karou kama pithavathu. 39

Let he who has big teeth protect my chest,  
Let he who gives salvation protect my neck.  
Let the lord of creation protect my hands,  
And let the father of Manmatha protect my hands.

Hasthu hamsapathi pathu, pathu sarvanguleer hari,  
Sarvangaschibukam pathu pathvoshti kala nemi niha. 40

Let my inner hand be protected by lord of lotus,  
Let Hari protect all my fingers,  
Let the guide of the path protect all my limbs,  
And let my chin be protected by killer of Kalanemi.

Mukham pathu Madhuha, pathu dantham Damodaravathu,  
Nasikam avyaya pathu, nethre Suryendu lochana. 41

Let killer of Madhu protect my face,  
Let Lord Damodhara protect my teeth,  
Let the un knowable one protect my nose,  
And let my eyes be protected by the Lord,  
Who has Sun and Moon as his eyes.

Phalam karma phaladyaksha, pathu karnou Maha Radha,  
Sesha sayee sira pathu, kesan pathu niramaya. 42

Let he who presides over result of duties protect my forehead,  
Let the great warrior protect my ears,  
Let he who sleeps on Adhishesha protect my head,  
And let the passionless one protect my hairs.

Sarvangam pathu sarvesa, sada pathu satheeswara,  
Ithedham kavacham punyam varahasya mahathmana. 43

Let all my limbs be protected by God of all,  
Let me be protected forever by the God of Parvathi,  
Thus ends the holy armour of Lord Varaha.

Ya padeth srunuyathvapi, thasya mruthyur vinasyathi,  
Tham namasyanthi bhoothani, bheetha sanjalipanaya. 44

For him who reads or hears this,  
There would not be any death,  
And all ghosts would be afraid of him,  
And salute him bowing down.

Rajadasya bhayam nasthi, rajyabramso na jayathe,  
Yannamasmaranath bheetha bhootha, vetala, Rakshasa. 45

There would be no fear from enemies of kingdom,  
And he would never loose his kingdom,  
And just thinking about it would make,  
Ghosts. Ghouls and Rakshasas shiver out of fear.

Maharogascha nasyanthi, sathyam sathyam vadamyaham,  
Kande thu kavacham bhadhoodhwa, vandhya puthravatrhi bhaveth. 46

I am telling the truth again and again,  
That leprosy would be cured and,  
She who cannot conceive would get a son,  
If she wears this armour in her neck.

Shathru sainyakshaya prapthi, dukha prasamanam thadha,  
Uthpatha durnimithathi soochitha arishta nasanam. 47

It would Exterminate the army of enemy,  
Remove sorrows completely and destroy  
Unfortunate events, indicated by bad omens

Brahma vidhya prabodham cha labathe nathra samsaya,  
Druthvedam kavacham punyam mandatha para veeraha. 48

Without doubt it will give us knowledge of Brahman,  
And wearing this armour, Mandatha became a great warrior.

Jlthwa thu sambareem mayam daithyendanavadheeth kshanath,  
Kavachenavrutho bhoothwa devendropi surariha. 49

You can win over the veil of magic and  
In seconds defeat king of Rakshasas,  
And can become the Indra, the king of devas.

Bhoomyopadishta kavacha dharana narakopi cha,  
Sarva vadyo jayi bhoothwa, mahatheem keerthi mapthawan. 50

Even if one is in hell, wearing of this armour,  
Makes you victorious in everything,  
And make you earn lots and lots of fame.

Aswatha moole arka vare nithya pushkaranee thate,  
Varaha kavacham japthwa sathavaram patedhyadi. 51  
Apoorva rajya samprapthi nashtasya punaragamam,  
Labadhe nathra sandeha sathya medan mayoditham. 52

One who chants Varaha Kavacham in the shade of Banyan tree,  
In the banks of Nithya Pushkaranee for one hundred weeks,  
Without any doubt and as a matter of oath,  
Would get great countries, would again see a lost person

Japthwa Varaha mantram thu lakshamekam nirantharam,  
Dasamsam tharpanam homam payasaena druthena cha. 53  
Kurvan trikala sandhyasu kavachenavrutho yadi,  
Bhoomandala adhipathyam cha labhade nathra samsaya. 54

Constantly chanting the chant of Varaha hundred thousand times,  
One tenth of such times make fire sacrifice with Payasam as offering,  
Or do prayers at dawn, noon and dusk wearing this armour  
Without any doubt make one, a king of this world.

Idham uktham maya devi gopaneyam durathmana,  
Vara Kavacham punyam sasarnava tharakam. 55

Oh divine lady, keep this as secret from bad people,  
For this Varahaa Kavacham helps us you to cross the sea of samsara.

Mahapathaka kotignam, bhukthi mukthi phala pradham,  
Vachyam puthraya sishtaya sadu druthaya su dheemathe. 56

This destroys crores of evil deeds, grants you salvation,  
Makes you have students and sons who are good and well behaved.

Sri Sutha:  
Sutha said:

Iti pathyur vacha sruthwa devi santhushta manasa,  
Vinayaka guhou puthrou prapedhe surarchithou. 57  
Kavachasya prabhavena loka matha cha parvathy,  
Ya idham srunuyan nithyam, yova padathi nithyasa. 58  
Sa muktha sarva papebhyo Vishnu loke maheeyathe. 59

Hearing the words of her Lord the goddess became very happy,  
And begot Ganesa and Subrahmanya who were worshipped by Gods.  
Due to the power of this armour and became mother of the world.  
He who hears daily or daily reads it without break,  
Would get rid of all his sins and reach the holy world of Vishnu.

# Vasudeva Krutha Krishna Stotram

---

[Prayer to Lord Krishna by Vasudeva]

Translated by P. R. Ramachander

[Here is prayer by Vasudeva, father of Krishna addressed to Krishna. He finds himself incapable of praying to the Lord like all others and requests Krishna to assume the form of a baby so that he can fondle him.]

Vasudeva:-

Thwam atheendraya maksharam nirgunam vibhum,  
Dhyanasadhyancha sarvesham paramathmana meeswaram. 1

Swechaa mayam sarva roopam swecharoopa daram param,  
Nirliptam paramam brhama bheeja roopam sanathanam. 2

Sthoolath sthoolatharam praptha mathi sookshma darsanam,  
Sthitham sarva sareereshu sakshi roopa madrusyakam. 3

Sareeravantham sagunaa sareeram gunothkaram,  
Prakruthim prakruthesancha prakrutham prakruthe param. 4

Sarvesam sarva roopancha sarvanthakara mavyayam,  
Sarvadhaaram niradharam nirvyooham sthoumi tham vibhum. 5

Hey Lord you are beyond senses, non decaying, without properties, Lord,  
And you are the lord of all beyond meditation, the divine soul, god,  
Who is full of himself and assumes any form that he wishes  
Who is divine, not attached to anything, having the form of Brahma and  
perennial,  
Who is grosser than the gross and also has a form which is very minute,  
Who lives in all bodies, exists everywhere as the witness of all and cannot be  
seen,  
Who has a body and also not have a body and connected with all properties,  
Who is nature, lord of all, who is very ancient and beyond all ages,  
Who is the lord of everything, who assumes all forms and is in everything,  
And who is the basis of everything, who does not have support and who is  
complete  
And oh Lord, I praise and pray you.

Anathasthavae asaktho asaktho devi Saraswathi,  
Yam va sthothum asakthascha pancha vakthra shadanana. 6

Chathurmukho veda kartha yam sthothum akshamasthadha,  
Ganeso na samarthascha, yogeendraanam guror gur. 7

Rishayo devathaschaiva munendra manu manava,  
Swapne thesham adrusyancha thwamekam kim sthuvanthi they. 8

Sruthaya sthavane saktha kim sthuvanthi vipachithaa,  
Vihayemam sareerancha balo bavithumarhasi. 9

Adhishesha is incapable of praising you and so is Goddess Sarasawthi,  
The five headed Shiva and the six headed Subrahmanya are also incapable  
of praising,  
Even Lord Brahma who created Vedas is incapable of praising you,  
And even Ganesa the teacher of all Yogis is incapable of praising you,  
Sages, devas, kings of saints manus and all men,  
Are incapable of seeing you in their dream, and how can they praise you?  
Even Vedas are incapable of praising you and how can the learned do it?  
And so Oh God assume the form of a child so that we can play with you.

Vasudeva krutham stotram trisandhyam ya paden nara,  
Bhakthim dasyamavapnothi Sri Krishna saranambhuje. 10

Visishta puthram labhate, hari dasam gunanvitham,  
Sankatam nisthare thoornam sathru bhrthe vimuchyathe. 11

The man who reads this prayer composed by Vasudeva,  
During dawn, noon and dusk would get himself,  
Devotion and service to lotus feet of Krishna.  
He would get a great son and reach the heaven of Vishnu,  
And all his sorrows would be driven out and he would get rid of enemies.

# Vasudeva Sthuthi

---

[Prayer by Vasudeva]

Translated by P. R. Ramachander

[This is the prayer offered by King Vasudeva as soon as Lord Krishna was born in the prison. This occurs in Tenth Skanda and Third Chapter of Bhagawatha Purana as slokas 13-21. Another prayer by Vasaudeva addressed to Krishna has been earlier translated by me and is available here at this website. I have referred to the translations by Smt. Sudha Devi Ramkumar and Sri C. L. Goswami. My thanks to those great pioneers.]

1. Vidhithosi bhavaan saakshath Purusha prakruthe para,  
Kevalanubhava aanada swaroopa sarva budhi druk.

Oh Lord, I know that you are the supreme person who is beyond nature,  
And you are the pure personification of bliss, who sees the minds of all.

2. Sa yeva swa prakruthyedham sushtvagre trigunathmakam,  
Thadhanu thwam hyapraavishta yiva bhavyase.

From your own self you created this world of three fold existence,\*  
And after creating it, you appear to have entered this world.

\* Truth, consciousness and bliss.

3. Yadheme avikruthaa bhavasthadhaa they vikruthey saha,  
Naanaa veeryaa pradhak bhoothaa virajam janayanthi hi.

Though you are a part of the different beings,  
The characteristics of those beings in various degrees,  
Do not shine out in your great form.

4. Sannipathya samuth paadhya drusyanthe anugathaa yiva,  
Praageva vidhyamanathvanna theshamiha sambhava.

Though you are seen with the people of the world as well as travel with them,  
In spite of your being the cause of all such things and people,  
How is it that you never get their form or feelings?

5. Yavam bhavaan budhya anumeya lakshanai,  
Grahayair gunai sannapi thadrana grahaa,  
Anaa vruthath vaad bahirantharam na they,  
Sarvasya sarvathmana aathma vasthutha.



Oh Lord though you are existing along with,  
The objects that can be recognised by the senses,  
You cannot be caught by those senses,  
And you do not have the properties of inside and outside,  
For you are everywhere and everything is that thing.

6. Ya aathmano drusya guneshu sannithi,  
Vyavasyathe swa vyathire katho abudha,  
Vinanuvaadam na cha than mneeshitham,  
Samyag yathas yaktha mupaadath pumaan.

He who believes that what he sees is only right,  
Is not wise as he does not understand that,  
What he knows are nothing but a display of words  
And if he believes that which has been,  
Proved as unreal as real, then he is a fool.

7. Thwatho asya janma sthidhi samyamaan, vibho,  
Vadanthyanee hadha gunaadha vikriyath,  
Thwayeesware brahmani no virudhyathe,  
Thwadasraya thwad upacharyathe gunai.

Oh Lord, the wise conclude that birth, upkeep and death,  
Originate from you who is desire less, change less,  
And beyond properties and it appears that,  
This looks as a contradiction in you who is god of all,  
And that such things are ascribed to you,  
Because you are the one who makes them act.

8. Sa thwam triloka sthithaye swa maayaya,  
Vibharshim shuklam khhalu varnamathmana,  
Sargaaya raktham rajasopa brahmitham,  
Krushnam cha varna thamasaa janaathyaye.

Oh Lord you are in the entire three worlds using your illusion,  
Taking the form which is white you do the upkeep of the world,  
Taking the form which is red, you do the creation of the world,  
And taking the form which is black you do its destruction.

9. Thwamasya lokasya vibho ririkshushu,  
Gruhe avatheerno maam akhileswara,  
Rajanya samgnaa asura koti yoodhapai,  
Nirvyoohyamaanaa niha nishyase chamoo.

Oh God of the universe, you have taken birth,  
In my house for protecting the world,  
And there is no doubt in my mind,  
That you would soon completely,  
Destroy the billions of Asuras who are,  
Going by the names of kings in this world.

# Vasudeva Sthuthi [Tamil]

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By Poonatham

Translated by P. R. Ramachander

[Poonthanam was possibly one of the greatest fore runners of Bhakthi cult in Kerala and his greatest work was Jnana Pana. Most of you would be surprised to know that Poonthanam has written four prayers in Tamil. The Tamil used by him is very archaic and is mixed a lot with Malayalam and Sanskrit words. In this work, he is praying to God Vasudeva of Vamapura, the temple of Guruvayurappan near his house.]

1. Krishna, Rama Narayana, Vasudeva swami,  
Padmanabha, Damodara, Vasudeva,  
Nishkala, niranjana Sri Vasudeva Swami,  
Pushkara Vilochana, Sri Vasudeva.

Oh Krishna, Oh Rama Narayana, Oh God Vasudeva,  
Oh Padmanabha, Oh Damodara, Oh Vasudeva,  
Oh God Vasudeva, who is unified and pure,  
Oh Lotus eyed one, who is Vasudeva.

2. Dushkrutha vimochana, Sri Vasudeva swami,  
Dhikrutha surari jana Vasudeva,  
Bhaktha jana vathsala, Sri Vasudeva Swami,  
Matha jana vismrutha, Sri Vasudeva.

Oh God Vasudeva who frees us from bad deeds,  
Oh Vasudeva who mocked at enemies of Devas,  
Oh God Vasudeva, who is darling of his devotees,  
Oh Vasudeva who is forgotten by mad people.

3. Marthya janmam yeduthayo, thalanthene Swami,  
Mathsya roopam tharithone, Vasudeva,  
Nama roopangalai parthu magizhndhene swami,  
Koorma roopam tharithone Vasudeva

Oh God I have become tired by taking this human form, alas,  
Oh Vasudeva who took the form of a fish,  
Oh God by seeing your forms and names, I was filled with joy,  
Oh Vasudeva, who took the form of a turtle,

4. Sagarathil naduvile marinthene swami,  
Sookarmai udithone Swami,  
Deha moham athinale izhanthene Swami,  
Simha roopam tharithone, Vasudeva.

Oh God, I went in to the middle of the sea of life,  
Oh Vasudeva who took the form of a boar,  
Oh God I lost the attachment to this body due to that,  
Oh Vasudeva who took the form of a lion.

5. Kamanyaal athma thattuvam maranthene Swami,  
Vamanalai piranthone Vasudeva,  
Marga bhedham theriyathe nadanthene Swami,  
Bargavanai piranthone, Vasudeva.

Due to attachment, I forgot the principle of this soul, Oh God,  
Oh Vasudeva who was born as Lord Vamana,  
Oh God I walked without knowing the difference in paths,  
Oh Vasudeva, who was born as Parasurama.

6. Laghavangal athil arinthene Swami,  
Raghavanai piranthone, Vasudeva,  
Kama rasa valayile chuzhanthene Swami,  
Ramanai piranthone. Vasudeva.

I came to know about easy tricks then, oh God,  
Oh Vasudeva who was born as Raghava,  
Oh God, I got entangled in the net of tasty passion,  
Oh Vasudeva who was born as Rama.

7. Pathu dikkum aasayale paranthene Swami,  
Budha Vesham tharithone, Vasudeva,  
Dushkrithigal naduvile kalaranthene, Swami,  
Kalki veshham tharithone, Vasudeva.

Oh God, due to desire I flew to all ten directions,  
Oh Vasudeva who was born as Budha,  
Oh God I got mixed in doing bad acts,  
Oh Vasudeva, who was born as Kalki.

8. Sathirangal Palavum naan ariyene Swami,  
Serthu kol pathathode, Vasudeva,  
Deivamum, naan athum ithum ariyene Swami,  
Sarvavum neeye Jagannatha Vasudeva.

Oh God, I do not know many of the shastras,  
Please attach me with those words, Oh Vasudeva,  
Oh God, I do not now about God and this and that,  
Oh Vasudeva, Oh Lord of Universe, You are everything.

9. Punya papa gathikalum ariyene Swami,  
Ninnudaya krupayanye, Vasudeva,  
Shudhya, shudhi vidhikalum ariyene Swami,  
Chitha shudhi nalkanam nee, Vasudeva.

Oh God, I do not know the way to sin and do blessed deeds,  
Except your kindness to me, Oh Vasudeva,  
Oh God I do not know the rules of cleanliness and purity,  
Oh Vasudeva, you should give me purity of mind.

10. Bandham yethu, mokham yethu yendru ariyene Swami,  
Santhattrham nee krupa seyyu, Vasudeva,  
Karanangal Kariyangal ariyene, Swami,  
Karanane nee ozhinju Vasudeva.

Oh God, I do not know what is attachment and what is salvation,  
Oh Vasudeva, always show kindness to me,  
Oh God, I do not know the causes nor their effects,  
Except you who is the cause, Oh Vasudeva.

11. Brahmanmennum Mayayennum ariyene Swami,  
Kalmashangal ver pedukka, Vasudeva,  
Dikkukalum disaikalum ariyene, Swami,  
Dushkruthangal arukka, nee Vasudeva.

Oh God I do not know which is Brahman and which is illusion,  
Oh Vasudeva, take out the bad from me  
Oh God, I do not know the places nor directions,  
Oh Vasudeva, please cut off my bad acts.

12. Kala pasam, karmapasam mariyene Swami,  
Kala megha lobhaneeya, Vasudeva,  
Tathwam yethu chithamethu ariyene Swami,  
Thathwa bodham krupa cheyka, Vasudeva.

I do not know about the rope of death nor the rope of attachment, Oh God,  
Oh Vasudeva, who makes the dark clouds ashamed,  
I do not know the mind nor the philosophy oh God,  
Oh Vasudeva, please make me understand the philosophy.

13. Swarnam yethu, kundala methu ariyene Swami,  
Swarna moham ver peduga, Vasudeva,  
Rajjuvethu, pannagam yethu ariyene Swami,  
Arjunanodu arul cheytha Vasudeva.

Oh God I do not know which is gold and which is ear stud,  
Oh Vasudeva, remove the attachment to Gold from me,  
Oh God I do not know which is the rope and which is the snake,  
Oh Vasudeva, who taught Arjuna.

14. Deha moham ozhichu nin krupayaale Swami,  
Soham yennoru ahambhavam Vasudeva,  
Aatamilla anakavum illa athu poale Swami,  
Soham yennoru ahambhavam, Vasudeva.

Oh God due to your kindness I left off attachment to this body,  
Oh Vasudeva but I have a pride that I am you,  
Oh God, like that I do not have movement nor shaking,  
Oh Vasudeva, but I have a pride that I am you.

15. Kathalayaa vilakkile naalam poale Swami,  
Soham yennoru ahambhavam, Vasudeva,  
Bhakthi yogam, mukthi yogam athinale, Swami,  
Soham yennoru ahambhavam, Vasudeva,

Oh God, like the flame of lamp not disturbed by wind,  
Oh Vasudeva, but I have a pride that I am you.  
Oh God because of Bhakthi yoga and Mukthi yoga,  
Oh Vasudeva, but I have a pride that I am you.

16. Jnanam yenum jneyam yenum ariyathe, Swami,  
Soham yennoru ahambhavam, Vasudeva,  
Chutham illa aatmilla athu poathe swami  
Soham yennoru ahambhavam, Vasudeva.

Oh God know not knowing what I know and what I should know,  
Oh Vasudeva, but I have a pride that I am you.  
At that time when, there is no turning round and there is shake like that, Oh  
God  
Oh Vasudeva, but I have a pride that I am you.

17. Chaattamilla, vattamilla athu poale Swami-  
Soham yennoru ahambhavam, Vasudeva,  
Nesamilla, vasiyilla athu poathe, Swami  
Soham yennoru ahambhavam, Vasudeva.

There is no jumping and there is no going round and like that God,  
Oh Vasudeva, but I have a pride that I am you.  
At that time when there is no love and there is no adamancy, Oh God,  
Oh Vasudeva, but I have a pride that I am you.

18. Sarala chithanandamayathu pothe Swami,  
Soham yennoru ahambhavam, Vasudeva,  
Chithamilla, chithiyilla athu pothe swami,  
Soham yennoru ahambhavam, Vasudeva.

Oh God when the mind becomes divinely happy,  
Oh Vasudeva, but I have a pride that I am you.  
When there is no will and there is no occult power, Oh God,  
Oh Vasudeva, but I have a pride that I am you.

19. Sathamilla sakthiyilla, athu pothe, Swami,  
Soham yennoru ahambhavam, Vasudeva,  
Thazhchayilla Veezhchayilla athu pothe Swami,  
Soham yennoru ahambhavam, Vasudeva.

Oh God when there is no sound and no power,  
Oh Vasudeva, but I have a pride that I am you.  
Oh God when there is no downgrading or fall,  
Oh Vasudeva, but I have a pride that I am you.

20. Sathukkalkku thiru ullam theliyenam, Swami,  
Vamapuram vilangeedum Vasudeva,  
Dushtathakku dushta budhi kalayenam Swami,  
Vama puram vilangeedum Vasudeva.

You should give your grace to good people oh God,  
Oh Vasudeva who shines in Vama Pura,  
You should remove the bad mind of bad people, Oh God,  
Oh Vasudeva who shines in Vama Pura.

21. Thustiyode vethiyarum theliyenam Swami,  
Vama puram vilangeedum Vasudeva.  
Ishti kondu deva lokam theliyenam Swami,  
Vama puram vilangeedum Vasudeva.

With contentment, the mind of Brahmins should become clear,  
Oh Vasudeva who shines in Vama Pura,  
With yagas the land of devas should become clear, Oh God,  
Oh Vasudeva who shines in Vama Pura.

22. Vrushti kondu bhoomilokam theliyenam, Swami,  
Vama puram vilangeedum Vasudeva.  
Nalu thorum thirumeni theliyenam, Swami,  
Vama puram vilangeedum Vasudeva.

With rainfall the earth should become clear, Oh God,  
Oh Vasudeva who shines in Vama Pura.  
As days go by, you should become more clear, Oh God,  
Oh Vasudeva who shines in Vama Pura.

23. Nalu thorum keerthanangal nadakkenam Swami,  
Vama puram vilangeedum Vasudeva.  
Papikalkku papam odungenam Swami,  
Vama puram vilangeedum Vasudeva.

Daily there should be songs about you, Oh God,  
Oh Vasudeva who shines in Vama Pura.  
The sin of the sinners should get reduced, Oh God,  
Oh Vasudeva who shines in Vama Pura.

24. Namam thorum prathipathi urakkenam, Swami,  
Vama puram vilangeedum Vasudeva.  
Sarvavum nin krupayaale vara venam, Swami  
Vama puram vilangeedum Vasudeva.

The faith in every god's name should become firm, Oh God,  
Oh Vasudeva who shines in Vama Pura.  
Everything should come due to your mercy oh God,  
Oh Vasudeva who shines in Vama Pura.



# Vatha Pura Nadha Ashtakam

---

[Octet on Lord of Guruvayur]

By Ganapathi Sastrigal

Translated by P. R. Ramachander

[This extremely musical sounding prayer was composed by Sri Ganapathi Sastrigal, a disciple of Mannargudi Raja Sastrigal, when he was at Guruvayur. Though I wanted to translate it long back, I did not attempt it as it was difficult to understand. Fortunately I could find a brief translation at [sanskritdocuments.org](http://sanskritdocuments.org). I completely depended on that for arriving at a translation of my own. Author's name is not mentioned in that web site. My deep sense of gratitude to him.]

1. Kundha sama vrunda sama manda hasi thasyam,  
Nandakula a nanda bara thundulana kandham,  
Pootha nija geetha lava dhootha duritham tham,  
Vatha pura Nadha mima mathanu Hrudabje.

Place in your lotus like heart, the Lord of Guruvayur,  
Who has a slow pretty smile resembling bunch of jasmine flowers,  
Who as a little baby filled up the home of Nanda Gopa with joy,  
And who removes the sufferings of his devotees who sing a little about his life.

2. Neela Thara, jala dhara bhala hari ramyam,  
Lola thara sheela yutha bala jana leelam,  
Jalanathi sheelamaopi palayithu kamam,  
Vatha pura Nadha mima mathanu Hrudabje.

Place in your lotus like heart, the Lord of Guruvayur,  
Whose divine splendour is like the blue water rich clouds  
Who loves the ever changing pranks of the children,  
Who likes to even protect those who bow with evil conduct before him.

3. Kamsa rana himsamiha samsa rana iatha,  
Klanthi bhara, Shanthi kara Kanthi jjahara veetham,  
Vatha mukha dathu ja nipatha bhaya datham,  
Vatha pura Nadha mima mathanu Hrudabje.

Place in your lotus like heart, the Lord of Guruvayur,  
Who killed Kamsa who troubled him, in a fight,  
Who fills with peace the world filled by fatigue and sprinkles light there,  
And who eradicates fear of onset of arthritis occurring due to imbalances.

4. Jathu duri pathu kamiha athura janam drak,  
Soka bhara mookamapi thoka mive pantham,  
Brunga ruchu sangaraakrutha anga lathikam tham,  
Vatha pura Nadha mima mathanu Hrudabje.

Place in your lotus like heart, the Lord of Guruvayur,  
Who hastens up to protect the suffering people who makes offering to him,  
Who protects those who are dumb with sorrow as one protects his child,  
And the splendour of whose body defeats the group of black bees.

5. Papa bhava thapa bhara kopa samanartham,  
Aaswasakara bhasa mrudu hasa ruchu rasyam,  
Roga chaya bhoga bhaya vega haram yekam,  
Vatha pura Nadha mima mathanu Hrudabje.

Place in your lotus like heart, the Lord of Guruvayur,  
Who with a shining soft smile cheers up the devotee,  
By removing the suffering and anger caused past sins,  
And quickly removes the fear in their minds that they may suffer from diseases.

6. Ghosha kula dosha hara vesham upaayantham,  
Poosha satha bhoosha kavi bhooshana ganadyam,  
Bhukthim api mukthi mathi bhakthishu dadanam,  
Vatha pura Nadha mima mathanu Hrudabje.

Place in your lotus like heart, the Lord of Guruvayur,  
Who took the form of a cowherd for removing all evils,  
Who wears ornaments which shines more than hundred suns,  
And who confers salvation and enjoyment to those who show devotion.

7. Papaka durapam athi thapa hara shobha,  
SWapa Ghana mapathad umapathi sametham,  
Dhoona thara dheena sukha dhana krutha deeksham,  
Vatha pura Nadha mima mathanu Hrudabje.

Place in your lotus like heart, the Lord of Guruvayur,  
Who keeps away from sinners and removes great pain and sorrow,  
Like a heavy rain bearing cloud, who is with the consort of Uma,  
Who has taken a resolve to grant pleasures to those greatly distressed.

8. Pada pathada dharana modha paripoornam,  
Jeeva mukha deva jana sevana phalangrim,  
Rooksha bhava, moksha krutha deeksha naja veeksham,  
Vatha pura Nadha mima mathanu Hrudabje.

Place in your lotus like heart, the Lord of Guruvayur,  
Whose happiness become completely full when he sees that his foot is worn,  
Who rains his grace on all those who are devoted to him including devas,  
And who is determined to give salvation to those having terrible past Karmas.

9. Bruthya ganapath yudi thanuthya uchitha modham,  
Spashta midham ashtaka madushta karanaarham,  
Aadha datha madhara dhamadilya soonyam,  
Vatha pura Nadha mima mathanu Hrudabje.

Place in your lotus like heart, the Lord of Guruvayur,  
Who hearing this octet composed by his servant,  
Ganapathi which confers joy on people,  
Would shower his grace all without exception.

# Venkatesha Astakam

---

[Octet on Venkatesha]

Translated by P. R. Ramachander]

[This has been given in the web site [www.prapathi.com](http://www.prapathi.com) as Venkatesa sthothram from Brahmanda Purana.]

1. Venkatesho, Vasudeva, pradhyumno, amitha Vikrama,  
Sankarshano anirudhascha Seshadri patireva cha.

He is Lord of Venkata mountain, son of Vasudeva, Pradhyumna,  
The greatly valorous Sankarshana, Anirudha and the Lord of Seshadri hills.

2. Janardhana, padmanabho, venkatachala vasana,  
Srushti Kartha, jagannatho, Madhavo, Bhaktha vathsala.

He is one who punishes bad people, one with a lotus on his belly,  
One who lives in the Venkata mountain, He is the creator,  
Lord of the universe, Lord of knowledge and one who is dear to his devotees.

3. Govindo, gopathi, Krishna, Kesavo, Garuda dwaja,  
Varaho, Vamanaschaiva, Narayana, Adhokshaja

He is the chief of cows, Lord of cows, the black one,  
One who gives lustrous body, One with Garuda in his flag,  
He is Varaha the boar, Vamana the dwarf,  
And one in whom all souls reside and one who is forever victorious.

4. Sridara, pundarikaksha, sarva deva sthutho hari,  
Sri Narasimho, maha Simha, suthrakara purathana.

He is the one who carries Lakshmi, one with lotus like eyes,  
He is Vishnu prayed by all devas, He is the man lion,  
He is the great lion and the ancient master of all actions.

5. Ramanatho mahi bhartha, bhoodhara, purushothama,  
Chola puthra Priya santho, brahmadeenaam vara pradha

He who is Lord of Rama, husband of earth,  
One who carries earth, greatest among males,  
He is son of Chola, is a dear one, he is peaceful,  
And he is the giver of boons to Lord Brahma and others.

6. Srinidhi sarva bhoothaanaam bhayakruth, bhaya nasana,  
Sri Ramo Ramabhadrascha bhava bhandhaika mochaka.

He who is the treasure of Lakshmi, and one who creates fear  
He also destroys fear among all beings, He is Rama,  
He is Rama who ensures safety and also one who cuts off the ties with birth

7. Bhuthavaso girivasa, srinivasa, sriya pathi,  
Achyuthanantha govindo vishnur venkata nayaka

He lives in all beings. lives on a mountain, Lives with Lakshmi  
He is the consort of Lakshmi He is one cannot be destroyed,  
He is one who does not have limits, who is Vishnu and the Lord of Venkata hills

8. Sarva devaika saranam, sarva devaika daivatham,  
Samastha deva kavacham, sarva deva shikamani

He is the refuge of all devas and who is the God of all devas,  
He is the protection of all devas and he is the most superior among the devas.

Phala Sruthi  
Benefits of Recitation

9. Ithidham keerthitham yasya Vishnor amitha thejasa,  
Trikala ya paden nithyam papam thasya na vidhyathe.

This is the song of the great glory of Lord Vishnu,  
And if this is read by one at dawn, noon and dusk,  
All his sins would not remain.

10. Rajadware padeth ghore sangrame ripu sankate,  
Bhootha sarpa pisachdhi bhayam nasthi kadachana.

There will be no fear in the gates of the palace,  
In Fierce war when the enemies are troubling,  
And when troubles are caused by ghosts, serpents and devils.

11. Aputhro labhathe puthraan, nirdhano dhanavan bhyaveth,  
Rogartho muchyathe rogath, bhadho muchyathe bhandanath.

The sonless one will get son, the money less will get money,  
The one suffering from disease would get cured,  
And the one who is in the prison would be set free.

12. Yadya adhi ishtathamam loke thathat praponathya asamsaya,  
Aiswaryam, raja sanmanam, bhukthi, mukthi phala pradham.

Whatever one desires most in the world, would without doubt would be fulfilled,  
And results like wealth, honour by kings, pleasures, and salvation would be attained.

13. Vishnor lokaika sopanam sarva dukhaika nasanam,  
Sarva iswarya pradham nirnaam sarva mamgala karaka,

This is the stair case to the world of Vishnu and destroyer of all sorrows,  
It results in all sorts of wealth and results in all auspicious things.

14. Mayavi paramandam thyakththwa vaikunda muthamam,  
Swami pushkarani theere ramaya saha modhathe.

One will leave the illusory happiness and reach the great Vaikunda, the land of Vishnu,  
If one prays the Lord with Lakshmi in the banks of the sacred tank of the God.

15. Kalyanadbhutha gathraya, kamithartha pradhayine,  
Srimad Venkata nadhaya, Srinivasaya mangalam.

Oh God who has a wonderful form giving rise to good,  
Oh God who gives all the wealth one desires for,  
Oh God who is the Lord of the Venkata hills,  
And Oh God in whom Lakshmi lives, let there be good.

Ithi Sri Brahmanda purane, Brahma-Narada Samvadhe, Venkata giri  
Mahatmye,  
Srimad Venkatesha stotram sampoornam

Thus ends the prayer addressed to Lord Venkatesa, which occurs in the chapter4 on " Greatness of tha Venkata mountain", which occurs in the midst of the discussion between Lord Brahma and sage Narada which occurs in Brahmanda Purana.

|| iti sribrahmandapurane brahmanaradasamvade venkatagirimahatmye  
srimadvenkatesastotram sampurnam ||

# Venkatesa Charanaravinda Stotram

---

[Prayer to the Lotus Feet of Lakshmi Venkatesa]

Translated by P. R. Ramachander

[The prayer is addressed to the Lord Venkatesa accompanied by Goddess Lakshmi. The first stanza is a prayer to Goddess Lakshmi and others addressed to Lord Venkatesa.]

Eesanaam jagathosya venkatapathe vishno paraam preyasim,  
Thadwakshashala nithya vasa rasikaam thath kshanthi samvardhaneem,  
Padmalangrutha pani pallava yugam padmasanastham sriyam,  
Vathsalyadhi gunojwalam, bhagawatheem vande jagan matharam. 1

I salute that mother goddess of the entire world,  
Who is the darling of Vishnu, the god of the entire world,  
And the lord of Venkata mountain,  
Who lives close to his heart and grants peace to him,  
Who holds lotus flowers in her hands, who sits in the yogic pose of lotus,  
And who shines because of her endearing qualities,

Srimath krupa guna nidhe, hrutha sarva loka,  
Sarvagna, saktha, natha vathsala, sarva roopin,  
Swamin sushaila sulabhau, sritha parijathou,  
Sri Venkatesa charanou saranam prapadhye. 2

I surrender myself at the feet of Lord Venkatesa,  
Who is the storehouse of merciful qualities,  
Who takes care of the entire world,  
Who is all knowing and lover of his devotees,  
Who takes all forms, easy for approach of the good,  
And is like the lotus flower for them who depend on him.

Rekha maya dwaja sudha kalasathapathra,  
Vruja, kusambhruha kalpaka sankha chakrou.  
Bhavyai alankruthavadhou, para thatwa chihnai,  
Sri Venkatesa charanou saranam prapadhye. 3

I surrender myself at the feet of Lord Venkatesa,  
Who is decorated by the symbols of decorated flag,  
Pot of nectar, lotus flower, conch and holy wheel,  
Which are the signs of his eternal grace.

Thamradhara dhyuthi parajitha padma raghou,  
Bahyair mahobhir abhibhootha mahendra neelou,  
Udhyannakhamsu birudastha sasankhabasou,  
Sri Venkatesa charanou saranam prapadhye. 4

I surrender myself at the feet of Lord Venkatesa,  
Who has the copper colour of pink sapphire on the feet,  
And outside the bluish colour of the blue sapphire,  
And has shining nails which lead the shine of the moon.

Samprema bheethi kamalakara pallavabhyam,  
Samvahane vibhava viklabha madha dhanou,  
Kanthava vagmanasa gochara soukumaryow,  
Sri Venkatesa charanou saranam prapadhye. 5

I surrender myself at the feet of Lord Venkatesa,  
Which are fondled with fear mixed with love,  
By the soft blossom like hands of Lakshmi,  
And which are pretty beyond the words and mind.

Nithyanamadwidhi sivadhi kireeta koti,  
Pradhyuptha deeptha navarathna ruchhi prarahai,  
Neerajanam vidhi mudhara mupadha dhanou,  
Sri Venkatesa charanou saranam prapadhye. 6

I surrender myself at the feet of Lord Venkatesa,  
Which are daily saluted by crores of crowns,  
Of Shiva and other gods, which greatly shine because,  
Of several embedded nine precious gems and appear as if they are offering  
worship of light.

Lakshmi maheethadhanu roopanijanubhava,  
Neeladhi divya mahishi kara pallavabhyam,  
Aarunya samkramanatha kila Sandra raghou,  
Sri Venkatesa charanou saranam prapadhye. 7

I surrender myself at the feet of Lord Venkatesa,  
Which reflect the dense tawny red colour of the,  
Blossom like hands of his divine consorts,  
Lakshmi, Goddess earth and Nila Devi.

Parthaya thath sadrusa saradhina thwayaiva,  
Yow darshithou swacharanou saranam vrajethi,  
Bhooyopi mahyamihathou kara darshithou they,  
Sri Venkatesa charanou saranam prapadhye. 8



I surrender myself at the feet of Lord Venkatesa,  
Which was shown to Arjuna, who was commanded,  
To surrender to it and elect you as his charioteer,  
And which was shown to me as the place of ultimate surrender.

Man moordhani kaliya phane vikatataveeshu,  
Sri venkatadri shikare sirasi srutheenam,  
Chithepyananyamanasam susamahithou they,  
Sri Venkatesa charanou saranam prapadhye. 9

I surrender myself at the feet of Lord Venkatesa,  
Which has been placed deeply in my mind,  
On the head of Kaliya, In the deep forests of Dandaka,  
On the peaks of Venkata mountain, in the Upanshads,  
And in the mind of great sages.

# Venkatesa Dwadasa Nama Stotram

---

[Prayer of twelve names addressed to Lord Venkatesa]

Translated by P. R. Ramachander

1. Venkateso, Vasudeva, varijasana vandhita,  
Swami Pushkarani vasa, Shanka chakra Gadha dhara

Lord of Venkata mountain, son of Vasudeva, Lord saluted by Lord Brahma,  
He who lives in temple tank at Thirupathi, The lord who carries the conch and  
the wheel.

2. Peethambaradhao deva, Garudarooda shobhitha,  
Viswathma, Viswalokesa Vijayo Venkateswara

He who wears yellow silk, God, He who shines riding on Garuda,  
The soul of the universe, Lord of the universe, The victorious one, The God of  
Venkata.

3. Yethath dwadasa naamani trisandhyam ya paden nara,  
Sarva papa nirmuktho Vishno sayujyamapnuyath.

If a human being reads these twelve names,  
At dawn, noon and dusk, he would get rid of all sins,  
And make his own the world of Lord Vishnu.

# Venkatesa Karavalmba Stotram

---

[Prayer for Support of Hands from Lord Venkateswara]

Composed by Saint Nrusimha Bharathi of Sringeri

Translated by P. R. Ramachander

Sri Sesha saila suniketana divyamoorthe,  
Narayanachyutha hare nalinayataksha,  
Leelakataksha parirakshitha sarvaloka,  
Sri Venkatesa mama dehi Karavalambam. 1

Please give me the protection of your hands, Lord Venkatesa,  
Whose divine form has its abode in the Sesha Mountain,  
Who is Narayana, Achyutha and Hari and has lotus like eyes,  
And who protects all the worlds with a playful sidelong glance.

Brahmadhi vanditha padambuja Shankapane,  
Srimath Sudarshana sushobitha divyahastha,  
Karunya sagara saranya supunyamoothe,  
Sri Venkatesa mama dehi Karavalambam. 2

Please give me the protection of your hands, Lord Venkatesa,  
Who holds a conch and whose lotus like feet is worshipped by Brahma and  
others,  
Whose divine hands shine because he holds the holy Sudarshana,  
And who is the ocean of mercy and the holy form which provides refuge to all.

Vedantha - Vedhya, bhavasagara karnadhara,  
Sri Padmanabha Kamalarchidha padma pada,  
Lokaika pavana parathpara papa haarin,  
Sri Venkatesa mama dehi Karavalambam. 3

Please give me the protection of your hands, Lord Venkatesa,  
Who is known through the vedanthas and helps us to cross the ocean of  
birth,  
Who is the Padmanabha, whose lotus like feet are worshipped by Lakshmi,  
Who makes all the worlds holy and who removes all sins.

Lakshmipathe nigamalakshya nija swaroopa,  
Kamadhidosha pariharaka bodha dhayin,  
Daithyadhimardhana janardhana Vasu deva,  
Sri Venkatesa mama dehi Karavalambam. 4

Please give me the protection of your hands, Lord Venkatesa,  
Who is the consort of Lakshmi and whose real form is the true aim of Vedas,  
Whose realization is the antidote to the ills of all actions,  
Who killed all asuras and who is Vasudeva and Janardhana.

Tapatrayam hara vibhorabhasa Murare,  
Samraksha maam karunya sarasiruhaksha,  
Machsishya mityanudinam pariraksha Vishno,  
Sri Venkatesa mama dehi Karavalambam. 5

Please give me the protection of your hands, Lord Venkatesa,  
Who is the great killer of Mura who removes all three pains,  
Please protect me with your lotus like merciful eyes,  
And take me as your disciple and look after me daily.

Srijatopa navartana lasad kireeta,  
Kasthoorika thilaka shobhi lalata desa,  
Rakendabimba vadanumbuja varijaksha,  
Sri Venkatesa mama dehi Karavalambam. 6

Please give me the protection of your hands, Lord Venkatesa,  
Whose form shines with his crown studded with precious gems,  
Whose forehead shines with the thilaka made of musk,  
Who has lotus like eyes and a lotus like full moon face.

Vandaruloka vara dana vacho vilasa,  
Rathnadhyahara parishobitha kambukantha,  
Keyura rathna savi bhashi digantarala,  
Sri Venkatesa mama dehi Karavalambam. 7

Please give me the protection of your hands, Lord Venkatesa  
Who with gracious words grants boons to devotees praising him,  
Whose conch like neck shines with necklace of precious stones,  
And the bright stones on his shoulder light greatly the horizon.

Divyagandangitha bhujadwaya mangalathman,  
Keyoorabhooshana sushobitha deergha baho,  
Nagendra kankana karadwaya kamadhayin,  
Sri Venkatesa mama dehi Karavalambam. 8

Please give me the protection of your hands, Lord Venkatesa  
Who is the divine soul with two hands and applied with sandal paste,  
Who has long hands glittering because of the bracelets,  
And who is fulfiller of desires with wrist bands made of serpent king.

Swamin jagaddharana varidhi madhyamagna,  
Maam udharaya krupaya karunapayodhe,  
Lakshmeescha dehi mama dharma samrudhi hethum,  
Sri Venkatesa mama dehi Karavalambam. 9

Please give me the protection of your hands, Oh Lord Venkatesa  
Who is the god who supports the universe and is the ocean of mercy,  
And kindly lift me up who is sunk in the middle of the sea of life,  
And grant me in large measure that which would increase spiritual merit.

Divyanga raga paricharchitha komalanga,  
Peethambaravrutha thano, tharunarka bhasa,  
Sathyanganabha, paridhana supatthu bhanda,  
Sri Venkatesa mama dehi Karavalambam. 10

Please give me the protection of your hands, Oh Lord Venkatesa  
Whose holy body is made pretty with coating of heavenly colour,  
Whose body is attired in yellow silk, who shines like the young sun,  
Who has Brahma on his navel and who ties a cloth on his waist.

Rathnadya dhama sunibadha kati pradesa,  
Manikhya darpana susannibha janudesa,  
Janghadwayena parimohitha sarvaloka,  
Sri Venkatesa mama dehi Karavalambam. 11

Please give me the protection of your hands, Oh Lord Venkatesa  
Whose waist is securely tied with a belt made of gems,  
Whose knee resembles mirrors made of rubies,  
And who enchants the entire world by his two legs.

Lokaikapavana sarit parishobhithange,  
Twat pada darasana, dine cha mamaghameesa,  
Harda thamascha sakalam layamapa bhooman,  
Sri Venkatesa mama dehi Karavalambam. 12

Please give me the protection of your hands, Oh Lord Venkatesa  
Whose feet is washed by the universally purifying waters,  
And the day that I catch sight of your holy feet, my sins,  
As well the darkness in my mind gets dissolved and disappear.

Kamadhi vairi nivohachyutha may prayatha,  
Daridrya mapayapagatham sakalam dayalo,  
Deenam samanam samavalokya dayadra drushtya,  
Sri Venkatesa mama dehi Karavalambam. 13

Please give me the protection of your hands, Oh Lord Venkatesa  
When you saw this poor me with your merciful eyes,  
All my enemies, lust and other evil passions departed,  
And the poverty which was attached to me also vanished.

Sri Venkateswara pada pankaja shadpadena,  
Sriman Nrusimha yathina rachitham jagatyam,  
Ye that pathanthi manuja purushothamasya,  
They prapnuvanthi paramaam padavim Murare. 14

This ode which was offered at the holy feet of Venkatesa,  
Was composed for the world by the Sri Narasimha yati,  
And those men who happen to read this ode addressed to the God,  
Would reach the great state of the world of Murari.

Ithi Sringeri Jagatguruna, Sri Nrusimhabharathi Swamina Rachitham,  
Sri Venkatesa Karavalamba stotram Sampooranam.

Thus ends the Sri Venkatesa Karavalamba Stotram,  
Composed by Sri Nrusimha Bharathi, who was the teacher of the world at  
Sringeri.

# Venkatesa Mangala Stotram

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Translated by P. R. Ramachander

[Mangala stotras are normally recited at the end of reciting several stotras or at the end of singing several songs or at the end of an auspicious function. The devotee wishes auspiciousness to the Lord. Mangalam may also mean good wishes, or wishes for a happy ending. This Mangala stotra is about Lord Venkatesa of Thirupathi. He is also known as Balaji in the north, Ezhu Malayan (Lord of Seven Mountains in Tamil Nadu). This temple, one of holiest temples of Vishnu in South India, attracts millions of devotees. Tirupati means Holy City.]

Sriya kanthaya devaya,  
Kalyana nidhaye arthinaam,  
Sri Venkata nivasaya,  
Srinivasaya mangalam 1

Mangalam to that abode of Lakshmi  
Who lives in Sri Venkata,\*  
Who is the consort of Lakshmi  
And who is the treasure to those who ask.

\* Venkatachala is the last of the seven mountains on which the lord lives.

Lakshmis vibhramaloka  
Sad ma vibhrama chakshshe,  
Chakshushe sarva lokanam,  
Venkatesaya mangalam. 2

Mangalam to the lord of Venkata,  
Who is the eye of the world,  
Who is the world watched with anxiety by Lakshmi,  
And who has eyes that move by her seeing.

Sri Venkatadri srungaya,  
Mangala baranangraye,  
Mangalaanaam nivasaya,  
Venkatesaya mangalam. 3

Mangalam to the lord of Venkata,  
Who is the store house of all that is good,  
Who lives in the peak of Mount Venkata,  
And who has the feet that does good to every one.

Sarva avayava soundarya,  
Sampada sarva chethasaam,  
Sada samohanayasthu,  
Venkatesaya mangalam. 4

Mangalam to the lord of Venkata,  
Who is always attractive,  
Whose every limb is pretty,  
And who has earned all powers.

Nithyaya niravadhyaya,  
Sathyananda chidathmane,  
Sarva antharathmane,  
Srimad Venkatesaya mangalam. 5

Mangalam to the lord of Venkata,  
Who exists inside every one,  
Who is perennial and varied,  
And who is the holy self with true happiness.

Swatha sarva vidhe,  
Sarva shakthaye, sarva seshine,  
Sulabhaya susheelaya,  
Venkatesaya mangalam. 6

Mangalam to the lord of Venkata,  
Who is easy to get and of good nature,  
Who by himself knows everything,  
And who is all powerful and that which remains.

Parasmai brahmane,  
Poorna kaamaya paramathmane,  
Prapanna para thathwaaya,  
Venkatesaya mangalam. 7

Mangalam to the lord of Venkata,  
Who is the real and ultimate truth,  
Who is the form of Brahman,  
Who is the ultimate who has fulfilled all his own wishes.

Omkara tathwa manthrantha,  
Mathmanamanu pasyathaam,  
Athrupthamrutha roopaya,  
Venkatesaya mangalam. 8



Mangalam to the lord of Venkata,  
Who has the form of salvation to those not satisfied,  
Who is the ultimate meaning of the chant of "Om",  
To those who realize the form of the soul.

Praya swcharanou pumsam,  
Saranathwena panina,  
Krupaya darsayithe,  
Venkatesaya mangalam. 9

Mangalam to the lord of Venkata,  
Who points out by his own hand, his own feet,  
As the source of salvation.

Dayamrutha tharanginya,  
Stharangai athi seethlai,  
Apangai sinchathe viswam,  
Venkatesaya mangalam. 10

Mangalam to the lord of Venkata,  
Who waters the whole world,  
By the very cold waves,  
Of the river of nectar,  
Which is his mercy.

Srag bhooshambara hetheenaam,  
Sushamavaha moorthaye,  
Sarvarthi samanayasthu,  
Venkatesaya mangalam. 11

Mangalam to the lord of Venkata,  
Who destroys all sorrows and pains,  
And whose body carries the glitter,  
Of the ornaments and cloths that he wears.

Sri Vaikunta virakthaya,  
Swami pushkaranee thate,  
Remaaya rama maanaya,  
Venkatesaya mangalam. 12

Mangalam to the lord of Venkata,  
Who lives playing with his consort,  
In the shores of Swami Pushkarani,\*  
After getting bored of Vaikunta.

\* Swami Pushkarani is the temple tank attached to the Thirupathi temple.

Srimath Sundara jamathru,  
Muni manasa vaasine,  
Sarva loka nivasaya,  
Srinivasaya mangalam. 13

Mangalam to that abode of Lakshmi,  
Who lives all over the world,  
And who lives in the mind of the sage,  
Who is the son in law of Sundara.\*  
\* The father of Padmavathi-his consort.

Nama sri venkatesaya,  
Shudha jnana swaroopine,  
Vasudevavaya shanthaya,  
Srinivasaya Mangalam. 14

Mangalam to that abode of Lakshmi,  
Who is peaceful and son of Vasudeva,  
Who is personification of pure knowledge,  
And salutations to the Lord of Venkata.

Mangalasamsana parair  
madacharya purogamai,  
Sarvaischa poorvair acharyair,  
Samsthuthayasthu Mangalam. 15

Mangalam to that Good,  
Who was the object of prayer,  
Of my teacher and all teachers,  
Who came before him.

# Venkatesa Stotram [1]

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Translated by P. R. Ramachander

Kamala kucha choochuka kumkumatho,  
Niyatharuni thaathula neela thano,  
Kamalayatha lochana loka pathe,  
Vijayee bhava venkata shaila pathe. 1

Victory to the lord of Venkata Mountain,  
Whose blue body coated with vermillion  
From the chest of Lakshmi appears red,  
And who is the lord of the universe,  
With eyes reminding us of lotus flower.

Sa chaturmukha shanmukha panchamukha,  
Pramukhakhila daivatha mouli mane,  
Saranagatha vathsala sara nidhe,  
Paripalaya maam vrusha shaila pathe. 2

Please protect me oh, Lord of Vrusha mountain,  
Who is the crown jewel among all the gods,  
With four faces, six faces and five faces,  
And who is the ultimate treasure who loves,  
Those who come and surrender to him,

Athivelathaya thava durvishahai,  
Anuvela kruthai, aparadha sathai,  
Bharitham thwaritham vrusha shaila pathe,  
Parayaa krupayaa pari pahi hare. 3

Greatly trembling for having committed various sins,  
And also trembling for having done hundreds of wrongs,  
I have rushed speedily for surrendering to you, Lord of Vrusha,  
And so Oh, Hari, please shower on me your eternal mercy,

Adhi venkata shailamudharamathe,  
Janathabhi mathaadhika dhana rathaath,  
Para devathaya gathi than nigramai,  
Kamala dayithaan param kalaye. 4

There is none greater to you, Oh Lord of Lakshmi,  
Who is merciful by nature residing on Venkata mountain,  
Who blesses his devotees with much more than they desire,  
And who is saluted by other gods and books that show the way.

Kalavenuravasa gopavadhoo,  
Sathakodi vruthaath, smarakodi samath,  
Prathi vallavikabhimadath sukhadath,  
Vasudeva suthaan na param kallaye. 5

There is no comparison to the son of Vasudeva,  
Who attracts the gopa maidens, by music from his flute,  
And fulfills the desire of each gopi and gives her pleasure,  
Much More than hundreds of crores of penances  
And prayers addressed to crores of similar Gods.

Abhirama gunakara dasarathe,  
Jagadeka dhanurdhara dheeramathe,  
Raghu nayaka rama, Ramesa Vibho,  
Varadho bhava, deva dayajaladhe. 6

Become the boon giver, Oh sea of mercy,  
Oh matchless doer of good, Oh son of Dasaratha,  
Oh only archer of the world, oh god with a brave heart,  
Oh Rama the lord of Raghu clan,  
And Oh God who is the Lord of Lakshmi.

Avaneethanaya kamaneeya karam,  
Rajanikara charu mukhambhuruham,  
Rajanichara raja thamo mihiram,  
Mahaneeyam aham raghrama maye. 7

I seek refuge in the great Rama of Raghu clan,  
Whose pretty hands are held by the daughter of earth,  
Who has a pretty lotus like face, similar to the moon,  
And who as a king walks at night and destroys darkness like the sun.

Sumukham suhrudham sulabham sukhadham,  
Savanujam cha sukhayam amogha saram,  
Apahaya raghudwaham anyam aham,  
Na kathanchana kanchana jaathu bhaje. 8

You are with pleasant face, good heart,  
Very easy to reach and giver of pleasures,  
Along with your brothers and with never ending stream of arrows,  
So leaving you, I would never at any time, even for a second,  
Pray any one else, Oh Jewel of the Raghu clan.

Vina Venkatesam na natho na natha,  
Sada venkatesam smarami, smarami,  
Hare Venkatesa, praseedha praseedha,  
Priyam Venkatesa, prayacha prayacha. 9

I do not have any Lord except Venkatesa,  
I remember and remember only Lord Venkatesa,  
So Hey Venkatesa, be pleased with me,  
I request you to give me only what you like.

Aham dhooradasthe padambhoja yugma,  
Pranamechaya agathya sevam karomi,  
Sakruth sevaya nithya seva balam thwam,  
Prayacha praycha prabho Venkatesa 10

I was far away from your two lotus like feet,  
And have come with a wish to serve them,  
And so I request and request you, Lord Venkatesa,  
To please allow me to do good service to you.

Agnaninam maya doshan,  
Aseshan vihithan hare,  
Kshamasva thwam, kshamasva thwam,  
Sesha shail shika mane. 11

Please pardon, please pardon,  
Oh crest jewel of the Sesha mountain,  
This ignorant sinner of the sins committed,  
Due to sheer helplessness, Oh Hari.

# Venkatesa Stotram [2]

---

By Sage Padmanabha

Translated by P. R. Ramachander

[This is a very short but powerful prayer addressed to Lord Venkateswara. This is composed by sage Padmanabha. This is supposed to occur in Skanda Purana.]

Padmanabha Uvacha [said]:-

1. Namō devasdhi devaaya, sarngine,  
Nararayanadhri vasaya, srinivasaya they nama.

Salutations to the God of Gods who holds the Sarnga bow,  
Salutation to Srinivasa who lives on the Narayana mountain.

2. Nama kalmasha naasaya, vasudevaya, Vishnave,  
Seshachala nivasaya, Srinivasaya they nama

Salutations to Lord Vishnu, the Vasudeva. who removes stains.  
Salutations to Srinivasa who lives on Sesha mountain

3. Nama trilokya nathaya, viswaroopaya sakshine,  
Shiva brahmadhi vandhyaya, Srinivasaya they nama.

Salutations to the Lord of three worlds, who has a mega form and is the witness,  
Salutations to Srinivasa who is saluted by Lord Shiva and Brahma.

4. Nama Kamala nethraya, ksheerabdhi sayanaya they,  
Dushta Rakshasa samharthre, Srinivasya they nama.

Salutations to the lotus eyed one who sleeps on the ocean of milk,  
Salutations to Srinivasa, who kills the very bad asuras.

5. Bhaktha priyaya devaya, devanaam pathaye nama,  
Pranatharthi vinasaya, Srinivasaya they nama.

Salutations to the Lord of devas who is the Lord, who loves his devotees,  
Salutation to Srinivasa who removes the sufferings of his devotees.

6. Yogeenaam pathaye thubhyam, thubhyam Veda vedhyaya Vishnave,  
Bhakthaanaam papa samharthre, Srinivasaya they nama

You are the Lord of Yogis, You are Lord Vishnu who is worshipped by Vedas,  
Salutations to Srinivasa, who destroys the sins of his devotees.

Ithi Skanda purane Vaishnava Khaande Venkatachala Mahathmye  
Padmanabha muni krutha  
Sri Venkatesa stotram sampoornam.

Thus ends the prayer to Venkatesa composed by sage Padmanabha  
occurring in the chapter of "Greatness of Venkatesa" in the section related to  
Vaishnava in Skanda Purana.

# Venkatesa Suprabhatam

---

By Prathi Vadhi Bhayangaram Annangaracharyar  
Translated by P. R. Ramachander

[This great Suprabhatam was composed by one of the greatest savants of Vaishnaism, Sri Prathivadhi Bhayangaram Annangaracharyar and is a splendid Sri Sookthi that is recited every morning in front of the Sayana Mandapam (place for sleeping) at Thirumalai. This was composed by the author because of a request from his Guru Srt Manavala Mamunigal. This great poem was translated recently by Dr. Cha. Parthasarathy in to soulful Tamil. I have made a very feeble attempt to translate the same to English. I am giving below the transliteration of the Sanskrit and tamil originals as well as my translation. I believe that such great works are composed only by divine inspiration.]

1. Kowsalya supraja Rama poorva sandhya pravarthathe  
Uthishta narasardoola karthavyam daivamahnikam (Twice)

Vandu udithay Rama nee,  
Kausalai than thiru maganai,  
Chindumoli chirukalai,  
Disai engum pularkirathu!  
Mandirangal vaay mozhindu,  
Vandanaigal purindu arula,  
Chendiru kan arul pozhiya,  
Vengadava ezhundaralvay.

Oh, Darling son of Kaushalya,  
The early dawn has broken,  
Oh the lion among men,  
Be pleased to open your eyes.  
And perform the rites of the morn

2. Uthishtothishta Govinda uthishta garudadhwaja  
Uthishta kamalakantha thrilokyam mangalam kuru (Twice)

Ezhundu arulvai vel garuda,  
Kodi udayay ezhundu arul vay,  
Ezhundu arul vay thiru kamali.  
Vizhai maarba ezhundu arul vay,  
Ezhundu arul vay moo ulagum,  
Kathu arula ezhundu arul vay,  
Ezhundu arul vay Govinda,  
Vengadava ezhundu arul vay.



Awake and awake, Oh Lord Govinda,  
Awake Oh Lord, who has an eagle flag,  
Awake Oh Lord of she who sits on a Lotus,  
And fill the three worlds to the brim with happiness.

3. Mathassamasta jagatham madukaitabhare:  
Vakshoviharini manohara divyamoortha  
Sree swamini srithajana priya danaseele  
Sree Venkatesadayithe thava suprabhatham

Por purindu madhu kaidabar,  
Thamai azhithan ula tholiye,  
Paar anaithum kathu alikkum,  
Perazhagin arul uruve,  
Paar akathar vizhaindu ethum,  
Cheer seela perum thaye,  
Kaar vanna vengadathan,  
Thirthevi, ezhundu arul vay.

Oh mother of all the worlds,  
Oh epitome of beauty in the heart of the Lord,  
Who killed Madhu and Kaidaba in war,  
Oh Goddess who lights the hearts,  
Of those who worship thee,  
Of Darling of Venkatesa,  
A very good morning to you.

4. Thavasuprabhathamaravindalochane  
Bhavathu prasanna mukhachandra mandale  
Vidhisankarendra vanithabhirarchithe  
Vrishasaila nathadavithe, davanidhe

Thingal oli thiru mugathil,  
Pongum arul pozhivavale,  
Ingukalai vaniyudan,  
Indirani ambigayam,  
Mangayargal thozhudu ethum,  
Manbudaya thani thalaivee,  
Chenkamala vengadathan,  
Thiru thevi ezhundu arulvai.

A very good morning to you,  
Oh Goddess with lotus like eyes, who heralds happiness,  
From her full moon face, who is served by consorts,  
Of Brahma, Shiva and Indra, who is the storehouse of mercy,

And who is the darling of him,  
Who has the Venkata Mountain.

5. Athriyadhi saptharushay ssamupasya sandyam  
Aakasa sindhu kamalani manoharani  
Aadaya padhayuga marchayithum prapanna:  
Seshadri sekharā vibho! Thava suprabhatham

Tholai vidathum pala vidathum,  
Chuzhandru thiri Ezh munivar,  
Chalithariya thavam iyathi,  
Sandhya vandanam mudithu,  
Nilai peru nin pugazh cholli,  
Nin padam sevikka,  
Malai adainthu kathu ulaar kaan,  
Vengadava ezhundu arulvai.

The seven great sages of yore, lead by the great sage Athri,  
After wandering far and near,  
After doing their morning Sandhya,\*  
And after singing your praise heartily,  
Are waiting to worship at thine feet,  
And so be pleased to get up,  
Of Lord of the Sesha mountain.

\* Morning Prayers

6. Panchananabja bhava shanmukavasavadhya:  
Tryvikramadhi charitham vibhudhasthuvanthi  
Bhashapathipatathi vasara shuddhi marath  
Seshadri sekharā vibho! thava subrabhatham

Aangu antha brahmavum,  
Aaru muganum devargalum,  
Ongi ulagu alanda,  
Uyar kathaigal paadu gindrar,  
Eengu inda vyazha muni,  
Panchangam oodugindrar,  
Theenkavigal chevi madukka,  
Vengadava ezhundu arul vay.

The five faced God Brahma,  
The six faced God Shanmuga,  
And all the devas are praising by relating thine story,  
Of measuring the universe by three steps,  
And the Teacher of devas, the God Jupiter,

Is reading the almanac of the day,  
And so be pleased to get up,  
Oh, Lord of the Sesha mountain.

7. Eeshathrapulla saraseeruha narikela  
Phoogadrumadi sumanohara Balikanam  
Aavaathi mandamanilassaha divya gandhai:  
Seshadri shekara vibho! thava suprabhatham

Nal kamugu thennaigalil,  
Paalai manam negizhndanaval,  
Pal vanna mottugal thaam,  
Panithenodu alarnthanaval,  
Pullarikkum mel era,  
Poon thendral thavazhkiradal,  
Ellamum anindarula,  
Vengadava ezhundarul vai.

The pretty incense filled flower buds of the betel nut and coconut trees,  
Have started opening with films of snow and honey,  
And the pleasant breeze of the morn has started to waft,  
And so be pleased to get up,  
Oh Lord of the Sesha mountain.

8. Unmeelya nethrayugamuththama panjarasthaa:  
Paathraa vasishta kadhaleephala payasani Bhukthvaa  
saleelamatha keli sukha: patanthi  
Seshadri sekhara vibho! thava suprabhatham

Nin thiruper pala kettu,  
Ninnadiyar mey marakka,  
Nin koil pain kilikal,  
Theenganiyam amudarundhi,  
Nin thiru per ayirathal.  
Nedumpugazhai mizathidumal,  
Nin cheviyal thuytharula,  
Vengadava ezhundarl vay.

Those parrots in your temple's cages,  
After a yummy repast of thine Naivedhya,\*  
Of the sweet meal with tasty banana fruits,  
Sing thine dear names again and again,  
To the ecstatic stupor of thine devotees great,  
And so be please to get up to hear them,  
Oh, Lord of the Sesha mountain.

\* Holy offering made to God

9. Thanthree prakarsha madhuraswanaya  
vipanchyaa Gayathyanantha charitham  
thava naradopi Bhashasamagrama sakruthkara sara ramyam  
Seshadri sekharas vibho! thava suprabhatham

Evvidathum nilayaga,  
Nindru ariyaa Naradarum,  
Ivvidathu un perumaigal tham,  
Eerpathanal nilai kondar,  
Chevviya than veenayil un,  
Thiruccharithai meetuginrar,  
Avvisayai kettu arula,  
Vengadava ezhundu arul vay.

The holy sage Narada is singing.  
Thine endless story,  
Composed in faultless verse,  
Accompanied by his divine veena,\*  
In the sweetest possible voice,  
And so be pleased to get up to enjoy them,  
Oh, Lord of the Sesha mountain.

\* A Indian musical instrument

10. Brungavaleecha makaranda rashanuvidda  
Jhankara geetha ninadaissa sevanaya  
Niryathyupaantha sarasee kamalodarebhyaha  
Seshadri sekharas vibho! thava suprabhatham

Ven kamala onn malargal,  
Vilaitha madhu miga varaundhi,  
Kan mayangi malar mugattun,  
Kaalai varai chirai kidantha,  
Vandinangal reengarithe,  
Vandanaval ninai thozhave,  
Thannarulal sevai thara,  
Vengadava ezhundarl vay.

The bees drunk by the honeyed juice of the pollen,  
Of the opened lotuses in thine holy ponds,  
Are dancing to the accompaniment of their own buzzing sound,  
To drink thine form and to salute you,  
And so be pleased to get up to see them,  
Oh Lord of the Sesha mountain.

11. Yoshaganena varadhadni vimathyamaane  
Ghoshalayeshu dhadhimanthana  
theevraghoshaha Roshaathkalim  
vidha-dhathe kakubhascha kumbhaha  
Seshadri sekhara vibho! thava suprabhatham

Kana mulaigal nimirndu asaiya,  
Kai valaigal oli ezhuppa,  
Mana makizhndu thayir kadayum,  
Mathu oliyum disai oliyum,  
Chinandana pol edir olikka,  
Nedum thudigal muzhangidumal,  
Ninakkivai tham kettilayo,  
Vengadava ezhundu arul vay.

With their heavily laden chest held erect and with their bangles making sweet  
tingling sound,  
They are churning the curd with thine dear thought,  
And that sound of churning announces the morn and echoes like thine prayer  
again and again,  
And so be pleased to get up to bless them all,  
Oh Lord of the Sesha mountain.

12. Padmeshamithra sathapathra kathalivargha  
Harthum shriyam kuvalayasya nijanga Lakshmya  
Bheree ninadamiva bibrathi theevranadam  
Seshadri sekhara vibho! thava suprabhatham

Perumal nin thirunirathai,  
Pethu ulathai Kuvalai sollum,  
Karum kuvalai kaattidaye,  
Kalindu ulavum vandugal thaam,  
Perumal ni nirathai,  
Pethulam yaam perithu enume,  
Varuperumper pagai thavirka,  
Vengadava ezhundaraul vai.

The humming splendidous black bees, which are friends of the Lotus,  
And the bluish black Kuvalai\* flowers,  
Which stand among the forest of such flowers,  
Both claim to have a better colour than you,  
And create sound and din with their quarrel,  
And so be pleased to get up to settle their claims,  
Oh, Lord of the Sesha mountain.

\* A very black long flower

13. Sreemannabheeshta varadhakhila lookabandho  
Sree Sreenivasa Jagadekadayaika sindho  
Sree devathagruha bhujanthara divyamurthe  
Sree Venkatachalapathe! thava suprabhatham

Vendubavar venduvana,  
Vizhaitharulum peru varada,  
Manbu udayaan malar amarndal,  
Magizhndu urayum thiru marbha,  
Eendu ulagam anaithinodum,  
Inaindu amainda uravu udayoi,  
Kanbariya karunayane,  
Vengadava ezhundarulvay,

Oh, relation of all beings, who grants their desires without fail,  
Oh Lord in whom the Goddess Lakshmi resides,  
And who is the storehouse of blessings of the entire world,  
Oh Lord who likes this mountainous abode to your heavenly home,  
Oh Lord of the Venkata mountains,  
We wish a very good morning to you.

14. Sree swamy pushkarinikaplava nirmalangaa  
Sreyorthino hara viranchi sanadadhyaha  
Dware vasanthi varavethra hathothamangaha:  
Sree Venkatachalapathe! thava suprabhatham

Min thavazhum chadayanum,  
Brahmavum chanadanarum,  
Indru unathu koneri th  
Thiru theertham thanil moozhgi,  
Ninnarulai pera vizhainde,  
Nedu vayil nilai nindrar,  
Indru avarkku un arul pozhiya,  
Vengadava ezhundarul vay,

Lords Vishnu and Brahma and the sages like Sanantha,  
Are waiting at thine gate to receive thine grace,  
After a holy bath in thine ever-pure Pushkarani,\*  
And to bless to them all,  
Be pleased to wake up,  
Oh Lord of the Venkata mountains.

\* Holy pond attached to the temple

15. Sree seshasaila garudachala venkatadri  
Narayanadri vrishabhadri vrishadri mukhyam  
Akhyam thvadeeyavasathe ranisam vadanthi  
Sree Venkatachalapathe! thava suprabhatham

Thiru malai yai Chedathai,  
Garudathai Vengadathai,  
Thiru Narayana Malai ayi,  
Vridabathai Virudathai,  
Perumane ena pugazhndu,  
Devarellam thirandanar kan,  
Thirandulari purandarula,  
Vengadava ezhundarulvai.

Lord ruling over the mountain of Sesha,  
The mountain of Garuda.  
The great Venkata mountain,  
The mountain of Narayana,  
The mountain of Vrishabha,  
The mountain of Vrisha,  
All the devas great,  
Have assembled in millions,  
To see a glimpse of thee,  
So be pleased to wake up,  
Oh, Lord of Venkata mountain.

16. Sevaaparaashiva suresa krusanudharma  
Rakshombhunatha pavamana dhanadhi nathaha:  
Bhaddanjali pravilasannija seersha desaha:  
Sree Venkatachalapathe! thava suprabhatham

Arul idu nin cheyal mudippan,  
Atta dikhu balarkalam,  
Peru neriya Aran Indiran,  
Akkiniyan, Periyaman,  
Varunan odu Nairuthiyan,  
Vayu vodu Kuberanum nin,  
Thiruvadi kexh kathu ullaraal,  
Vengadava ezhundu arulvay.

With folded hands wait near your feet,  
To obey your commands,  
Indra the lord of all devas,  
The God of fire,  
The Great Himalaya Mountain,

Varuna the God of Rain,  
The God Nairuthi, the wind God,  
And Kubera the Lord of all wealth,  
And so be pleased to wake up,  
Oh Lord of Venkata mountains.

17. Dhateeshuthevihagaraja mrugadhiraja  
Nagadhiraja gajaraja hayadhiraja:  
Swaswadhikara mahimadhika marthayanthe  
Sree Venkatachalapathe! thava suprabhatham

Thiru malai vazh perumane.  
Thiru ulavukku ezhugayil nin,  
Garuda nadai Simma nadai,  
Naga Nadai mudalaya,  
Thiru nadaigal chirappu unarndu,  
Thirutha mura karpadarkku,  
Garuda simma nagar ular,  
Vengadava ezhundarul vay.

The king of Birds, Holy Garuda,  
The king of beasts, the lion.  
The king of Serpents, Adhi Sesha,  
The king of elephants.  
And the king of horses,  
Wait to obey thine holy orders,  
To improve their gait,  
While taking you out,  
And so be pleased to wake up,  
Oh, Lord of the Venkata mountains.

18. Sooryendhubhouma bhudhavakpathi kavya souri  
Swarbhanukethu divishathparishathpradanaa:  
Twaddhasa dasa charamavadhidaasa daasa:  
Sree Venkatachalapathe! thava suprabhatham

Sooryanar Chandiranar,  
Chevvayar, Budhan vyazhar,  
Cheer migunda sukkiranar,  
Sani Rahu kethivargal.  
Aarvamudan nin thondarkku,  
Adi Thondu purindu unadhu,  
Perarulai pera nindrar,  
Vengadava Ezhundu arulvay.



The sun, the moon,  
The Budha [Mercury], the Guru [Jupiter],  
The great Shukra [Venus],  
Lord Sani [Saturn], Rahu and Kethu,  
Are waiting to do service,  
To thine devotees great,  
And please you with their acts,  
And so be pleased to wake up,  
Oh, Lord of Venkata mountains.

19. Thwathpadadhulibharita spurithothha manga:  
Swargapavarga nirapeksha nijantharanga:  
Kalpagamakalanaya kulatham labhanthe  
Sree Venkatachalapathe! thava suprabhatham

Nin mukthi vizhaiyamal,  
Ninnai ondre miga vizhaindu,  
Nin pada dhuligalai.  
Tham thalayil thaam tharithor.  
Chendriduvay kali mudinthal,  
Ingirundu un parama padam,  
Enpadarke anjinaar kaan,  
Vengadava ezhudu arul vay.

Thine devotees great,  
Have left praying for salvation,  
And are putting the dust of thine feet,  
On their heads,  
So that they can be with thee,  
For always and ever,  
And are afraid that thou will leave,  
When the Kali Yuga\* ends,  
And so be pleased to wake up,  
Oh, Lord of the Venkata mountains.

\* Age

20. Thvadgopuragra sikharani nireekshmana  
Swargapavarga padaveem paramam shrayantha:  
Marthyaa manushyabhuvane mathimashrayanthe  
Sree Venkatachalapathe! thava Suprabhatham

En ariya thavam iyathi,  
In swargam mukthi perum,  
Punniyargal chel, vazhi nin,  
Pugazh koil kalasangal,

Kandanarel nin koil,  
Kakshikke pirappu eduppaar,  
Puniyane avarkku arula,  
Vengadava ezhundu arul vay.

Coming away from the path of blessed ones,  
Who have done great penance,  
Thine devotees great,  
Prefer to be born as men,  
To get a glimpse of the spires.  
Of thine temple tower, Oh Lord,  
And so be pleased to wake up to bless them,  
Oh Lord of Venkata mountains.

21. Sree bhoominayaka dayadhi gunammruthabdhe  
Devadideva jagadeka saranya moorthe  
Sreemannanantha garudadibhirarchithangre  
Sree Venkatachalapathe! thava suprabhatham

Man magalin Thiru kelva,  
Maakkaunai guna kadale,  
Thin puyathu garudan udan,  
Naganume saran pugunthar,  
En ariya devargalil,  
Eedu inai il perum deva,  
Man ulagor thani pugale,  
Vengadava ezhundu arul vay.

Oh, Lord of the the Goddess Earth,  
Oh, Ocean of the nectar of mercy,  
Oh, God of Gods,  
Oh, Lord who is the only place of shelter to all the world,  
Oh, Lord who is worshipped by Garuda\* and Anantha\*\*  
A very good morning to you,  
Oh, Lord of the Venkata mountains  
\* Eagle on whom Lord Vishnu rides.  
\*\* Snake on whom Lord Vishnu sleeps.

22. Sree Padmanabha Purushothama Vasudeva  
Vaikunta Madhava Janardhana chakrapane  
Sree vathsachinha saranagatha parijatha  
Sree Venkatachalapathe! thava suprabhatham

Padmanabha purdoothama,  
Vasudeva Vaigunda,

Sathiyane Madhavane,  
Chanardhanane Chakrapani,  
Vatsalane Parijatha  
Perumalar pol arulbavane,  
Uthamane Nithiyane,  
Vengadava Ezhundu arul vay.

Oh, Lord who has lotus in his belly,  
Oh, Lord who is the greatest among males,  
Oh, Lord who hides the world by illusion,  
Oh Lord, who resides in Vaikunta,  
Oh Lord, who is king of knowledge,  
Oh Lord, who punishes bad people,  
Oh Lord, who holds the holy wheel,  
Oh Lord who has Sri Vatsa\* on his chest,  
Oh God, who is lotus like to devotees who surrender,  
A very good morning to you,  
Oh Lord of the Venkata mountains.  
\* Lord Narayana's consort resides on this mole in his chest.

23. Kandarpa darpa hara sundara divya murthe  
Kanthaa kuchamburuha kutmialola drishte  
Kalyana nirmala gunakara divyakeerthe  
Sree Venkatachalapathe! thava suprabhatham

Thiru magal than thiru anaipil,  
Thiru thuyil kol Thiru Azhaga,  
Thiru vizhiyaal peru ulagil,  
Arul pozhiyum peru varadha,  
Thiru udayay Thiru guna thai,  
Thiru thooyay Thiru pugazhay,  
Peru vayira thiru mudiyay,  
Vangadava Ezhundu arul vay.

Oh Lord, who is the stealer of senses, by his pretty looks,  
Oh Lord, who sleeps in the tight embrace of his divine consort,  
Oh Lord, who gives only good things,  
Oh Lord, who is acme of purity,  
Oh Lord, who makes good events happen,  
Oh Lord with blemish less fame,  
A very good morning to you,  
Oh Lord of the Venkata mountains.

24. Meenakruthe kamatakola Nrusimha varnin  
Swamin parashvatha thapodana Ramachandra  
Seshamsharama yadhunandana kalki roopa  
Sree Venkatachalapathe! thava suprabhatham

Machanatha Koormanatha,  
Varaga natha Narasinga,  
Nachi vanda Vamanane,  
Parasurama Raghu Rama,  
Mechu pugazh Balarama,  
Thirkanna Kalkiyane,  
Ijagathu Vaikuntha,  
Vengadava Ezhundu Arulvay.

Oh Lord who took shape as fish,  
Oh Lord, who took shape as a tortoise  
Oh Lord, who took shape as a wild boar,  
Oh Lord, Who appeared as the man-lion,  
Oh Lord, who appeared as the Vamana,  
Oh Lord who took birth as Parasurama,  
Oh Lord who took birth as Sri Rama,  
Oh Lord who took birth as Bala Rama  
Oh Lord who was the darling babe of Yadavas,  
Oh Lord who is going to appear as Kalki,  
A very good morning to you,  
Oh, Lord of Venkata mountains.

25. Elaa lavanga ghanasaara sugandhi theertham  
Divyam viyathsarithi hemaghateshu poornam  
Drutwadhyava vaidika sikhamanaya: prahrushta:  
Thishtanthi Venkatapathe! thava suprabhatham

Elamodu naru lavanga,  
Ganasara manam kamazhum,  
Seelamigu daiveega,  
Gnalam uyya Veda mozhi,  
Navithum inda vediyargal.  
Kolamigu koil uthar,  
Vengadava ezhundu arul vay.

The gems of learned Vedic scholars are carrying holy water,  
Laced with Cardamom, Cloves, Camphor and other divine scents,  
To the brim in a Golden pot and are waiting for thee,  
And so be pleased to wake up, Oh Lord of the Venkata mountains.

26. Bhaswanudethi vikachani saroruhani  
Sampooryanthi ninadai: kakubho vihangha:  
Sree vaishnavassathatha marthitha mangalasthe  
Dhamasrayanthi thava Venkata! Subrabhatham

Arunanum tham vandu udithan,  
Alarndanaval thamaraigal,  
Peru viyappal pullinangal,  
Peyarthu ezhundu chilambina kan,  
Thiru Marbha Vainavargal,  
Mangalangal miga mozhindar,  
Ari thuyil en arul virunde,  
Vengadava Ezhundu arul vay.

The sun has risen from his slumber, the lotus flowers have opened in glory,  
In great awe, the flock of birds have risen up and are making twittering sound,  
Sri Vaishnavas With eagerness are waiting to sing thine holy praise,  
And so be pleased to wake up, Oh Lord of the Venkata mountains.

27. Bhramadayassuravarasamaharshayastthe  
Santhassa nandana mukhastvatha yogivarya:  
Dhamanthike thavahi mangala vasthu hasthaa:  
Sree Venkatachalapathe! thava suprabhatham

Namagal than nayaganum,  
Devargalum mangalamam,  
Kaamar ezhir kannadi,  
Thamaraigal chamarngal,  
Poo maruvu pon vilakku,  
Pugazh kodigal endinaraal,  
Theymaruvu malar marbha,  
Vengadava Ezhundu arul vay.

The Lord Brahma the creator, the assembly of Devas,  
The great sages like Sanath Kumara are waiting without patience,  
With all holy materials to wake you up,  
And so be pleased to wake up,  
Oh, Lord of the Venkata mountains.

28. Lakshminivasa niravadya gunaika sindo:  
Samsarasagara samuththaranaika setho  
Vedanta vedya nijavaibhava bhakta bhogya  
Sree Venkatachalapathe! thava suprabhatham (Twice).

Thiru marbha perum gunangal,  
Chirandu onga polibhavane,  
Perum piravi karum kadalil,  
Karai punarkkum sethu anaiye,  
Oru vedathu utt porule,  
Mayarvu ariya madi nalathar,  
Thiru thuypukku uriyavane,  
Vengadava ezhund arul vay.

Oh Lord in whom resides Goddess Lakshmi,  
Oh Lord, who is the ocean of several things good,  
Oh Lord who is the bridge helping us to cross,  
The difficult sea of day-to-day life,  
Oh Lord who is the ultimate meaning of Vedas,  
Oh Lord, who is really the greatest,  
Oh Lord, who makes life of devotees pleasant,  
A very good morning to you,  
Oh, Lord of Venkata mountains.

29. Itnam vnsnacdala pamerlna suprabhatham  
Ye manava: prathidinam patithum pravrutha:  
Thesham prabhatha samaye smruthirangabhhajam  
Pragnyam paraartha sulabham paramam prasoothe (Twice).

Vizhithu ezhunthar kalayil,  
Ithirupalli ezhuchi thanai,  
Vizhaindu unarndu padippavarai,  
Ketpavarai, ninaippavarai,  
Vazhuthugindrar evar avarkku,  
Varangalodu mukthi thara,  
Ezhundu arul vay, Ezhundu arul vay,  
Vangadava Ezhundaraul vay.

To give boons and salvation with ease to those of whom who read,  
This Song for waking up the Lord in the morning as soon as they wake up,  
With devotion and regularity and also to those who hear and think of this  
song,  
Be pleased to wake up, Oh Lord.

# Venkateswara Vajra Kavacha Stotram

---

[Diamond Armour of Venkatesa]  
By Sage Markandeya  
Translated by P. R. Ramachander

Narayanam Parabrahma,  
sarvakaarana kaaranam  
Prapadye Venkatesakhyaam,  
Tadeva kavacham mama 1

I bow and salute that Venkatesa,  
Who is lord Narayana himself,  
Who is the divine Lord of all,  
And who is the cause of all causes,  
And chant his armour for myself.

Sahasra Seersha Purusho  
Venkatesassirovatu  
Pranesha Pranailayaha  
Pranan rakshatu mey Harihi 2

Let my head be protected by,  
Lord Venkatesa with thousand aspects,  
Who is the lord of all souls,  
And place where the soul merges.

Aakasaraat sutaanaatha  
Aatmanam me sadavatu  
Deva Devottamopayaad  
deham mey Venkateswaraha 3

Let the Consort of the daughter of the sky may protect my soul always,  
Let the body, got from the lord of Lords, be protected by Lord Venkateswara.

Sarvatra sarvakaryeshu  
Mangambajanireeswaraha  
Palayenmam sada karma  
saphalyam naha prayacchatu 4

Let the soul like consort of Alamelu Manga.  
Take care of all my works always and lead me to good results of all of them.

Ya Etad vajrakavacha  
mabhedyam Venkatesituhu  
Sayam Prataha patennityam  
mrutyum tarati nirbhyaha 5

This diamond armour of Venkatesa, which can never be broken,  
If read daily in the evening and morning would help one to cross death  
without fear.



# Vishnavashtakam

---

Translated by P. R. Ramachander

[Here is a prayer addressed by Lord Yama to Lord Jagannath of Puri. Since all people who visit Puri go to the land of Vishnu, the hell becomes completely empty. After this prayer, the Lord Jagannath assures Yama that only the blessed ones would be able to visit his temple. Sanskrit text of this stotra is available at docs.google.com.]

Yama Uvacha:-

1. Namasthe Bhagawan Deva Loka Nadha, jagathpathe,  
Ksheerodha vAasinam devam, Sesha Bhoga anuSayinam.

Salutations to the God, who is the Lord of Deva Loka, Lord of the Universe,  
The God who lives on the ocean of milk and one who sleeps on the serpent called Sesha.

2. Varam, varenyam, varadam, kartharam akrutham prabhum,  
Visweswaram ajam Vishnum sarvagnam aparajitham.

The chosen one, the desired one, the ;lord who does impossible deeds,  
The Lord of the Universe, one who is not bon, the one who knows everything,  
the one who has never been defeated.

3. Neelopala dhala shyamam, pundareeka nibhekshanam,  
Sarvagnam nirgunam santham jagad dhatharam avyayam.

One who is the black colour of the petals of blue lotus, who has lotus like eyes,

Who knows all, who does not have properties, who is peaceful, One who gives to the world, one who does not change.

4. Sarva loka vidhahthaaram, sarva loka sukhavaham,  
Puranam, purusham, vedhyam, vyakthavyaktham sanathanam.

The creator of all the worlds, the one who looks after all the worlds,  
One who is very old, One who is masculine,  
One who is studied by Vedas, one who is clear as well as confused and one who does not have any beginning.

5. Paraavaraanam sthrashtaaram, lokanadham, Jagat Gurum,  
Srivathsoraska samyuktham, vana mala vibhoshitham.

One who has created the far and the near, the lord of the world, the Guru of the universe,  
One who carries the mole called Sri vathsa and one who wears the forest garland.

6. Peethavasthram chathur bahum, sankham, chakra gadhadaram,  
Hara keyura samyuktham, mukutangadha dharrinam.

One who wears yellow cloth, one who has four hands, one who carries conch, wheel and the mace,  
One who wears garlands and armlets, one who wears the crown and bracelets.

7. Sarva lakshana sampooranam, sarvendriya vivarjitham,  
Kootastham achalam sookshmam, jyothi roopam sanathanam.

One who has all characteristics, one who is free of all sense organs,  
One who does not change or move, one who is micro, one has the form of a flame, one who does not have any beginning.

8. Bhavabhava vinirmuktham, vyapinam prakruthe param,  
Namasyami Jagannadham easwaram sukhadham Prabhum.

He who frees from worldly attachments, who is spread everywhere and by nature divine,  
I Salute that God Jagananadha who is the Lord who keeps us happy.

Ithi Sri Brahme Maha Purane Sri Yama Krutha Sri vishnvashtakam  
Sampooranam

Thus ends the octet on Vishnu composed by Lord Yama, which occurs in the Brahma Maha Purana.

# Vishnu Bhujanga Prayata Stotram

---

[Prayer to Lord Vishnu]

By Adi Shankara Bhagawat Pada

Translated by P. R. Ramachander

[Bhujanga Prayata is a meter for writing poems in Sanskrit. It means moving of a snake. Adi Shankara has written several prayers using this meter. There is a very interesting story about this stotra. Adi Shankara reached his mother's death bed before she died. He wanted to help her get salvation. So he composed a great stotra called Shiva Bhujanga Prayata Stotra in praise of Lord Shiva. As soon as it was completed, the servants of Lord Shiva came to take Shankara's mother to heaven. But she was terrified to see them, because they wore the dresses of the forest and dressed in tiger skin with belts of snakes. Understanding her problem, Shankara humbly requested the servants of Lord Shiva to go back and composed this prayer to Lord Vishnu in the Bhujanga Prayata meter. Once he recited it, the servants of Lord Vishnu, who had polished God like looks came to accompany Shankara's mother to heaven. She was extremely pleased to go with them.]

Chidamsam vibhum nirmalam nirvikalpam,  
Nireeham nirakaramongara gamyam,  
Gunatheetha mavyakthamekam thureeyam,  
Param brahma yam Veda thasmai namosthu. 1

Salutations to that God who is called that which is beyond Brahman by Vedas,  
Who is the Lord of the animated principle of life, who is clarity, who never dies,  
Who does not have desire, who does not have form, who is known in Om,  
Who is beyond three qualities, who is not clear, who is one and who is thureeya.

Vishuddham shivam santham adhyandha heenam,  
Jagajjevanam jyothir ananda roopam,  
Adhigdesakala vyavachadaneeyam,  
Thrayeevakthi yam veda thasmai namosthu. 2

My salutations to him who is told as trinity by Vedas,  
Who is pure, who is peaceful, who is patient,  
Who does not have beginning or end,  
And whose limits cannot be fixed by stature or time.

Samanodhithaneka suryendu koti,  
Prabha poora thulya dyuthim durnireeksham,  
Na seetham na cha ushnam suvarnavadatham,  
Prasannam sadananda samvith swaroopam. 3

He has the form having the dazzling light,  
Of billions of moon and sun all rising together,  
Which is difficult to be seen by the eye,  
Having no heat nor cold and as pretty as gold and is always happy and  
pleased.

Sunasaputam sundarabrulalatam,  
Kireetochithakunchitha snigdha kesam,  
Spurathpundareekabhi ramayathaksham,  
Samuthphulla raktha prasonavathamsam. 4

He has very pretty nose and eyelids,  
He has very wide and pretty forehead,  
He has curled hair over which there is a crown,  
He has eyes as pretty as the petals of lotus,  
And wears the red hibiscus flower as ornament.

Sphurathath kundala mrushta ganda sthalantham,  
Japarogachoradharam charu hasam,  
Aali vyakula modha mandhara malam,  
Mahora sphurath kousthubhodhara haram. 5

His shining ear drops dash against his pretty neck,  
His red hibiscus colored lips open for a pretty smile,  
He attracts the bees because of the flower garland he wears,  
And his chest shines because of garland and kousthuba gem.

Surathnanga dwairanvitham bahu dandai,  
Chathurbhischalath kanakanalankruthagrai,  
Udharodharankrutham peetha vasthram,  
Pada dwandwa nirdhootha padmabhramam. 6

He wears armlets made of pretty gems on his arms,  
He decorates his four arms by wearing golden bangles,  
He ties yellow silk cloth over his stomach,  
And his two feet are able to defeat the pretty lotus.

Swabhaktheshu sandarithakaramevam,  
Sada bhvayan sannirudhendriyaswa,  
Durapam naro yathi samsara param,  
Parasmai thamobhyopi thasmai namasthe. 7

He appears thus to all his devotees and he who meditates on this form,  
Controlling all his five sense organs,  
Easily crosses the difficult to cross sea of life,  
And my salutations to him who dispels darkness.

Sriya satha kumbha dhyuthi snigdha kanthya,  
Daranya cha doorva dala shyamalangya,  
Kalathra dwayenamuna thoshithaya,  
Triloki grahasthaya Vishno namasthe. 8

My salutations to Vishnu, the householder of three worlds,  
Who leads a very satisfying life with his two wives,  
One of them is Lakshmi who shines like gold and has slender waist,  
And the other is Bhoomi Devi with the black color of the Dhoorva grass.

Sareeram kalathram sutham bandhu vargam,  
Vayasyan dhanam sathma bruthyam bhuvam cha,  
Samastham parithyajya ha kashtameka,  
Gamishyami dukhena dhooram kilaham. 9

I have traveled a long way with sorrow,  
In search of you, after forsaking,  
Body, wife, sons, relatives,  
Friends, wealth land and servants.

Jareyam pisacheeva ha jeevitho may,  
Mrujam asthi raktham cha mamsam balam cha,  
Aho deva seedhami deenanukampin,  
Klmadhyapi hantha thwayodh basithavyam. 10

The old age is attacking me like a devil,  
And destroys my blood, bones, flesh and strength,  
And Hey God, who is merciful to the oppressed,  
How come you seem to be not bothered at all?

Kapha vyahathoshnathbana swasa vega,  
Vyadha vispurath sarvamarmasthibandham,  
Vichinthyahamanthyam asahyam avastham,  
Bibhemi prabho kim karomi praseedha. 11

I am scared thinking about those,  
intolerable state of death,  
When I would be troubled by  
Phlegm, heavy breathing,  
Pain in all bone joints and so,  
Be pleased to tell me what I should do?

Lapannachythananda Govinda Vishno,  
Murare hare Rama Narayanethi,  
Yadha anusmarishyami bhakthya bhavantham,  
Thadha may daya sheela, deva praseedha. 12

I cry, hey limitless one, Hey Govinda, Hey Vishnu,  
Hey killer of Mura, Hey Hari, Hey Rama, Hey Narayana,  
And think about you with devotion,  
And so Oh merciful one, be pleased with me.

Krupalo hare kesavasesha hetho,  
Jagannadha narayananda Vishno,  
Namasthubhym ithyalapantham mudha maam,  
Kuru sripathe thwad padambhoja bhaktham. 13

Hey merciful one, Hey Hari, Hey Kesava,  
Hey cause of everything, Hey Lord of universe,  
Hey Narayana, Hey Vishnu, Hey happiness,  
I cry like this saluting you and so,  
Please make me devotee of your lotus feet.

Namo Vishnave Vasudevaya thubhyam,  
Namo Narasimha swaroopaya thubhyam,  
Nama kala roopaya samhara karthre,  
Namasthe varahaya bhooyo namasthe. 14

Salutations to Vishnu who is Vasudeva,  
Salutations to him who took the form of man lion,  
Salutations to him who destroys in the form of Kala,  
Salutations and salutations to him who is a boar.

Namasthe Jagannata Vishno, Namasthe,  
Namasthe Gadha chakrapane namasthe,  
Namasthe prapannarthiharini namasthe,  
Samasthaparadham Kshamaswakhilesa. 15

Salutations and salutations to Vishnu who is lord of universe  
Salutations and salutations to him who carries a mace and a wheel,  
Salutations and salutations to him who destroys sorrows of his devotees,  
And Oh Lord of everything, be pleased to pardon all my lapses.

Mukhe mandahasam, nakhe chandrabhasam,  
Kare charu chakram, suresadhi vandhyam,  
BHujange sayanam, bhaje Padmanabham,  
Harenanya daivam na manye na manye. 16

I salute the God with lotus flower on his belly  
Who has a smile in the face and the shine of moon in nails,  
Who holds pretty Chakra in the hand and  
Who is being saluted by devas and who sleeps on a serpent,  
And again and again affirm that there is no God except Hari.

Bhujanga prayatham padedyasthu bhakthya,  
Samadaya chithe bhavantham murare,  
Sa moham vihayasu yushmath prasadath,  
Samasrithya yogam vrajathyachyuthathwam. 17

Hey killer of Mura that devote who reads this prayer,  
With a calm mind, would due to your grace,  
Get rid of passions and attain yogic excellence,  
And later attain that indestructible after life with you.

# Vishnu Chalisa

---

By Sri Sundar Das of Tivari Village  
Translated by P. R. Ramachander

[Vishnu Chalisa is a prayer in Forty Hindi verses addressed to Lord Vishnu. I have taken the text from ganesh.us. This prayer has been translated several times in the web. One is at mantraonnet.com.]

1. Jai jai jai shri jagat pati, jagadadhar anant  
Vishveshvar akhilesh aj, Sarveshvar Bhagvant.

Victory, Victory to the Lord of the world, the one who carries the world and is the endless one  
Lord of the universe, Lord of everywhere, he who was not born, Lord of all beings and God.

2. Jai jai Dhranidhar shruti sagar  
jayati Gadadhar sadgun agar.

Victory, victory to the one who carries the earth, the ocean of Vedas,  
Victory to holder of mace, the top among good natured ones,

3. Shri Vasudev Devaki nandan  
Vasudev, nasan-bhav-phandan.

The son of Vasudeva and Devaki,  
And Krishna who cuts off ties of birth.

4. Namonam sacharachar-svami  
paranbrahma prabhu namo namo namami.

Salutations and salutations to the lord of all beings,  
Salutations and salutations to the Lord who is the divine Brahman.

5. Namonam Tribhuvan pati Ish  
Kamala pati keshav yogish.

Salutations and salutations to the God who is the lord of the three worlds,  
Consort of Lakshmi, Kesava and the Lord of Yogis.

6. Garudadhvaj aj, bhav bhai hari  
Murlidhar Hari Madan murari.



He who has Garuda on his flag, remover of fear of birth,  
He who carries flute, Hari, the very attractive killer of Mura,

7. Narayan shripati Purshottam  
Padmanabhi narhari sarvottam.

He who is Narayana, consort of Lakshmi, the best among Purushas,  
He who has lotus in his belly, the man lion and the best of all gods.

8. Jai Madhav Mukuud, vanamali,  
khal dal mardan, daman-kuchali.

Victory to Madhava, Mukunda and he who wears forest garlands,  
He beats the groups of bad ones and punishes those with bad habits,

9. Jai aganit indniya sarangdhar  
vishva rup Vaman anand kar.

Victory to one who has countless sense organs,  
One who carries Saranga the bow,  
Personification of universe, dwarf one  
And one who makes us happy

10. Jai jai lokadhyaksh-dhananijai  
sahastragya Jaganath jayati jai.

Victory to him who presides over the world and Lord Vishnu,  
The expert on Vedas, lord of the universe, victory to you.

11. Jai Madhusudan anupam anan  
jayati Vayu-vahan vajra kanan.

Victory to killer of Madhu, and incomparable joy,  
Victory to him who rides on air and the thunderbolt to forests.

12. Jai Govind Janardan deva  
shubh phal lahat gahat tav seva.

Victory to God Govinda and Janardhana,  
Service to you would bring in good results.

13. Shyam saroruh sam tan sohat  
darsha karat, sur nar muni mohat.

Your body which is black like a dark lotus,  
Is being seen by devas, men and sages.

13. Bhal vishal mukut shir sajat  
ura vaijanti mal virajat.

You have broad forehead and  
Your head is finely decorated by a crown,  
And your chest shines with the garland Vijayanthi.

14. Tirchhi Bhrikuti chap janu dhare  
tin-tar nain kamal arunare.

Your arched eye brow looks like a bow,  
And the eyes below are like the red lotus flowers.

15. Nasha chibuk kapol manohar  
mridu muskan kunj adharan par.

Your nose, chin and cheeks are very pretty,  
And so are your lips with a soft smile.

16. Janu mani pankti dashan man bhavan  
basan pit tan param suhavan.

Your set of teeth, set like a row of gems is bewitching,  
And your body dressed in yellow is indeed charming.

17. Rup chaturbhuj bhushit bhushan  
varad hast, mochan bhav dushan.

Your form with four hands decorated by ornaments,  
And your blessing hands remove sins and lead to freedom.

18. Kanjarun sam kartal sundar  
sukh samuh gun madhur samundar.

Your palms are pretty looking like red lotus,  
And leads to lot of good and are a sweet nectar like sea.

19. Kar mahan lasit shankh ati pyara  
subhag shabda jai dene hara.

In your one great hand is the dear conch,  
Whose good sound gives rise to victory.

20. Ravi sam chakra dvitiya kar dhare  
khal dal danav sainya sanhare.

In another hand you hold a wheel shining like Sun,  
So that you can kill, host of very bad asuras.

21. Tiritiya hast mahan gada prakashan  
sada tap-traya-pap vinashan.

In your third hand the great mace shines,  
Which always removes three types of suffering and sin.

22. Padma chaturth hath mahah dhare  
chari padarath dene hare.

In your fourth hand you hold a lotus flower,  
Which gives the four goodies viz Dharma, Wealth, passion and salvation.

23. Vahan Garud manogativana  
tihun tyagat, jan hit Bhagvana.

You travel on Garuda who travels as fast as mind,  
Whom you forsake for the sake of good of the people.

24. Pahunchi tahan pat rakhat svami  
ko Hari sam bhaktan anugami.

You reach there, where you are needed,  
For who in the world can follow their devotees like Hari.

25. Dhani-dhani mahima again ananta  
dhanya bhaktavatsal Bhagvanta.

Blessed is your greatness which is beyond senses and endless  
Blessed are you who loves your devotees.

26. Jab-jab surahin asur dukhdinha  
taba tab prakati, kasht Hari linha.

Whenever asuras gave trouble to devas,  
At all those times you came and removed their problems.

27. Sab sur-muni Brahmadi Maheshu  
sahi na sakyo ati kathin kaleshu

28. Tab tahan dhari bahu rup nirantar  
madyo-dal danvahi bhayahkar.

When devas, sages, Brahma and Shiva were not able to bear their difficulties,  
Then you assumed very many different forms and permanently destroyed  
those fearsome asuras.

29. Shaiyya shesh, Sindhu bich sajit  
sang Lakshmi sada-virajit.

30. Puran shakti dhanya-dhan-khani  
anand bhakti bharani sukh dani.

Your bed was Adhi sesha, spread out on the sea,  
And with you forever shined Goddess Lakshmi,  
With full powers, Who is the mine of blessed wealth,  
And giver of joy, devotion, pleasure and wealth.

31. Jasu virad nigamagam gavat  
sharad shesh par nahin pavat.

You are the one whose fame is sung by Vedas and shastras,  
But even Adhi Sesha and Sarswathi cannot find your end.

32. Rema Radhika Siya sukh dhama  
sohi Vishnu Krishna aru Rama.

You gave joy to Lakshmi, Radha and Sita,  
In your forms of Vishnu, Krishna and Rama respectively.

33. Aganit rup anup apara  
nirgun sagun svarup tumhara.

Innumerable, incomparable and great are your forms,  
They are also forms with and without quality.

34. Nahin kachhu bhed ved as bhashat  
bhaktan se nahin antar rakhat.

For the Vedas there is no difference between them,  
And there is also no difference between you and your devotees.

35. Shri Prayag-Durvasa-dhama  
Sundardas Tivari grama.

36. Jag hit lagi tumahin Jagdish  
nij-mati rachyo Vishnu-chalisa.

Oh Lord, this Vishnu Chalisa was composed,  
By Sundardas of Tivari village to his best of ability,  
At the hermitage of Durvasa for the good of the world.

37. Jo chit dai nit padhat padhavat  
puran bhakti shakti sarsavat.

38. Ati sukh vasat, ruj rin nasat  
vaibhav vikashat, sumati prakashat.

Those who with devotion read this,  
Or make others read it will be blessed,  
With full devotion, strength and knowledge.  
They would live with great happiness,  
Recover completely from diseases and debt,  
Would become wealthy and get good thoughts.

39. Avat sukh, gavat shruti sharada,  
bhashat Vyas-bachan rishi Narad.

40. Milat subhag phal shok nasavat  
ant samaya jan Han pad pavat.

Happiness would come, sings Goddess Saraswathi,  
So also tell sage Vyasa and sage Narada,  
Sorrows will vanish good will come and at the end people would get salvation.  
Doha

Prem sahit gahi dhyan mahan, hridai bicha Jagdish,  
Arpit Shaligram kahan, kari Tulasi nit shish.  
Kshan bhangur tanu jani, kari ahankar parihar.  
Sar rup Ishvar lakhai, taji asar sansar,  
Satya shodh kari ur gahai, ek Brahma Onkar,  
Atma bodh hovai tabai, milai mukti ke dvar.  
Shanti aur sadbhav kahan, jab ur phulahin phul,  
Chalisa phal laha hin jan, rahahi Ish anukul.  
Ek path jan nit karai, Vishnu dev chalis,  
Jai Sri Vishnu !  
Char padarath navahun nidhi, deyan Dvarikadhis

This prayer should be sung with love,  
After making the great Lord sit in your heart,  
Basil flowers should be offered to Shaligram,  
Understanding that the body is transient you should leave out all pride,  
And then Know that the lord is the only reality and the world is due to him,  
Also do basic study on truth and find that "Om" is Brahman,  
And then you will understand who you are and Would reach the gates of  
salvation,  
And if peace and goodwill are there, You would definitely get the fruits,  
And if you know these forty verses, God will be on your side.  
If these forty verses are read daily and you wish victory to Vishnu,  
The Lord of Dwaraka would give you four rewards and nine treasures.

# Vishnu Kavacham

---

[Armour of Vishnu]

Translated by P. R. Ramachander

Asya Sri Vishnu kavacha sytotra manthrasya Brahma Rishi, Anushtup  
Chanda, Sriman Narayano Devatha

For the Armour of Vishnu the sage is Brahma, the meter is Anushtup and the  
God addressed is Lord Narayana.

Adha Kara Nyasam (Rituals of hand)

Kesavaya Angushtabhyam nama - Salutations with Thumb to Kesava  
Narayanaya Tharjeenibhyam nama - Salutations with pointer finger to  
Narayana

Madhavaya Madhyamabhyam nama - Salutations to Madhava with middle  
finger

Govindhaya Anamikabhyam nama - Salutations to Govinda with ring finger

Vishnave kanishtikabhyam nama - Salutations to Vishnu with little finger

Madhu soodanaya Karathala kara prushtabhyam nama - Salutations with  
front and back of palm to killer of Madhu

Adha hrudayaadhi nyasam (Rituals of heart)

Trikrupaya Hrudayaya nama - Salutations to Trivikrama touching the chest

Vamanaya Sirase Swaha - Salutations to Vamana touching the head

Sridharaya Shikaya Vashat - Salutations to Sridhara touching hair on head

Hrishikesaya Kavachaya hum - Salutations to Hrishikesa for the Armour

Padmanabhaya Nethra thrayaya Voushat - Salutations to Padmanabha and  
Lord Shiva

Idhi Di bandha - Like this I tie all the directions

Adha Dhyanam

1. Santhakaram Bujaga sayanam Padmanabham suresam,  
Viswadharam Gagana sadrusam Megha varnam shubangam  
Lakshmi kantham kamala nayanam Yogi hrid dyana gamyam  
Vande vishnum bava bhayaharam sava lokaika nadham

I bow before the God Vishnu,  
Who is personification of peace,  
Who sleeps on his folded arms,  
Who has a lotus on his belly,  
Who is the God of gods,

Who is the basis of earth,  
Who is similar to the sky,  
Who is of the colour of the cloud,  
Who has beautiful limbs,  
Who is the consort of Lakshmi,  
Who has lotus like eyes,  
Who is seen by saints through thought,  
Who kills all worries and fears,  
And who is the lord of all the worlds.

Kavacham

2. Poorvatha maam Hari Pathu, Paschad Chakri cha Dakshine,  
Krishna utharatha pathu Sriso, Vishnuscha Sarvasa

Let me be protected in the east by Hari, West by he holds the Wheel,  
South by Krishna, North by lord of Lakshmi, In all places by Lord Vishnu.

3. Oordhwam anandakruth pathu, adasthath sarnga bruth Thadha.  
Padhou pathu Sarojangri, Janghe pathu Janardhana.

Let my top be protected by one who makes us happy and down protected by  
one who holds Saranga,  
Let my feet be protected by one who has lotus like feet and Janardhana  
protect my shanks.

4. Januni may Jagannadha, ooru pathu Trivikrama,  
Guhyam pathu Hrishikesa, Prushtam pathu Mamavyaya

Let my knees be protected by Lord of earth, let Trivikrama protect my thighs  
Let Hrishikesa protect my private parts, let my back be protected by my non  
decaying one.

5. Pathu Naabhim mamanantha, Kukshim Rakshasa mardhana,  
Damodharo may Hrudayam, Vaksha pathu Nrukesari.

Let my Anantha protect my stomach and the killer of Rakshasas protect my  
abdomen,  
Let Damodhara protect my chest and let the lion like king protect my bosom.

6. Karou may Kaliyarathi, Bhujou Bhaktharthi Bhanjana,  
Kandam Kalkambudha Shyama, skandho may Kamsa mardhana

Let my hands be protected by enemy of Kalya and my arm be protected by  
the destroyer of desire of devotees,



Let my neck be protected one who is black like dark cloud, let killer of Kamsa protect my shoulders.

7. Narayanovyaanasam may karnou Kesi Bhanjana,  
Kapalo pathu Vaikundo, Jihwaam pathu Dhayanidhi

Let the decay less Narayana protect our nose and let killer of Kesi protect our ears,  
Let The God in Vaikunta protect our skull and let treasure of mercy protect our tongue.

8. Aasyam Dasasya hanthaa Aavyath, Nethre may Harilochana,  
Buvow parhu Bhoomeso, Lalatam may Sadachyutha.

Let sound box be protected by killer of Ravana, Let the green eyed one protect my eyes,  
Let the consort of earth protect my eye brows and let my forehead be protected by the forever Achyutha.

9. Mukham may pathu Govinda, Siro Garuda Vahana,  
Maam Sesha sayi sarvebhyo, Vyadhibhyo Bhaktha vathsala.

Let my face be protected by Govinda, head by one who rides on eagle,  
Let the one who sleeps on serpent protect all my parts and the one who loves devotees my sicknesses

10. Pisachagni Jalebhyo maam aapadbhyo aavatha Vamana,  
Sarvebhyo Durithebhyascha pathu maam Purushothama

Let Vamana protect me from dangers caused by ghosts, fire and water,  
Let Purushothama protect me from all sorts of sufferings.

11. Idham Vishnu Kavacham, Sarva Mangala dhayakam,  
Sarva Roga prasamanam, Sarva Sathru vinasanam.

This is the Armour of Vishnu which gives all sorts of auspiciousness,  
Which cures all diseases and destroyer of all enemies

Ithi Sri Vishnu Kavacham Sampooranam

Thus ends the Armour of Vishnu.

# Vishnu Nama Ashtakam

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[The Eight Names of Vishnu]  
From Vamana Purana  
Translated by P. R. Ramachander

1. Achyutham, Kesavam, Vishnum, Hari, Sathyam, Janardhanam,  
Hamsam Narayanam chaiva methan namashtakam padeth

He who does not slip, He in whom Lords Vishnu, Shiva, and Brahma reside,  
He who is peace, He who removes birth and death cycle,  
He who is the truth, He who troubles bad people,  
He who in the state of Hamsa, He who resides in all things  
If one reads these eight names.

\* sleep, dream, wakefulness and Hamsa are the four states.

2. Trisandhyam ya paden nithyam, daridryam thasya nasyathi,  
Sathru sainya kshayam yaathi, Duswapna Sukhadho Bhaveth.

If this is daily read in the dawn, noon and dusk, his poverty would be  
destroyed,  
The enemy army would get weakened and Bad dreams would give good  
results.

3. Gangayaam maranam chaiva, druda bhakthisthu Kesave,  
Brahma Vidhya prabodascha thasmad nithyam paden nara.

He who reads it daily would get death in the Ganges,  
Have stable faith in Kesava and would be a master of Brahma Vidhya.

# Vishnu Panjara Stotram

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[Prayer of the Armour of Vishnu]  
Translated by P. R. Ramachander

[This is a rare stotra addressed to Vishnu. It is actually a Kavacha and is supposed to be very effective in giving protection to us.]

Sri Ganesaya nama. Asya sri Vishnu panchara stotrasya Narada rishi,  
anushtup chanda, Sri Vishnu pramathma devatha, aham bheejam, soham  
sakthi, Om kreem keelakam, mama sarva deha rakshanartham jape viniyoga.

Salutations to Ganesa. To the prayer of Vishnu's armour, the sage is Narada,  
the meter is Anushtup, the God addressed is Lord Vishnu, I am the root,  
soham (It is me) is the power, Om Kreem is the controller, and this is being  
chanted to protect all our body.

Mukhe Sri Vishnu Pramathma devathayai nama  
Hrudaye aham bheejam, guhye soham Shakthi  
Padayo Om sreem keelakam  
Padagre Om hraam hreem hroom hraum hrom, hroum hraa ithi manthra,

In the face salutations to Lord Vishnu,  
In the heart, I am the seed, in the private parts "I am he" is the power,  
In the feet, Om sreem is the stopper,  
At the end of the feet the chant is Om hraam hreem hroom hraum hrom,  
hroum hraa

Om Hraam Angushtabhyam nama  
Om Hreem tharjaneebhyam nama  
Om Hroom madhyamabhyam nama  
Om Hrai Anamikabhyam nama  
Om Hroum kanishtikanhyam nama  
Om Hraa karathala kara prushtabhyam nama

Om Hram salutations by the thumb  
Om Hreem salutations by second finger  
Om hroom salutations by middle finger  
Om Hrai salutations by fourth finger  
Om Hroum salutations by little finger  
Om Hram salutations by palm as well as back of hand.

Ithi Kara nyasa  
Thus rituals of hand

Adha Hrudhyaadhi nyasa  
Now rituals of heart and others

Om Hraam hrudayayai nama  
Om Hreem sirase swaha  
Oh hroom shikayai vashat  
Om hraim Kavachaya hoom  
Om Hroum nethra thrayaya voushat  
Om Hrah asthaya phat  
Om Hraam salutations by the heart  
Om Hreem salutations by the head  
Om hroom salutations by hair of the head  
Om Kraim salutations to the armour  
Om Hrom salutations to the three eyes  
Om Hrah salutations via arrow

Thus the rituals of the body

Aham Bheejja pranayamam Manthra thrayena kuryath  
Now do the root Pranayama three times

Ithi Anga nyasa

Adha Dhyana  
Now Meditation

1. Paaram parasmath prakrathera nadhi mekham nivishtam bahudhaa  
guhaayaam,  
Sarvalayam sarva characharastham namami Vishnu jagadheka nadham.

I salute lord Vishnu who is away from nature,  
Existing alone, existing secretly in several ways,  
Existing everywhere, existing in all beings,  
Which move and also which do not move,  
And who is the only Lord of the world.

2. Vishnu pancharakam divyam sarva dukha nivaranam,  
Ugra thejo maha veeryam sarva shathru nikrunthanam.

The holy armour of Vishnu cures all sorrows,  
Has great light and is very powerful and destroys all enemies.

3. Tripuram daha manasya harasya brahmanoditham,  
Thadaham sampravakshyami Athma rakshakaram nrunaam.

This was taught by Lord Shiva who burnt the three cities to Lord Brahma,  
And it provides protection to the soul of man and I would tell it now,

4. Padou rakshathu Govindo, jange chaiva trivikrama,  
Ooru may Kesava pathu, katin chaiva Janardhana.

Let my feet be protected by Govinda and knees by Trivikrama,  
Let my thighs be protected by Kesava and my hips by Janardhana.

5. Nabhinchavachyutha pathu guhyam chaiva thu Vamana,  
Udharam Padma nabhascha prushtam chaiva thu Madhava.

Let my stomach be protected by Achyutha,  
Let my private parts be protected by Vamana,  
Let my navel be protected by Padmanabha and let my behind be protected by  
Madhava.

6. Vama parswam sthathadha vishnur, dakshinam Madhu soodhana,  
Baahu vai vasudevascha hrudhi Dhamodhara sthadhaa.

Let my left side be protected by Vishnu,  
Let my right side be protected by killer of Madhu,  
Let my hands be protected by Vasudeva,  
And let my heart be protected by son of Vasudeva.

7. Kadam rakshtathu Varaha, Krisnascha mukha mandalam,  
Madhava karna mole thu Hrishikesascha nasikaam.

Let Lord Varaha protect my neck,  
Let Lord Krishna protect my face,  
Let Madhava protect my ears  
And let Hrishikesa protect my nose.

8. Nethre Narayano Raksheth, lalatam Garudadwaja,  
Kapalou Kesavo Rakshedh Vaikunta sarvathodhisam.

Let Lord Narayana protect my eyes,  
Let the God with Garuda in his flag protect my forehead,  
Let my cheeks be protected by Kesava,  
And let all the directions be protected by Vaikunta.

9. Sri vathasangascha sarvesham anganaam rakshako bhaveth,  
Poorvasyaam pundarikaksha aagneyaam Sridhara sthadha.

Let he who has Srivathsa protect everywhere as well as all limbs,  
Let he who has lotus like eyes protect my east,  
Let my south east be protected by Sridhara.

10. Dakshine Narasimhascha Nairyathyaam Madhavo aavathu,  
Purushothamo may varunyam, Vayayancha Janardhana.

Let my south be protected by Narasimha,  
Let my south west be protected by Madhava,  
Let my west side be protected by Purushothama,  
Let my north west be protected by Janardhana.

11. Gadhadarasthu koubheryaam, eesanyaam pathu Kesava,  
Akase cha gadhaa pathu, Patale cha sudarshanam.

Let he who holds the mace protect my north side,  
Let my north east protected by Kesava,  
Let he who keeps the mace in his hand protect the sky,  
Let he who holds he Sudarsana protect the patala.\*

\* nether world.

12. Jale rakshathu Varaha, Sthale rakshthu Vamana,  
Adavyaam Narasimhaschs, Sarvadha pathu Kesava

In the water let me protected by Varaha,  
On the ground let me protected by Vamana,  
In the forest let me be protected by Narasimha  
And let Lord Kesava protect me everywhere.

13. Divaa rakshathu maam Suryo, Rathrou rakshathu chandrama,  
Pandhaanaam durgaam rakshesth sarvameva Janardhana.

Let Sun protect me in the day and moon at night,  
Let in all paths which are difficult, Janardhana protect me.

14. Jale Vishnu, Sthale Vishnu, Vishnu parvatha masthake,  
Jwalamala kule Vishnu, sarvam Vishnu mayam Jagad.

Let Vishnu protect me in the water, in the shore and on top of mountain,  
Let Vishnu protect me in the middle of fire as the entire world is full of Vishnu.

15. Sannadha sarva gathreshu pravishto Vishnu Panjara,  
Vishnu panjara vishtoham vicharaami mahee thale.

The armour of Vishnu has entered all my limbs,  
And being fully filled with Vishnu's armour I am travelling all over the world.

16. Raja dware apadhe ghore sangrame shathru sangate,  
Nadheeshu varane chaiva chora vyagra bhayeshu cha,  
Dakini pretha bhootheshu bhayam thasya na jayathe.

Either in the palace gate, or in the middle of terrible war or when confronted  
by enemies,  
In River or confronted by elephant or by thieves or fear due to tiger,  
Or in presence of Dakini, ghost or devil, there would be no fear.

17. Roga vighna hathaschaiva brahmahaa guru thalpagaa,  
Sthree hanthaa Bala ghathi cha surappoo vrashalipathi,  
Muchyathe sarva papaebhyo ya padennathra samasya.

There is no doubt whatsoever that, he who reads this would get freedom,  
Of the sins leading to diseases, sin killing of Brahmin, sin raping the teacher's  
wife,  
Sins of Killing of women, Killing of children, drinking alcohol and taking wife  
from other caste.

18. Aputhro labhathe puthram, Dhanarthi labhathe dhanam,  
Vidhyarthi labhathe Vidhyam, Mokshathi labhathe gathim.

He who does not have son will get a son, he who wants money will get  
money,  
He who wants knowledge will get knowledge and he who wants salvation will  
get salvation.

19. Aapadho harathe nithyam, Vishnu sthothrartha sampada,  
Yasthavidham padathe sthothram Vishnu panjaramuthamam,  
Muchyathe sarva papebhyo, Vishnu lokam cha gachathi

He who reads this Vishnu Panjara prayer according to rules,  
Understanding the meaning of this prayer would get rid of dangers daily,  
And he would get rid of all sins and go to the world of Vishnu.

20. Go sahasra phalam thasya vaja peya sathasya cha,  
Aswamedha sahasrasya phalam prapnothi manava,  
Sarva kamam labhed asya padennathra samsaya.

He who reads this without any doubt,  
Would get the effect of giving away one thousand cows,  
Doing one hundred Vajapeayas and one thousand Aswamedhas,  
And also all his wishes would be fulfilled.



# Vishnu Sahasra Namam

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Translated by P. R. Ramachander

## Introduction

Stotras are devotional hymns of Hinduism sung in praise of God. This word is derived from Sthuthi which means praise. Though post Puranic age has given rise to large number of popular mellifluous Stotras composed by sages like Sankara, Ramanuja, Vedatha Desika, Appayya Deeksithar, Mooka Kavi and poets like Kalidasa, there are several great Stotras which trace their origin to Puranas. Of these the greatest is possibly the Vishnu Sahasra Namam found in Mahabharatha. Literally translated this means thousand names of Vishnu. This is found in the Anushasanika Parvam (chapter relating to orders or rules to the kings) of Mahabharatha.

Bheeshma Pitamaha was defeated and grievously wounded by Arjuna. But since he could choose the time of his death as per the boons received by him, he chose to die in Uttarayana and was waiting for the auspicious time. Meanwhile the war was over, leading to death of all those male members in his family except the Pancha Pandavas and the unborn child of Abhimanyu. Yudishtra, the eldest of the Pandavas, became the King of Hasthinapura and whom else would he go for advice other than Bheeshma the great. Anushasanika Parva is in the form of questions and answers between Yudishtra and Bheeshma Pitamaha. To a question as to what is the best possible Stotra, Bheeshma answers that it is the Vishnu Sahasra Nama and teaches it to Yudishtra.

Though it describes one thousand aspects and praises of the Lord, it is not simple and easy to understand. Many great Acharyas, led by Sankara Bhagavat Pada, felt a need to give its meaning in crystal clear terms so that the devotee can not only sing but meditate on the aspect of the God that he is praising. But this again was done in Sanskrit. With the modern civilization, several translations of this Stotra is available in English and in almost all major languages of India.

I have attempted yet another translation in English. My aim is to make the translation simple to understand and easy to meditate. Naturally I have leaned heavily on many translations, which are already available, especially the one in Tamil by Anna published by the Sri Ramakrishna Math, Mylapore, Madras.

Though it is called Sahasra Nama in fact it contains only 901 distinct sounding names. Eight hundred and fifteen names are repeated once, Seventy-five of these names are repeated twice, nine of these names thrice and two of these names four times. The Acharyas have attempted to give different meanings to the same word in different places successfully.

In the afterward to the Stotra, Goddess Parvathi asks Siva, the cosmic god, for an easy way to sing this Stotra for the learned. He replies that it is sufficient that the learned one repeats the name of Rama and this is equivalent to his singing of Sahasranama. It is important to note that this is easy method that is prescribed to the very learned who do not have time to recite it daily and not for everybody. It is also very important to meditate on the meaning of each word while it is sung.

### **Invocation**

Shuklam Baradaram Vishnum, Sasi Varnam Chatur Bhujam,  
Prasanna Vadanam Dyayet, Sarva Vignoba Sandaye

Dressed in white you are,  
Oh, all pervading one,  
And glowing with the colour of moon.  
With four arms, you are, the all-knowing one  
I meditate on your ever-smiling face,  
And pray, Remove all obstacles on my way.

Yasya dviradavaktradyah parisadyah parah satam,  
Vighnam nighnanti satatam visvakasenam tamasaraye.

The elephant faced one along with his innumerable attendants,  
Would always remove obstacles as we depend on Vishvaksena.

Vyasam Vasishtanaphtharam, Sakthe Poutramakalmasham,  
Parasarathmajam vande, Shukathatham Taponidhim.

I bow before you Vyasa,  
The treasure house of penance,  
The great grandson of Vasishta.  
The grandson of Shakthi,  
The son of Parasara.  
And the father of Shuka,

Vyasaya Vishnu Roopaya, Vyasa Roopaya Vishnave,  
Namo Vai Brahma Vidaya, Vasishtaya Namo Nama.

Bow I before,  
Vyasa who is Vishnu,  
Vishnu who is Vyasa,  
And again and again bow before,  
He, who is born,  
In the family of Vasishta.

Avikaraya Shuddhaya, Nityaya Paramatmane,  
Sadaika Roopa Roopaya, Vishnave Sarva Jishnave.

Bow I before Vishnu  
Who is pure,  
Who is not affected,  
Who is permanent,  
Who is the ultimate truth.  
And He who wins over,  
All the mortals in this world.

Yasya smarana Mathrena, Janma Samsara bandhanath.  
Vimuchayate Nama Tasmai, Vishnave Prabha Vishnave  
OM Namoh Vishnave Prabha Vishnave

Bow I before Him,  
The all-powerful Vishnu,  
The mere thought of whom.  
Releases one forever,  
Of the ties of birth and life.  
Bow I before the all-powerful Vishnu

Shri Vaisampayana Uvacha:  
Shrutva dharmaneshena, Pavanani cha Sarvasha,  
Yudhishtira santhanavam Puneravabhya Bhashata

Sri Vaisampayana said:  
After hearing a lot,  
About Dharma that carries life,  
And of those methods great,  
That removes sins from one's life,  
Forever and to cleanse,  
Yudhishtira asked again,  
Bheeshma, the abode of everlasting peace.

Yudhishtira Uvacha:  
Kimekam Daivatham Loke, Kim Vapyegam Parayanam,  
Sthuvantha Kam Kamarchanda Prapnyur Manava Shubham,

Ko Dharma sarva Dharmanam Paramo Matha  
Kim Japan Muchyathe Jandur Janma Samsara Bhandanat

Yudishtra asked:

In this wide world, Oh Grandpa,  
Which is that one God,  
Who is the only shelter?  
Who is He whom,  
Beings worship and pray,  
And get salvation great?  
Who is He who should oft,  
Be worshipped with love?  
Which Dharma is so great,  
There is none greater?  
And which is to be oft chanted,  
To get free.  
From these bondage of life, cruel?

Bheeshma Uvacha:

Jagat Prabhum devadevam Anantham Purushottamam,  
Stuvan nama Sahasrena, Purusha Sathathothida,  
Tameva charchayan nityam, Bhaktya purushamavyayam,  
Dhyayan sthuvan namasyancha yajamanasthameva cha,  
Anadi nidhanam vishnum sarva loka Maheswaram  
Lokadyaksham stuvannityam Sarva dukkhago bhaved,  
Brahmanyam sarva dharmagnam Lokanam keerthi vardhanam,  
Lokanatham Mahadbhootham Sarva Bhootha bhavodbhavam  
Aeshame sarva dharmanam dharmadhika tamo matha,  
Yad bhaktyo pundarikaksham Stuvyr-archanayr-nara sada,  
Paramam yo mahatteja, paramam yo mahattapa  
Paramam yo mahad brahma paramam ya parayanam  
Pavithranam Pavithram yo mangalanam cha mangalam,  
Dhaivatham devathanam cha bhootanam yo vya pitha  
Yatha sarvani bhoothani bhavandyathi yugagame  
Yasmincha pralayam yanthi punareve yuga kshaye  
Tasya Loka pradhanasya Jagannatathasya bhoopathe  
Vishno nama sahasram me Srunu papa bhayapaham

Bheeshma Replied:

That Purusha with endless devotion,  
Who chants the thousand names,  
Of He who is the lord of the Universe,  
Of He who is the God of Gods,  
Of He who is limitless,  
Would get free,

From these bondage of life, cruel  
He who also worships and prays,  
Daily without break,  
That Purusha who does not change,  
That Vishnu who does not end or begin,  
That God who is the lord of all worlds,  
And Him, who presides over the universe,  
Would lose without fail,  
All the miseries in this life.  
Chanting the praises,  
Worshipping and singing,  
With devotion great,  
Of the lotus eyed one,  
Who is partial to the Vedas,  
Who is the only one, who knows the dharma,  
Who increases the fame,  
Of those who live in this world,  
Who is the master of the universe,  
Who is the truth among all those who has life,  
And who decides the life of all living,  
Is the dharma that is great.  
That which is the greatest light,  
That which is the greatest penance,  
That which is the greatest Brahman,  
Is the greatest shelter that I know.  
Please hear from me,  
The thousand holy names,  
Which wash away all sins,  
Of Him who is purest of the pure,  
Of That which is holiest of holies,  
Of Him who is God among Gods,  
Of That father who lives Without death,  
Among all that lives in this world,  
Of Him whom all the souls,  
Were born at the start of the world,  
Of Him in whom, all that lives,  
Will disappear at the end of the world,  
And of that the chief of all this world,  
Who bears the burden of this world.  
I would teach you without fail,  
Of those names with fame.  
Which deal of His qualities great,  
And which the sages sing,  
So that beings of this wide world,  
Become happy and great.

Rishir Namnam Sahsrasya Veda Vyaso Maha Muni  
Chando aunustup stada devo bhagawan devaki sutha  
Amruthamsu Bhavo Bhhejam Shakthir devaki nandana  
Trisama hridayam tasya santhyarthe viniyujiyade  
Vishnum Jishnum Mahavishnum Prabha vishnun Maheswaram  
Aneka Roopa Daityantham Namami purushottamam

These thousand names Yudishtra  
Are Sung for peace,  
And has Vyasa as the sage,  
And is composed in Anusthup metre,  
And has its God the son of Devaki,  
And its root is Amrutamsudbhava  
And its strength the baby of Devaki,  
And its heart is Trissama  
Bow I before Him,  
Who is everywhere,  
Who is ever victorious,  
Who is in every being,  
Who is God of Gods,  
Who is the killer of Asuras,  
And who is the greatest,  
Among all Purushas.

## Dhyanam

Ksheerodanvath pradese suchimani vilasad saikathe Maukthikanam  
Malaklupthasanastha Spatikamani nibhai maukthiker mandithanga  
Shubrai-rabrai-rathabrai ruparivirachitai muktha peeyusha varshai  
Anandi na puniyadari nalina Gadha sankapanir Mukunda

Let that Mukunda makes us all holy,  
Who wears all over his body  
Beads made of crystal,  
Who sits on the throne of garland of pearls,  
Located in the sand of precious stones,  
By the side of the sea of milk,  
Who gets happy of the white cloud,  
Sprayed of drops of nectar,  
And who has the mace, the wheel and the lotus in His hands.

Bhoo padau yasya nabhir viyadasu ranila schandra suryaau cha nether  
Karnavasasiro dhaumugamabhi dhahano yasya vasteyamabhdhi  
Anthastham yasya viswam sura nara khaga go bhogi gandharva dhaityai,  
Chitram ram ramyathe tham thribhuvana vapusham vishnumeesam namami

I bow before that God, Vishnu  
Who is the lord of three worlds,  
Who has earth as his feet,  
Who has air as his soul,  
Who has sky as his belly,  
Who has moon and sun as eyes,  
Who has the four directions as ears,  
Who has the land of gods as head,  
Who has fire as his mouth,  
Who has sea as his stomach,  
And in whose belly play and enjoy,  
Gods, men birds, animals,  
Serpent men, Gandharvas and Asuras.

Santhakaram Bujaga sayanam Padmanabham suresam,  
Viswadharam Gagana sadrusam Megha varnam shubangam  
Lakshmi kantham kamala nayanam Yogi hrid dyana gamyam  
Vande vishnum bava bhayaharam sava lokaika nadham

I bow before the God Vishnu,  
Who is personification of peace,  
Who sleeps on his folded arms,  
Who has a lotus on his belly,  
Who is the God of gods,  
Who is the basis of earth,  
Who is similar to the sky,  
Who is of the colour of the cloud,  
Who has beautiful limbs,  
Who is the consort of Lakshmi,  
Who has lotus like eyes,  
Who is seen by saints through thought,  
Who kills all worries and fears,  
And who is the lord of all the worlds.

Megha syamam Peetha kouseys vasam Srivatsangam Kausthuboth  
bhasithangam  
Punyopetham pundareekayathaksham Vishnum vande sarva lokaika natham

I bow before that God Vishnu,  
Who is the lord of all the universe,  
Who is black like a cloud,  
Who wears yellow silks,  
Who has the Sreevatsa on him,  
Whose limbs shine because of Kousthubha,  
Who has eyes like an open lotus,  
And who is surrounded by the blessed always.

Sasanga chakram sakerita kundalam sappeethavastram  
saraseruhekshanam,  
Sahara vaksha sthala shobhi kousthubham namai Vishnum sirasa  
chaturbhujam

I bow before the God Vishnu,  
Who has four arms,  
Who has a conch and wheel in his hands,  
Who wears a crown and ear globes,  
Who wears yellow silks,  
Who has lotus like eyes,  
Who shines because of Kousthubha,  
Worn in his garlanded chest.

Chayayam Parijatasys hemasimhasanopari,  
Aseenamam budha syama Mayathakashamalangrutham,  
Chandranana chathurbahum sreevatsangitha vakshasam,  
Rukmani Satyabhamabhyam Sahitham Krishnamasraye.

I seek refuge in Lord Krishna,  
Who is with Rukhmani and Satyabhama,  
Who sits on a golden throne in the shade of Parijata tree,  
Who is of the colour of the black cloud,  
Who has long broad eyes,  
Who has a face like moon,  
Who has four hands,  
And who has a chest adorned by Sreevatsa.

## Stotram

1. Viswam - He who is the Universe itself.
2. Vishnu - He who is spread everywhere.
3. Vashatkara - He who is personification of Vedic sacrifice (Yagna).
4. Bhootha Bhavya Bhavat Prabhu - He who is the master of past, present and future.
5. Bhootakrit - He who has created the beings in the universe.
6. Bhootabrit - He who takes care of all the beings in the universe.
7. Bhava - He who is everything that happens.
8. Bhootaatma - He who is the soul of every being in the Universe.
9. Bhootabhavana - He who nurtures every being in the universe.
10. Pootatma - He who is detached of everything or He who has a clean character.
11. Paramatma - He who is in every being but beyond every being or the greatest soul.



12. Mukthanam Parama Gathi - He who is the ultimate salvation of every freed being.
13. Avyaya - He who does not have different forms or He who is always same.
14. Purusha - He who is inside everybody.
15. Sakshi - He who is the witness of everything that happens.
16. Kshetragna - He who knows the body.
17. Akshara - He who does not have death.
18. Yoga - He who can be attained by yoga (meditation?).
19. Yoga Vitham Netha - He who is the leader of all those who know yoga.
20. Pradhana-Purusheswara - He who is the lord of nature and beings.
21. Narasimha Vapusha - He who is part human and part lion.
22. Sriman - He in whom Sri (Lakshmi or Goddess) resides.
23. Kesava - He who is served by Vishnu, Siva and Brahma. [or] He who has beautiful hair. [or] He who killed Kesi, the Asura (Ogre).
24. Purushottama - He who is the greatest among Purushas (beings). [or] He who is greater than those who are bound, those who are free and those who are static.
25. Sarwa - He who is everything.
26. Ssarva - He who destroys everything when the deluge comes.
27. Shiva - He who is pure.
28. Sthanu - He who is stable.
29. Bhootaatha - He from whom all the beings evolved.
30. Nidhiravyaya - He who is never destroyed (even at deluge).
31. Sambhava - He who is all that happens.
32. Bhavana - He who is the giver of everything.
33. Bhartha - He who is the basis supports all beings.
34. Prabhava - He in whom all things were born.
35. Prabhu - He who is extremely clever.
36. Easwara - He who controls and rules all beings or He who is a natural ruler.
37. Swayambhu - He who is born from himself.
38. Shambhu - He who gives all pleasures.
39. Aditya - He who throws light on everything or He who is one but appears different.
40. Pushkaraksha - He who has lotus like eyes.
41. Mahaswana - He who has a great voice.
42. Anadhinidhana - He who has neither birth nor death.
43. Dhatha - He who carries the world.
44. Vidhatha - He who creates all actions and their results.
45. Dhatur-Uttama - He who is greater than the creator (Brahma).
46. Aprameya - He who is beyond rules, regulations and definitions.

47. Hrishikesa - He who controls his five senses.
48. Padmanabha - He who has a lotus (from which the world evolved) growing on his belly.
49. Amara -Prabhu - He who is the chief of deathless beings.
50. Viswa-Karma - He who has made this universe.
51. Manu - He who thinks (worries) of everything.
52. Dwashta - He who destroys everything.
53. Sthavishta - He who is extremely fat.
54. Sthaviro-Dhruva - He who is ancient and permanent.
55. Agrahya - He who is not reachable by senses.
56. Saswatha - He who existed in the past, exists at present and will exist in future.
57. Krishna - He who is black. [or] He who is personification of truth, happiness and that which is beyond us.
58. Lohitaksha - He who has red eyes.
59. Prathardhana - He who destroys everything in the end (deluge).
60. Prabhootha - He who is full of wealth and knowledge.
61. Thrika-Kubhdhama - He in whom resides the three worlds viz. Earth, Heaven and Hell.
62. Pavithra - He who is pure or He who makes others pure.
63. Mangalam-Param - He who does good to others.
64. Easana - He who rules over (appoints) everything.
65. Pranadha - He who makes beings move.
66. Prana - He who is the soul.
67. Jyeshta - He who is elder to all others.
68. Sreshta - He who is better than all others.
69. Prajapathi - He who is the chief of all human beings.
70. Hiranyagarbha - He who resides as the soul (Brahman) of this golden universe.
71. Bhoogarbha - He who carries the earth within himself.
72. Maadhava - He who is the consort of Lakshmi. [or] He who can be realized only by silence, meditation and yoga.
73. Madusudhana - He who killed Madhu the Asura.
74. Easwara - He who is supremely strong.
75. Vikrami - He who has the ability to destroy all his enemies or He who has valour.
76. Dhanvi - He who is the supreme archer.
77. Medhavi - He who is the supreme intelligence.
78. Vikrama - He who has measured the worlds Or He who rides on a bird (Garuda).
79. Krama - He who has spread everywhere.
80. Anuthama - He who does not have anybody better than him.

81. Duradharsha - He who cannot be cowed down by his enemies.
82. Kridhagna - He who knows good and bad of all beings or He who gives salvation.
83. Krithi - He who is busy in his work or He who is personification of work.
84. Athmavan - He who has only his strength as his basis.
85. Suresha - He who is the lord of all Gods (Devas).
86. Sarana - He who removes sadness from the unhappy.
87. Sharma - He who is personification of total happiness.
88. Vishwaretha - He who is the seed to this universe.
89. Prajha Bhava - He who is the reason for existence of human beings.
90. Aaha - He who is as bright as the day.
91. Samvatsara - He who is personification of the year.
92. Vyala - He who cannot be caught like the great serpent.
93. Prathyaya - He who is personification of knowledge.
94. Sarvadarshana - He who sees (knows) everything.
95. Ajha - He who does not have birth.
96. Sarveshwara - He who is God for everything.
97. Siddha - He who is always everywhere.
98. Siddhi - He who is the desirable effect of everything.
99. Sarvadhī - He who is the primary reason for everything.
100. Achyutha - He who does not slip. [or] He who does not allow his devotees to slip.
101. Vrashakapi - He who is the personification of Dharma and Varaha.
102. Ameyatma - He whose stature cannot be measured.
103. Sarva Yoga Vinisrutha - He who is devoid of all attachments. [or] He who is known by all Yogas.
104. Vasu - He who lives in every being.
105. Vasu Mana - He who has a good heart.
106. Satya - He who is truth personified.
107. Samathma - He who looks everybody as equal.
108. Asammitha - He who cannot be measured.
109. Sama - He who is without change at all times.
110. Amogha - He who gives all to his devotees.
111. Pundarikaksha - He who is lotus eyed. [or] He who is like eyes for those living in heaven called Pundarika.
112. Vrishakarma - He whose actions are dictated by Dharma.
113. Vrishakritha - He who is born to uphold Dharma.
114. Rudhra - He who drives away sadness and the reasons for it.
115. Bahusiras - He who has many heads.
116. Bhabru - He who carries the worlds.
117. Viswayoni - He from whom all beings are born.
118. Suchisrava - He who hears holy (clean) words of his devotees.

119. Amritha - He who does not die.
120. Saswatha Sthanu - He who is perennially stable. [or] He who is permanent and immovable.
121. Varoraoha - He who does not send back those who attain him.
122. Mahathapa - He who is extremely knowledgeable.
123. Sarvaga - He who goes (reaches) everywhere.
124. Sarvavid-Bhanu - He who shines in the knowledge of everything.
125. Vishvaksena - He who attacks the armies of Rakshasas from all directions. Or He who attacks bad things from everywhere.
126. Janardhana - He who troubles bad people. [or] He whom people pray for benefits.
127. Veda - He who is the Vedas.
128. Vedavidha - He who knows the meaning of Vedas.
129. Avyanga - He who is beyond the reach of five senses.
130. Vedanga - He who has Vedas as parts of his body.
131. Veda Vith - He who examines (interprets) Vedas.
132. Kavi - He who sees (knows) everything.
133. Lokadhyaksha - He who presides over the Universe.
134. Suradyaksha - He who directs the Devas.
135. Dharmadyaksha - He who presides over Dharma.
136. Kritha Kritha - He who is the means and result of everything.
137. Chathurathma - He who is Brahma during creation, Vishnu during the upkeep, Rudra during destruction and Janardhana during Pralaya (deluge of the world).
138. Chathur Vyuha - He who is Aniruddha when we are awake, Pradhyumna when we are dreaming, Sangarshana when we are in Sushupthi and Vasudeva when we are in Thuriya.
139. Chathur Damshttra - He who has four protruding incisors (as in Narasimha Avatara). [or] He who has four horns.
140. Chathur Bhuja - He who has four hands.
141. Brajishnu - He who is in the form of light. [or] He who is the light.
142. Bhojana - He who is in the form which can be enjoyed like food. [or] He who consumes food offered to him by devotees.
143. Bhoktha - He who is the consumer of nature.
144. Sahishnu - He who can pardon. [or] He who wins and converts.
145. Jagata Dhija - He who was born before the world.
146. Anagha - He whom no sin gets attached or He who is sinless.
147. Vijaya - He who is wins.
148. Jetha - He who is always the victor.
149. Viswayoni - He who is the universe and its creator.
150. Punarvasu - He who is in every being as its controller.

151. Upendra - He who is Indra to Indra himself.
152. Vamana - He who was born as Vamana. [or] He whom devotees can worship.
153. Pramsu - He who grew big when measuring the world as Vamana.
154. Amogha - He whose actions are never wasted.
155. Suchi - He who cleans the mind of those who pray Him.
156. Oorjitha - He who is very powerful.
157. Athindra - He who is above Indra.
158. Sangriha - He who destroys during the deluge.
159. Sarga - He who is the personification of creation.
160. Dhritatma - He who is birth less and stable.
  
161. Niyama - He who appoints others.
162. Yama - He who controls others.
163. Vedyā - He who can be known.
164. Vaidya - He who knows all knowledge.
165. Sada Yogi - He who is lustrous always.
166. Veeraha - He who kills Asura Heroes.
167. Madhava - He who is the lord of knowledge (Vidya).
168. Madhu - He who is like honey.
169. Athindriya - He who is beyond human senses.
170. Maha maya - He who is an illusion to those great illusionists.
  
171. Mahotsaha - He who has great enthusiasm.
172. Mahabala - He who is very strong.
173. Maha Buddhi - He who has tremendous knowledge.
174. Maha Veerya - He who even if there is reason to worry never gets worried.
175. Maha Shakthi - He who is very strong.
176. Maha Dyuthi - He who has great luster.
177. Anirdesya Vapu - He of whom nobody can tell that he is thus.
178. Shreeman - He in whom godly wealth resides.
179. Ameyatma - He who has immeasurable knowledge.
180. Mahadri Drik - He who lifted large mountains.
  
181. Maheshvasa - He who is a great archer.
182. Mahee Bhartha - He who lifted the earth when he was born as Varaha.
183. Sreenivasa - He in whose chest resides Shree Devi.
184. Sadam Gathi - He who is the ultimate goal of good people.
185. Aniruddha - He who cannot be stopped by anybody.
186. Surananda - He who makes Devas happy.
187. Govinda - He who lifted the earth (Go). [or] He who is the chief of cows. [or] He who makes the word Go to attain him.
188. Govidam Pathi - He who is the leader of those who know Vedas.
189. Mareechi - He who is in the form of light.

190. Dhamana - He who punishes.
191. Hamsa - He who removes fear of those who consider Him as themselves.
192. Suparna - He who has beautiful wings.
193. Bhujagottama - He who is the shape of a good serpent.
194. Hiranya Nabha - He who has a belly like gold.
195. Suthapa - He who has done great penance.
196. Padmanabha - He who shines in the belly of the lotus of our heart.
197. Prajapathi - He who is the chief of people.
198. Amruthyu - He who does not have death.
199. Sarvadrikh - He who sees everything.
200. Simha - He who troubles sinners.
201. Samdatha - He who adds devotees to himself.
202. Sandhiman - He who adds all those who experience Him to himself.
203. Sthira - He who is permanent.
204. Ajha - He who is inside everything.
205. Dhurmarshana - He whom enemies cannot defeat or bear.
206. Shaaratha - He who orders and makes others obey.
207. Vishrutathma - He who is the soul of the entire good one is told.
208. Surariha - He who destroys the enemies of Devas.
209. Guru - He who is a teacher of all knowledge.
210. Guru-Thama - He who is the teacher of teachers.
211. Dhama - He who is light.
212. Satya - He who is truth.
213. Satya Parakrama - He who is truly a hero.
214. Nimisha - He who closes his eyes (during Yoga Nidhra).
215. Animisha - He who sees everything without batting his eyelids.
216. Ssraghvi - He who wears a garland.
217. Vachaspathi Udharathi - He who is the supreme personification of knowledge.
218. Agrani - He who takes one to a higher life.
219. Grammani - He who appoints (controls) Pancha Bhutas.
220. Shriman - He who shines.
221. Nyaya - He who is justice.
222. Netha - He who drives the world machine as its leader.
223. Sameerana - He who in the form of wind makes beings move.
224. Sahasra Moordha - He who has countless heads (all heads of beings are his).
225. Viswathma - He who is the soul of everything.
226. Sahasraksha - He who has thousand eyes (All eyes are his).
227. Sahasrapath - He who has thousand feet.

228. Avarthana - He who rotates (the wheel of life).
229. Nivrithathma - He who is not attached to life.
230. Samvritha - He who is not visible due to net of illusion (Maya).
231. Sampramardhana - He who destroys the world (in the form of Yama and Rudhra).
232. Aha Samvarthakaya - He who makes day in the form of sun.
233. Vahnni - He who is in the form of fire.
234. Anila - He who is in the form of air.
235. Dharanidhara - He who supports the earth (in the form of Adisesha).
236. Suprasadha - He who is mercy personified.
237. Prasannathma - He who is forever clear headed.
238. Viswa Drik - He who takes care of the world.
239. Viswa Bhuja - He who eats up the world during deluge.
240. Vibhu - He who has many forms.
241. Satkartha - He who worships those who do good deeds.
242. Satkritha - He who is worshipped by good people.
243. Sadhu - He who walks in the righteous path.
244. Jahnnu - He who prevents people without Bhakthi from attaining him.
245. Narayana - He who resides in all things that he creates. [or] He in whom all souls reside.
246. Nara - He who shows the path.
247. Asangyeya - He who is beyond counting or He who is infinite.
248. Aprameyatman - He who is beyond knowledge.
249. Visishta - He who is the greatest.
250. SishtaKrith - He who orders or he who protects good people.
251. Suchi - He who is blemish less.
252. Siddhartha - He who has all he wants.
253. Siddha Sankalpa - He who realizes all that he wants.
254. Siddhitha - He who gives devotees the ability to attain their wants.
255. Siddhi Sadhana - He who is wants and the reason for wants.
256. Vrishahi - He who shines like day.
257. Vrishabha - He who showers all wishes on his devotees.
258. Vishnu - He who measured the worlds in Vamana Avatara.
259. Vrishaparvana - He who can be attained through the stair case of Dharma (right action).
260. Vrishodhara - He who keeps all beings in his belly during deluge.
261. Vardhana - He who rears beings.
262. Vardhamana - He who grows like the beings whom He grows.
263. Viviktha - He who stands alone.
264. Shruthisagara - He who is the ocean in which all Shrutis (Vedas) lead.
265. Subhuja - He who has good arms.

266. Dhurdhara - He who carries everything but not carried by anybody or He who is impossible to carry.
267. Vagmi - He who is a great orator.
268. Mahendra - He who is God to the Gods.
269. Vasudha - He who gives good pleasures and wealth.
270. Vasu - He who is wealth.
271. Naikaroota - He who does not have one appearance.
272. Brihadroopa - He who has a big appearance.
273. Shipivishtha - He who is inside a ray of light. [or] He who is sacrifice in a sacrificial animal.
274. Prakasana - He who makes everything shine.
275. Ojasteyodyuthidhara - He who has strength, valor and luster.
276. Prakasathma - He who is the soul of luster Or He who makes others shine.
277. Prathapana - He who emits heat.
278. Kriddha - He who is full (of knowledge, Dharma and renunciation).
279. Spashtakshara - He who is denoted by the sound of OM.
280. Manthra - He who is the shape of Vedic Manthras.
281. Chandramsa - He who is as pleasant as the ray of moon.
282. Bhaskaradyuthi - He who has light like the sun.
283. Amrutham Surbhava - He who made moon appear from the Ocean of milk.
284. Bhanu - He who shines himself.
285. Shasabindu - He who is like moon.
286. Sureswara - He who is the chief of those who do good.
287. Aushadha - He who is medicine.
288. Jagatha-Sethu - He who is the bridge for the worlds.
289. Sathya Dharma Parakrama - He who is truth, Dharma and valorous.
290. Bhootha Bhava Bhannatha - He who is the lord of past, present and future.
291. Pavana - He who cleans in the form of wind.
292. Paavana - He who makes the wind blow.
293. Anala - He whom we never get satisfied.
294. Kamaha - He who removes bondage of life.
295. Kama Krit - He who satisfies wishes.
296. Kantha - He who is attractive because of his beauty.
297. Kama - He who is desired by everybody.
298. Kamapradha - He who gives all wishes for those who wish.
299. Prabhu - He who stands tall.
300. Yugadhi Krit - He who created the divisions of time.



301. Yuga Vartha - He who makes time periods come again and again.
302. Naika Maya - He who creates many illusions.
303. Mahasana - He who is a big eater during deluge.
304. Adhrisya - He who is not visible.
305. Vyaktha Roopa - He who is clearly visible (to yogis).
306. Sahasra Jit - He who defeats thousands (of Rakshsas-bad people).
307. Anantha Jit - He who is forever victorious.
308. Ishta - He who is liked by everyone.
309. Avisishta - He who does not have any one above him.
310. Sishteshta - He who is dear to the learned.
  
311. Shikandi - He who wears the feathers of pea cock.
312. Nahusha - He who ties souls by illusion.
313. Vrishha - He who rains (wishes of devotees).
314. Krodha - He who removes anger from devotees.
315. Krodha Krit Kartha - He who destroys those becoming angry (like Rakshsas).
316. Viswa Bhahu - He who has hands all over the universe (He who supports us everywhere).
317. Mahee Dhara - He who supports the earth.
318. Achyutha - He who never changes.
319. Pradhitha - He who is famous.
320. Prana - He who is the soul.
  
321. Pranaadha - He who gives strength.
322. Vasavanuja - He who is the brother of Indra.
323. Apam Nidhi - He who is the ocean.
324. Adhishtana - He in whom the world stays.
325. Apramaththa - He who is always watchful.
326. Prathishtitha - He who has become stable.
327. Skandha - He who is the ambrosia (nectar).
328. Skandha Dhara - He who supports the path of the righteous.
329. Dhurya - He who carries the weight of the world.
330. Varadha - He who gives boons.
  
331. Vayu Vahana - He who makes even the wind move.
332. Vasu Deva - He who is in everything and plays there.
333. Brihat Bhanu - He who has wide rays which go everywhere.
334. Adhi Deva - He who is the first reason of the world.
335. Purandhara - He who destroyed cities of Asuras.
336. Ashoka - He who is never sad.
337. Stharana - He who helps one to cross the sea of life.
338. Sthara - He who gives strength to face the fears of life.
339. Shura - He who has valor.
340. Shouri - He who is a hero (He who is Shura, the son of Vasudeva).

341. Janeswara - He who is God for all those who are born.
342. Anukoola - He who is positively interested I every one.
343. Satha Vartha - He who was born several times (to protect Dharma).
344. Padhmi - He who has lotus in his hand.
345. Padhma Nibhekshana - He who has lotus like eyes.
346. Padhma Nabha - He who has the lotus on his belly.
347. Aravindaksha - He who has beautiful lotus like eyes.
348. Padhma Garbha - He who is being meditated in the lotus of our mind.
349. Sarrera Brit - He who takes many forms by his illusion.
350. Mahardhi - He who has great wealth.
351. Hrididha - He grows in the form of universe.
352. Vridhatma - He who is oldest.
353. Maha Aksha - He who has big eyes (all seeing).
354. Garuda Dwaja - He who has Garuda (eagle) in his flag.
355. Athula - He who has no equals.
356. Sharabha - He who lives as soul in beings.
357. Bheema - He who makes everyone afraid of Him.
358. Sama Yagna - He who knows the time for action or He who treats all as equals.
359. Havirhari - He who takes share of Gods in a Yaga (fire sacrifice).
360. Sarva Lakshana Lakshanya - He who has all known good characteristics. [or] He who is known to all known rules.
361. Lakshmi Vaan - He from whom Lakshmi (goddess of wealth) never leaves.
362. Samithinjaya - He who wins in all wars.
363. Vikshara - He who is never destroyed.
364. Rohitha - He who took the form of red fish called Rohita. [or] He who is red like the inside of lotus.
365. Maarga - He who is the way for eternal bliss.
366. Hetha - He who is the cause.
367. Damodhara - He who is known by knowledge got by self-restraint. [or] He who was tied by Yasodha in the stomach. [or] He who keeps in his belly the world called Dhama.
368. Saha - He who tolerates everything.
369. Mahidhara - He who carries the world.
370. Maha Bhaga - He who is great in the Avataras (holy births) he takes. [or] He who receives the best share offered by devotees.
371. Vega Van - He who is very fast.
372. Amithasana - He who takes immeasurable food (during deluge).
373. Udbhava - He who is the reason for the birth of the worlds.
374. Ksobhana - He who during creation churns Purusha and Prakrithi.

375. Deva - He who plays in activities like creation. [or] He who wins over Asuras.
376. Srigarbha - He who keeps his wealth (of worlds) in his belly.
377. Parameshwara - He who is the most efficient ruler.
378. Karana - He who is the instrument for creation of the world.
379. Kaarana - He who is the cause for creation of the world.
380. Kartha - He who is independent master.
381. Vikartha - He who created peculiar worlds.
382. Gahana - He whose shape, strength and actions are difficult to know.
383. Guha - He who hides everything by illusion (Maya).
384. Vyavasaya - He who is personification of knowledge.
385. Vyavasthana - He who is not bound by any limitations.
386. Samsthana - He who has the best position.
387. Sthanada - He who gives positions.
388. Dhruva - He who is permanent.
389. Parardhi - He who has great wealth.
390. Parama Spashta - He who is the limit of beauty and self-evidence. [or] He who is extremely clear.
391. Thushta - He who is the form of immortal bliss.
392. Pushta - He who is always complete.
393. Shubekshana - He who has a blissful sight. [or] He whose sight gives all persons their wants.
394. Raama - He who makes others to be happy with him.
395. Virama - He who is the ultimate end of everything.
396. Viratha - He who is not interested in worldly pleasures.
397. Maargha - He who is the path (for Moksha or immortal bliss).
398. Neyya - He who obeys orders of sages devoted to him.
399. Naya - He who makes everything work (lead).
400. Anaya - He who cannot be led by anybody.
401. Veera - He who is personification of valor.
402. Shakthi Matham Shreshta - He who is strongest among the strong.
403. Dharma - He who is the basis of everything. [or] He who is worshipped by all faiths.
404. Dharma Vidhuttama - He who is greatest among those who know Dharma.
405. Vaikunta - He who keeps the five Bhutas (air, water, sky, Fire and earth) bound together at the beginning of creation. [or] He who removes all obstacles in the way of devotees to attain Him.
406. Purusha - He who is in front of everything or He who washes off all sins or He who is the soul in all beings.
407. Prana - He who is the soul of souls.
408. Pranadha - He who gives life (movement).

409. Pranava - He who is the holy sound (Om).  
410. Pruddhu - He who is spread in the form of the worlds.
411. Hiranya Garbha - He who keeps the golden source for all creations.  
412. Shatrugna - He who kills Asuras or He who controls sensual weakness by knowledge.  
413. Vyaptha - He who pervades in all beings as the cause.  
414. Vayu - He who makes perfumes spread or He who spreads to the places where he is worshipped.  
415. Adokshaja - He who is never gets exhausted by use by his devotees or He who never dries up.  
416. Hrithu - He who is the seasons.  
417. Sudarshana - He who has eyes like lotus petals or He who can be easily seen by his devotees.  
418. Kaala - He who always keeps thinking of everything.  
419. Parameshti - He who by his power stays in the lotus of heart.  
420. Parigraha - He who is known in all possible manners by his devotees.
421. Ugra - He who gives strict orders.  
422. Samvatsara - He who makes all things reside in Him.  
423. Daksha - He who completes all jobs quickly.  
424. Vishrama - He who provides rest for those who are tired (of life).  
425. Viswa Dakshina - He who is an expert in all things or He who is more powerful than all others.  
426. Visthara - He who makes the entire world broaden in Him.  
427. Stavara Stanu - He who is stable and he who makes the world stable within Him.  
428. Pramana - He who is the law to support everything or He who is personification of Knowledge.  
429. Bhijamavyaya - He who is the deathless reason.  
430. Artha - He who is loved by others (because He is Sweet).
431. Anartha - He who does not wish anything.  
432. Mahakosa - He who is immersed in the five continents.  
433. Mahabhoga - He who is pleasures in life personified.  
434. Mahadhana - He who has great wealth.  
435. Anirvinna - He who does not hate others.  
436. Stavishtha - He who is spread everywhere in his majestic form.  
437. Abhu - He who does not have birth.  
438. Dharmayupa - He who is like a pillar in which right action (dharma) is tied.  
439. Maha Makha - He by whom Yagas become great (by giving to Him).  
440. Nakshatra Nemi - He who is like the zodiac.

441. Nakshatri - He who is like the moon who is the chief of stars.
442. Kshama - He who is perennially patient.
443. Kshaama - He who remains alone after the deluge.
444. Sameehana - He who likes his jobs like creation.
445. Yagna - He who is personification of Sacrifice (Yagna).
446. Ijhya - He who is being worshipped by Yagas.
447. Mahejya - He who is the greatest among those worshipped by Yagas.
448. Krathu - He who is personification of performance of Yaga.
449. Sathram - He who is the form of Sathra Yaga or He who protects good people (Sadhu).
450. Satham Gathi - He who is the ultimate goal of those who seek for salvation (Moksha).
451. Sarva Darshi - He who knows everything naturally or He who sees everything.
452. Vimukthathma - He who is the soul which has left all its bondages.
453. Sarvagna - He who knows all that is to be known.
454. Gnanamuuttamam - He who is not born, ever existing, giver of all that is needed and personification of right knowledge.
455. Suvritha - He who has great penance.
456. Sumukha - He who has a handsome face.
457. Suukshma - He who is the smallest known thing from which everything came.
458. Sugosha - He who sings (shouts?) good sounds like Vedas.
459. Sukhadha - He who gives pleasures to devotees.
460. Suhrith - He who has a great heart (mind).
461. Manohara - He who steals our mind (by his beauty).
462. Jitakrodha - He who is in control of anger.
463. Vira Bahu - He who has heroic arms (to kill asuras).
464. Vidharana - He who tears off, those who do sins.
465. Swaapana - He who makes all beings sleep by illusion.
466. Swa Wasa - He who is not in the control of others or He who lives within Himself.
467. Vyapi - He who has spread everywhere.
468. Nykathma - He who takes various forms depending on need.
469. Nykha Karma Krit - He who does various jobs (like creation, upkeep and destruction).
470. Vatsara - He who is the abode of everything.
471. Vatsala - He who loves his devotees.
472. Vathsi - He who protects calves (all are calves /children to Him).
473. Rathna Garbha - He who is the ocean which keeps pearls within itself.
474. Dhaneswara - He who is the God of wealth.
475. Dharma Gupa - He who protects Dharma.

476. Dharma Krith - He who practices Dharma (in spite of His being much above it).  
477. Dharmi - He who supports Dharma.  
478. Sadha - He who is the ultimate permanent truth (Para Brahman).  
479. Asadha - He who is the ultimate truth which is hidden (by illusion).  
480. Kshara - He who is all who deceives themselves as the mind, body and senses.

481. Akshara - He who is beyond mind, body and senses or He who lives in ones heart as a permanent witness.  
482. Avignatha - He who is not one who does not know.  
483. Sahsramsru - He who has thousand rays.  
484. Vidhatha - He who carries the world and also those who carry it like Adishesha, Diggaja etc.  
485. Kritha Lakshana - He who made the science of properties of all aspects or He who is the grammar of appearance of every known being.  
486. Gabasthi Nemi - He who is in the form of the zodiac.  
487. Sath Vastha - He who permeates in Sathva Guna (kind hearted disciplined life?) or He who lives among souls.  
488. Simha - He who was born as a lion or He who is as royal as a lion.  
489. Bhootha Maheswara - He who is the first and ultimate God of all beings or He who is God of everything.  
490. Adhi Deva - He who was God before the Devas or He who was the first God.

491. Maha Deva - He who lived in renunciation and by Yoga became the greatest truth (God?).  
492. Devesha - He who is the Lord of Devas.  
493. Deva Brit Guru - He who is the teacher (guru) for Indra the chief of Devas.  
494. Utthara - He who saves all beings from the miserable ocean of mortal life or He who awoke to help the Devas.  
495. Gopathi - He who rears the cattle (Pasu or Go can also be taken to denote all mortals).  
496. Goptha - He who is the saviour.  
497. Gnana Gamya - He who can only be attained by right knowledge (Gnana).  
498. Purathana - He who is very ancient.  
499. Sareera Bhootha Brit - He who is the soul of Pancha Bhoothas which is the basis of all beings.  
500. Bhoktha - He who enjoys the truth in himself or He who takes care of all beings.

501. Kapindra - He who is Rama who is dear to all monkeys or He who has taken the Avathara of Varaha.

502. Bhoori Dakshina - He who conducts Yagas and gives cash benefits (Dakshina) to many.
503. Somapa - He who drinks Soma.
504. Amruthapa - He who drinks the nectar of the bliss of the soul (Athmananda).
505. Soma - He who in the form of moon helps plants to grow.
506. Puru Jit - He who has won over several.
507. Puru Sattama - He who is the best in several forms.
508. Vinaya - He who punishes bad people.
509. Jaya - He who wins every other being.
510. Sathya Sandha - He who never breaks his word (oath).
511. Dasarha - He who gives all to his devotees or He who was born among the Yadavas.
512. Sathvatham Pathi - He who is takes care of the authors of the Sastra of Saathvatha.
513. Jiva - He who in the form of soul makes all beings.
514. Vinayitha Sakshi - He who is a witness to obedience by others to Him.
515. Mukunda - He who gives immortal bliss (Moksha).
516. Amitha Vikrama - He who is immeasurable steps or He who has greatest Valor.
517. Ambho Nidhi - He who is the ultimate sojourn to Devas, Manushyas, Asuras and Pithrus or He Who has kept himself in the ocean to carry the worlds.
518. Anantha Atma - He who is immeasurable or He who is the soul of Adishesha.
519. Maho Dadhi Saya - He who sleeps on the ocean.
520. Anthaka - He who brings about end of everything.
521. Ajha - He who is the beginning and in the form of Manmadha (God of love).
522. Maharha - He who is fit to be worshipped.
523. Swaabhavya - He who by nature is not different or He who is usual.
524. Jithamitra - He who has won the enemies inside and outside.
525. Pramodhana - He who is always happy or He who makes those devotees who meditate on Him happy.
526. Ananda - He who is the personification of happiness.
527. Nandana - He who makes his devotees happy.
528. Nanda - He who is full of everything that is needed or He who has crossed the ordinary pleasures.
529. Satyadharma - He who is the truthful dharma.
530. Trivikrama - He who measured the worlds in three steps.
531. Maharshi Kapilacharya - He who is the sage Kapila.
532. Krithagna - He who is the world and the soul which knows the world.

533. Medhini Pathi - He who is the lord of the worlds.
534. Tripadha - He who has three steps or He who is formed by three letters AA UU and Ma (that is OM).
535. Tridasadyaksha - He who directs (sees from above) the states of wakefulness, sleep and dream.
536. Mahasringa - He who has the great horn (in which he tied the earth traveling in a boat during deluge).
537. Krithantha Krit - He who destroys the world created by Himself.
538. Mahavaraha - He who took the shape of Varaha (boar).
539. Govinda - He who is attained by Vedic words.
540. Sushena - He who has a great army (the Stanzas in Upanishads are his army).
541. Kankam Gathi - He who has Golden Shoulders (golden has been translated as refined by some).
542. Guhya - He who is known only by the secret Upanishads or He who is in the cave of the mind.
543. Gabhira - He who appears majestic because of knowledge, wealth, strength and valor.
544. Gahana - He whose depth cannot be measured.
545. Guptha - He who is hidden from mind and the words.
546. Chakra Gathadhara - He who keeps the holy Wheel (representing mind) and Holy Mace (representing Philosophy) to save the world.
547. Vedhasa - He who creates or He who gives immeasurable happiness and wealth to his devotees.
548. Swanga - He who is the instrument reason and cause for existence.
549. Ajitha - He who cannot be won.
550. Krishna - He who is the colour of the black cloud or He who is Krishna Dwaipayana the sage.
551. Dhrida - He who has no change in character and ability.
552. Samkarshano Achyutha - He who draws beings within Himself during the deluge.
553. Varuna - He who is purple sun who is about to set or He who hides everything.
554. Vaaruna - He who is Vasishta who is the son of Varuna.
555. Vriksha - He who is firm and stable like the tree.
556. Pushkaraksha - He who has spread completely or He who rained kindness from his eyes.
557. Maha Manaa - He who performs creation, upkeep and destruction by a thought in his great mind.
558. Bhagawan - He who is the storehouse of wealth, Dharma, fame, riches, renunciation and Moksha.
559. Bhagagna - He who destroys wealth during deluge.
560. Anandi - He who is the personification of bliss.



561. Vanamali - He who wears nature as a garland.
562. Halayudha - He who has plough as his weapon.
563. Adhitya - He who was born as Vamana to Adhithi.
564. Jyotir Adithya - He who shines in the zodiac.
565. Sahishnu - He who tolerates everything.
566. Gathisathama - He who is the truth and He whom every one attains.
567. Sudhanva - He who has the holy bow called Saranga which is personification of our senses.
568. Kkhanda Parasu - He who has axe as a weapon to kill enemies.
569. Dharuna - He who is cruel to those who prevent the right path.
570. Dhurvina Pradha - He who gives the wealth asked by devotees.
571. Dhiva Sprikh - He who touches the sky or He who shows his secret form by touch.
572. Sarva Drik Vyasa - He who writes about all knowledge.
573. Vachaspathirayonija - He who was not born and is the Lord of knowledge.
574. Thrisama - He who is worshipped by the three Samas (Brihat, Rathandara and Vamadeva branches of Sama Veda).
575. Samaga - He who sings Sama Veda.
576. Sama - He who is the Sama Veda.
577. Nirvana - He who is beyond all sadness.
578. Beshaja - He who is the medicine.
579. Bhisakh - He who is the Doctor.
580. Sanyasa Krit - He who introduced Sanyasa (renunciation) as the method for salvation.
581. Chama - He who controls everything.
582. Shantha - He who is not attracted by bodily pleasures.
583. Nishta - He who is the place where everything ends.
584. Shanthi - He who is the cause of removing ignorance.
585. Paarayana - He who is in the high pedestal and never returns to bodily pleasures.
586. Shubhanga - He who has beautiful limbs or He who carries out Ashtangas, path to salvation.
587. Shanthida - He who gives peace.
588. Srishta - He who creates everything.
589. Kumuda - He who is happy to be in the world.
590. Kuvalessaya - He who sleeps on the ocean surrounding the world.
591. Gohitha - He who does good to earthly beings or He who puts limits to nature.
592. Gopathi - He who is the lord of all beings in the world.
593. Goptha - He who takes care of the world.

594. Vrishabhaksha - He whose merciful eyes showers whatever is prayed for.
595. Vrisha Priya - He who loves Dharma.
596. Anivarthee - He who never returns from a war without victory.
597. Nivrthathma - He whose mind never attaches itself to pleasures.
598. Samksheptha - He who shrinks the wide world during deluge.
599. Kshemakritha - He who keeps those recognized by Him comfortable.
600. Shiva - He who removes sins as soon as His name is thought of.
601. Shrivatsa Vakshas - He who has Shrivatsa on his chest.
602. Shrivasa - He in whom Goddess Lakshmi lives.
603. Shripathi - He who is the Lord of Goddess Lakshmi.
604. Shrimatam Vara - He who is greatest among Gods.
605. Shridha - He who gives wealth to his devotees.
606. Shrisa - He who is the God of Goddess Lakshmi.
607. Shrinivasa - He who lives in Gentlemen (Shriman) or He in whom Goddess Lakshmi lives.
608. Shri Nidhi - He who is the treasure of all strengths.
609. Shrivi Bhavana - He who gives to all beings wealth according to merits earned by them.
610. Shridhara - He who carries the Goddess Lakshmi on his chest.
611. Shrikara - He who gives all wealth to his devotees.
612. Shreya - He who is the personification of perennial happiness.
613. Shriman - He who is a gentle man.
614. Loka Trayastrya - He on whom the three worlds depend.
615. Swaksha - He who has lotus like eyes.
616. Swanga - He who has beautiful limbs.
617. Ssathananda - He who has several types (hundred) happiness.
618. Nanda - He who is personification of supreme happiness.
619. Jyothir Ganeswara - He who is the chief of lustrous bodies.
620. Vijhitatma - He who has conquered the mind.
621. Avidheyatma - He who is not under the control of anybody.
622. Sathkeerthi - He who has good fame.
623. Chinna Samsaya - He who does not suspect or He who sees everything clearly.
624. Uudheerna - He who is greater than all beings.
625. Sarwata Chakshu - He who sees everything everywhere.
626. Aaneesa - He who does not have any God above him.
627. Saswatha Sthira - He who is permanently stable.
628. Bhoosa - He who slept on the ground (as Rama waiting for sea God to respond) or He Who lives in idols on the Ground.
629. Bhooshana - He who decorated the world (by several births).
630. Bhootha - He who has existence.

631. Vishoka - He who is never sad.
632. Shoka Nasana - He who destroys sadness of his devotees.
633. Archishma - He who gives light to astral bodies.
634. Architha - He who is worshipped in all the three worlds.
635. Khumba - He who is the basis of everything or He who is being worshipped in temples in earth.
636. Vishudhatma - He who has supremely clean habits.
637. Vishodhana - He who removes sins of those who think of Him.
638. Aniruddha - He who can never be stopped by His enemies.
639. Aprathiradha - He who has no enemies.
640. Pradhyumna - He who has great wealth or He who makes others sparkle.
641. Amitha Vikrama - He who has immeasurable fame.
642. Kala Neminiha - He who killed Kala Nemi.
643. Veera - He who is valorous.
644. Sowra - He who was born in the Sura dynasty (Sri Krishna).
645. Shoorajaneswara - He who is God for heroes like Indra.
646. Thrilokathma - He who is not different from the three worlds.
647. Thrilokesa - He who is the Lord of three worlds.
648. Kesava - He who gave rays to lustrous bodies or He in whom Brahma, Vishnu and Shiva reside.
649. Kesiha - He who killed the Asura called Kesi.
650. Hari - He who removes births and deaths with their cause or He who is green.
651. Kama deva - He who is passionately loved by his devotees.
652. Kama pala - He who takes care of desires.
653. Kaami - He who fulfills desires.
654. Kaantha - He who has attraction.
655. Krithagama - He who created holy rule books (agamas).
656. Anirdesya Vapu - He whose looks cannot be defined.
657. Vishnu - He who has spread all over.
658. Veera - He who goes, spreads, creates, throws and eats.
659. Anantha - He who is endless.
660. Dhananjaya - He who is Arjuna or He who wins the attraction over money.
661. Brahmanya - He who favours penance (Tapas), Knowledge, Brahmanas and Vedas.
662. Brahma Krit - He who made penance (Tapas).
663. Brahma - He who is Brahma the creator.
664. Brahmana - He who is Brahman.
665. Brahma Vivardhana - He who encourages the ways to Brahman like Tapas.

666. Brahma Vid - He who knows Vedas properly.
667. Brahmana - He who in the Form of Brahmins teaches Vedas.
668. Brahmi - He who controls all that is denoted by Brahma.
669. Brahmangna - He who knows Vedas as Himself.
670. Brahmana Priya - He who is liked by Brahmins.
671. Maha Krama - He who takes big steps.
672. Maha Karma - He who does the great works like creation, upkeep and destruction.
673. Maha Teja - He who gives light to stars or He who is the great star.
674. Mahoraga - He who has the form of the great serpent.
675. Maha Krithu - He who is the great doer.
676. Mahar Yajwa - He who shows the way by performing great sacrifices (Yagna).
677. Maha Yagna - He who is the greatest Yagna (sacrifice).
678. Maha Havi - He who is the greatest sacrificial offering in the Yagna.
679. Stavaya - He who is being praised by everybody.
680. Sthava Priya - He who likes being praised.
681. Stotra - He who is the song about Himself.
682. Sthutha - He who is the act of being sung about God.
683. Sthothra - He who is the devotee who sings about him.
684. Rana Priya - He who likes war.
685. Poorna - He who is complete.
686. Poorayitha - He who completes the wishes of his devotees.
687. Pushya - He who removes sins as one thinks about Him.
688. Punya Keerthi - He who is famous for removing sins.
689. Anamaya - He who never becomes ill.
690. Manojava - He who is as fast as the mind.
691. Theertha Kara - He who created methods for salvation of all beings in the world.
692. Vasu Rethas - He who is the golden essence of Himself.
693. Vasu Pradha - He who gives wealth to his devotees.
694. Vasupradha - He who leads His devotees to salvation.
695. Vasu Deva - He who was born as son of Vasudeva.
696. Vasu - He in whom all others live.
697. Vasu Manas - He who has a mind which lives in all others.
698. Havi - He who is the sacrificial offering in the Yagas.
699. Sad Gadhi - He who is attained by good people.
700. Sad Krithi - He who does good action.
701. Saththa - He who is personification of non-differential knowledge.
702. Sad Brithi - He who is Sat and Chit (Truth and Ultimate truth).
703. Sad Parayana - He who is attained by those who know him.

704. Sura Sena - He who lead an army of heroes.
705. Yadu Sreshta - He who is the greatest among Yadus (Krishna belonged to this family).
706. Sannivasa - He who is the ultimate place where scholars go.
707. Suyamuna - He who is surrounded by residents of Yamuna.
708. Bhootavasa - He who keeps all beings in his caring sight.
709. Vasudeva - He who hides the world by illusion.
710. Sarvasunilaya - He who is the form of Jivatma (the form of God within every being).
711. Anala - He who has unending strength.
712. Darpaha - He who destroys the pride of those who are against Dharma.
713. Darpadha - He who gives self-satisfaction to those who walk in the path of Dharma.
714. Drptha - He who is supremely happy or He who never gets proud of his strength.
715. Durdhara - He who can be brought to the mind with difficulty.
716. Aparajitha - He who cannot be won.
717. Viswa Murthi - He who has the universe as his body.
718. Maha Murthi - He who has a big body.
719. Deepthamurthy - He who has a body which shines due to knowledge.
720. Murthyman - He whose body when he is born is not a result of Karma.
721. Aneka Murthy - He who is born several times.
722. Avyaktha - He who is not clear or He who cannot be determined to be a certain thing by anybody.
723. Satha Murthy - He who has several forms.
724. Sathanana - He who has several faces.
725. Eka - He who is one.
726. Naika - He who appears as in different forms by illusion.
727. Sava - He who is the personification of soma Yaga.
728. Kava - He who shines even among those who are sinners or He who is worshipped as ka indicating happiness.
729. Kasmai - He who can be investigated and known.
730. Yasmai - He who tries to help his devotees always or He who is indicated by yat.
731. Thasmai - He who is indicated by the word THAT.
732. Padamanuttamam - He who is in such a high position that most knowledgeable want to attain.
733. Loka Bhandu - He who is a relation of all beings.
734. Loka Natha - He who rules over the world.
735. Madhava - He who was born in the family of Madhu.
736. Bhaktha Vatsala - He who loves his devotees.
737. Suvarna Varna - He who is of a golden colour.

738. Hemanga - He who has a golden body.  
739. Varanga - He who has beautiful body.  
740. Chandanam Gathi - He who wears Golden armlets to give happiness.
741. Veeraha - He who is a hero destroying sins.  
742. Vishama - He who cannot be compared to anyone else.  
743. Sunya - He who appears as if he is not there.  
744. Grithasi - He who does not have desires.  
745. Achala - He who is supremely stable.  
746. Chala - He who moves in the form of wind for example.  
747. Amani - He who does not have pride and willing to be anything.  
748. Manada - He who by his illusion makes people love their body.  
749. Manya - He who is fit to be worshipped.  
750. Loka Swami - He who is the lord of the universe.
751. Thriloka Drik - He who carries the three worlds.  
752. Sumedha - He who is having good causing knowledge.  
753. Medhaja - He who is created in Yagas.  
754. Dhanya - He who has all facilities.  
755. Sathya Medha - He who has a knowledge which is unalloyed truth.  
756. Dhara Dhara - He who carried the mountain.  
757. Thejovrisha - He who rains light.  
758. Dhythi Dhara - He who has shining limbs.  
759. Sarva Sastra Bhritham Vara - He who is the greatest among those who are armed.  
760. Pragraha - He who receives (the flowers, leaves etc. offered by his devotees).
761. Nigraha - He who keeps everything within himself.  
762. Vyanga - He who does not have end.  
763. Naika Sringa - He who has several horns (Dharma, Artha, Kama and Moksha are the horns).  
764. Gadhagraja - He who appears before by Manthras or He who appeared before Gatha.  
765. Chatur Murthy - He who has four forms.  
766. Chatur Bahu - He who has four arms.  
767. Chatur Vyootha - He who has four Vyoothas (Four gates).  
768. Chatur Gathi - He who is the destination for four Varnas (Brahmana, Kshatriya, Vysya and Shudra).  
769. Chatur Atma - He who has four aspects of mind: Intellect, thought, action and pride.  
770. Chatur Bhava - He who is the reason for Dharma, Artha, Kama and Moksha (right action, wealth, pleasure and salvation).

771. Chatur Veda Vidha - He who knows properly the meaning of four Vedas.  
 772. Eka Patha - He who keeps all the worlds under one of his feet.  
 773. Sama Vartha - He who rotates the wheel of birth and death.  
 774. Nivrittatma - He who is always available everywhere.  
 775. Dur Jaya - He who cannot be won.  
 776. Durathikrama - He whose orders can never be disobeyed.  
 777. Dur Labha - He who cannot be attained except by devotion.  
 778. Dur Gama - He who is easily not known.  
 779. Durga - He who is difficult to attain due to way side road blocks.  
 780. Dura Vasa - He who can be kept in the mind with great difficulty.
781. Durariha - He who kills those adopting the wrong path.  
 782. Shubhanga - He who has a beautiful body.  
 783. Loka Saranga - He who understands the essence of the world.  
 784. Suthanthu - He who keeps with him the wide world.  
 785. Thanthu Vardhana - He who broadens the world.  
 786. Indra Karma - He who has the work like Indra.  
 787. Maha Karma - He who created all great beings.  
 788. Kritha Karma - He who does not have a need to do anything.  
 789. Kritha Agama - He who created the Vedas.  
 790. Udbhava - He who attains great births.
791. Sundara - He who is the epitome of beauty.  
 792. Sunda - He who is wet (has mercy).  
 793. Rathna Nabha - He who has a beautiful belly.  
 794. Sulochana - He who has beautiful eyes.  
 795. Arka - He who is suitable to be worshipped by all great Gods.  
 796. Vaja Sana - He who gives Anna (food).  
 797. Shringa - He who was born as a fish with horn.  
 798. Jayantha - He who is the cause of victory.  
 799. Sarva Vijayi - He who knows all and wins over all.  
 800. Suvarna Bindu - He who has limbs of the body like Gold or He who is the God of Pranava (OM).
801. Akshobya - He who should not be disturbed.  
 802. Sarva Vagesware Swara - He who is the chief among Gods who speak.  
 803. Maha Hrida - He whose heart is full of the eternal water of happiness.  
 804. Maha Gartha - He who is the lord of illusion which is like a big hole or He who is a great charioteer.  
 805. Maha Bhootha - He who is spread in all places always.  
 806. Maha Nidhi - He in whom all wealth is saved.  
 807. Kumudha - He who makes the earth happy.  
 808. Kundara - He who recognizes results of good deeds.  
 809. Kunda - He who gave earth as Dana to Kasyapa (as Parasurama).  
 810. Parjanya - He who is a cloud (which showers comfort to the sad people).

811. Pavana - He who makes one pure by mere thought.
812. Anila - He who does not have any one to order him Or He who never sleeps.
813. Amruthasa - He who eats nectar which is the greatest happiness.
814. Amritha Vapu - He who has a body which cannot be destroyed.
815. Sarvagna - He who knows everything.
816. Sarvatho Muga - He who has faces everywhere or He who can be approached from anywhere.
817. Sulabha - He who can be easily attained.
818. Suvritha - He who does great penance.
819. Siddha - He for no reason is always Himself.
820. Sathuru Jita - He who wins over his enemies.
821. Sathru Thapana - He who makes his enemies suffer.
822. Nyagrodha - He who is above all beings in the worlds below.
823. Udhumbara - He who is above skies or He who gives food to the entire world.
824. Aswatha - He who is like a banyan tree.
825. Chanurandra Nishudhana - He who killed Chanoora who belonged to Andhra.
826. Sahasrarchi - He who has thousand rays.
827. Satha Jihwa - He who is the fire God with seven tongues.
828. Sapthaida - He who has seven flames.
829. Saptha Vahana - He who is the Sun God with seven horses.
830. Amoorthi - He who does not have shape.
831. Anagha - He who is not touched by sins.
832. Achintya - He who cannot be known by thought process.
833. Bhaya Krit - He who creates fear in bad people.
834. Bhaya Nasana - He who destroys fear in good people.
835. Anu - He who is small like an atom.
836. Brihat - He who is extremely big.
837. Krisa - He who is thin.
838. Sthoola - He who is stout.
839. Guna Britha - He who has the nature to create, upkeep and destroy.
840. Nirguna - He who does not have any properties.
841. Mahaan - He who is great.
842. Adhritha - He who is not carried by anything.
843. Swadhritha - He who carries Himself.
844. Swasya - He who has a beautiful face or He from whose face Vedas came out.
845. Pragvamsa - He who belongs to the first dynasty.
846. Vamsa Vardhana - He who makes dynasties grow.
847. Bhara Brit - He who carries heavy worlds.



848. Khadhitha - He who is called as ultimate truth by the Vedas.  
849. Yogi - He who can be attained by yoga or He who sees his essence always.  
850. Yogisa - He who is the greatest among Yogis.
851. Sarva Kamada - He who fulfills all desires.  
852. Asrama - He who is the place where beings can relax.  
853. Sravana - He who gives sorrow to sinners.  
854. Kshama - He who destroys during deluge.  
855. Suparna - He who is a tree of whose leaves are the Vedas.  
856. Vayu Vahana - He who makes winds move.  
857. Dhanur Dhara - He who is a great archer (in the form of Rama).  
858. Dhanur Veda - He who knows the science of Archery.  
859. Dhanda - He who is the weapon to those who punish and also is the punishment.  
860. Dhamayitha - He who controls and rules people.
861. Dhama - He who is also the patience when being ruled.  
862. Aparajitha - He who can never be won by His enemies.  
863. Sarva Saha - He who is an expert in everything.  
864. Niyantha - He who makes people obey rules.  
865. Aniyama - He who is not subject to any rules.  
866. Ayama - He who does not have fear of death (caused by Yama).  
867. Sathva Van - He who is brave and valorous.  
868. Saathvika - He who is soft natured (of Sathva Guna).  
869. Satya - He who is good to the good people or He who is available to good people.  
870. Satya Dharma Parayana - He who holds truth and charity (dharma) as important.
871. Abhipraya - He who is approached by seekers of salvation.  
872. Priyarha - He who is suitable for giving away of our most cherished things.  
873. Arha - He who is most appropriate for prayers.  
874. Priya Krit - He who fulfills desires (of devotees).  
875. Preethi Vardhana - He who increases devotion of his devotees.  
876. Vihaya Sagatha - He who lives in the sky.  
877. Jyothi - He who glitters himself.  
878. Suruchi - He who shines beautifully.  
879. Hartha Bujha - He who eats what has been offered to him through fire.  
880. Vibha - He who is everywhere.
881. Ravi - He who is the sun.  
882. Virochana - He who shines in several ways.  
883. Surya - He who makes everything.

884. Savitha - He who creates worlds.
885. Ravi Lochana - He who has the sun for his eyes.
886. Anantha - He who is limitless.
887. Hutha Bhujā - He who eats what is offered in fire sacrifice (homa).
888. Bhoktha - He who consumes nature.
889. Sukhada - He who gives his devotees the pleasure of salvation.
890. Naikaja - He who took several forms.
891. Agraja - He who is in front of everything.
892. Anirvinna - He who does not have any worries.
893. Sadhamarshi - He who pardons mistakes (committed by his devotees).
894. Loka Adhishtana - He who is the basis of the world.
895. Adbhuta - He who is the wonder.
896. Sanaath - He who is from the very beginning.
897. Sanathana Thama - He who is older than the oldest.
898. Kapila - He who is of purple colour or He who was sage Kapila.
899. Kapi - He who is the sun.
900. Avyaya - He in whom all disappear during the deluge.
901. Swasthida - He who gives all good things to his devotees.
902. Swasthi Krith - He who does good.
903. Swasthi - He who is good Himself.
904. Swasthi Bukh - He who enjoys goodness.
905. Swasthi Dakshina - He who has the nature of giving good.
906. Aroudhra - He who is never cruel.
907. Kundali - He who is Adi Sesha or He who wears shining ear globes.
908. Chakree - He who wears Chakra (the holy wheel).
909. Vikramee - He walks beautifully.
910. Urjitha Sasana - He who gives firm orders.
911. Sabdhathiga - He who cannot be reached by words.
912. Sabdhasaha - He who can tolerate all sounds.
913. Shisira - He who is cool like winter.
914. Ssarvarikara - He who creates darkness like night.
915. Akroora - He who is not cruel.
916. Pesala - He who is extremely handsome.
917. Dhaksha - He who is clever.
918. Dhakshina - He who goes everywhere or He who kills his enemies.
919. Kshaminam Vara - He who is the greatest among those who have patience.
920. Vidhuthama - He who is greatest among those who know.
921. Veetha Bhaya - He who is not afraid.
922. Punya Sravana Keerthana - He who increases boons to those who sing about him.

923. Uthaarana - He who makes you climb the shore from ocean of misery.  
924. Dushkrathiha - He who removes sins.  
925. Punya - He who gives rewards to good deeds.  
926. Dhuswapna Nasana - He who destroys bad dreams.  
927. Veeraha - He who gives the suffering people of the world salvation.  
928. Rakshana - He who protects.  
929. Santha - He who is personification of good people.  
930. Jivana - He who makes all beings live by being their soul.

931. Paryavasthitha - He who is spread everywhere.  
932. Anantha Roopa - He who has countless forms or He who is Adisesha.  
933. Anantha Shree - He whose strength cannot be estimated.  
934. Jithar Manyu - He who has won over anger.  
935. Bhayapaha - He who removes fear.  
936. Chathurasra - He who is just.  
937. Gabeerathma - He whose depth can never be found.  
938. Vidhisa - He who gives special favors.  
939. Vyaadhisa - He who gives different works to different gods.  
940. Dhisa - He who as Veda, points out the results of different actions.

941. Anadhi - He who does not have a cause.  
942. Bhor Bhuva - He who is the basis of the earth and its goal.  
943. Lakshmi - He who is the luster of the earth or He who is himself the wealth.  
944. Suveera - He who has been praised in several ways.  
945. Ruchirangadha - He who has beautiful shoulders.  
946. Janana - He who creates people.  
947. Jana Janmadi - He who is the existence of all people.  
948. Bheema - He of whom all beings are afraid.  
949. Bheema Parakrama - He who creates fear in his adversaries.  
950. Adhara Nilaya - He who is the basis of the basis (five elements).

951. Adhatha - He who drinks all beings at the time of deluge or He who is the only one basis.  
952. Pushpa Hasa - He who opens like a flower at the time of primal creation.  
953. Praja Gara - He who is always awake.  
954. Urdhwaga - He who is above everything.  
955. Satpadachara - He who adopts good deeds prescribed by him.  
956. Pranada - He who gives life.  
957. Pranava - He who is OM.  
958. Pana - He who accepts all offerings to him and gives rewards.  
959. Pramana - He who is the lustrous personification of knowledge.  
960. Prana Nilaya - He in whom all souls live.

961. Prana Brit - He who nurtures beings.

962. Prana Jivana - He who makes beings live.
963. Thathvam - He who is the real meaning.
964. Thathva Vidhe - He who knows his essence.
965. Eka Athma - He who is the one and only one soul.
966. Janma Mrutyu Jarathiga - He who is above birth, death and ageing.
967. Bhurbhuva Swastharu Sthara - He who is spread as a tree to Bhuu Loka, Bhuvar Loka, and Suvar Loka.
968. Thara - He who makes us cross the sea of births and deaths.
969. Savitha - He who has created everything.
970. Prapithamaha - He who is the great grandfather (All human beings are grandchildren of Brahma, the son of Vishnu).
971. Yagna - He who shows results to those who conduct Yagna (Fire sacrifice).
972. Yagna Pathi - He who protects Yagna.
973. Yajwa - He who conducts Yagnas.
974. Yagna Anga - He whose limbs are Yagna.
975. Yagna Vahana - He who carries forward Yagna.
976. Yagna Brit - He who accepts Yagna.
977. Yagna Krit - He who created Yagna.
978. Yagni - He who is the head of Yagna.
979. Yagna Bhujja - He who uses Yagna.
980. Yagna Sadhana - He who indicates Yagna as a method of attaining Him.
981. Yagna Antha Krit - He who increases the effect of Yagna.
982. Yagna Guhya - He who is the secret of Yagna.
983. Anna - He who is food.
984. Annada - He who eats food.
985. Athma Yoni - He who is the cause of all beings.
986. Swayam Jatha - He who is the cause of His own birth.
987. Vaikhkhana - He who dug earth as a boar (varaha).
988. Sama Gayana - He who sings Sama Veda.
989. Deavaki Nandana - He who is the son of Devaki.
990. Srishta - He who created the world.
991. Ksitheesa - He who is the God to all worlds.
992. Papa Nasana - He who destroys sin.
993. Sankha Brit - He who has a Conch (called Pancha Janya).
994. Nandaki - He who has the sword called Nandaka.
995. Chakri - He who has the wheel called Sudharsana.
996. Sarnga Dhanwa - He who has the bow called Saranga.
997. Gadha Dhara - He who has a mace called Gowmodaki.
998. Radanga Pani - He who keeps the wheel in his hand ready to use.
999. Akshobya - He who cannot be broken down by his enemies.
1000. Sarva Praharanayudha - He who uses everything as a weapon.

Sarvapraharanayuda OM Nama Idi.

He who uses everything as a weapon Om.

Vanamali Gadhi Sarnkhee Chakree cha nandaki  
Sreeman narayano vishnur vasudevobhi rakshatu

Protect us Oh Lord Narayana  
Who wears the forest garland,  
Who has the mace, conch, sword and the wheel.  
And who is called Vishnu and the Vasudeva

### **Uttara Bhaga [Afterward]**

### **Phala Shruthi [Benefits of Recitation]**

Itidam Keerthanasya Kesavasya mahatmana,  
Namnam sahasram Diwyanamaseshesna prakeerthitham

Thus was told,  
All the holy thousand names,  
Of Kesava who is great.  
Ya tdam sranyuan nityam yaschapi parikeerthayed,  
Nasubham prapunayad kinchid Soamuthre ha cha manava

He who hears or sings,  
It all without fail,  
In all days of the year,  
Will never get in to bad,  
In this life and after.

Vedantago brahmana syad kshatriyo vijayi bhaved,  
Vaisyo dhana samruddha syachyutha Sugapnuyad

The Brahmin will get knowledge,  
The Kshatriya will get victory,  
The Vaisya will get wealth,  
The Shudra will get pleasures,  
By reading these.

Dharmarthi Prapnuyad Dharmam, Artharthi Cha Arthamapnuyad,  
Kamanvapnuyad Kami, PrajarthiChapnuyad Prajam

He who seeks Dharma,  
He who seeks wealth,  
He who seeks pleasures,  
He who seeks children,  
Will all without fail,  
Get what they want.

Bhakthiman Ya sdaothaya, Suchistad gatha manasa,  
Sahasram vasudevasya Namnamedat prakeerthayed  
Yasa Prapnodhi vipulam yadi pradanya meva cha  
Achalam sriyapnodhi sryaprapnothyanuttamam  
Na Bhayam kwachidapnodhi Veerya tejascha vindhati  
Bhavatyarogo dyuthiman bala roopa gunanvidha  
Rogartho muchayade rogat, Bhaddo muchyathe Bandanath,  
Bhayan muchyathe Bheedasthu, muchyadepanna apada,

He who sings the thousand names of Vasudeva,  
With utmost devotion,  
After he rises in the morn,  
With a mind tied in Him always,  
Will get fame without fail,  
Will be first in what he does,  
Will get riches that last,  
Would attain salvation from these bonds,  
Will never be afraid of anything,  
Will be bubbling with vim and valour,  
Will not get any ills,  
Will be handsome forever,  
Will have all the virtues in this wide world,  
And he who is ill will get cured,  
He who is bound will be free,  
He who is afraid, will get rid of fear,  
He who is in danger, will be safe.

Durganyadarthyasu purusha purushottamam,  
Stuvan nama sahasrena nityam bhakthi samanvida

He who chants these holy thousand names,  
With devotion to Purushottama,  
Will cross the miseries,  
That cannot be crossed  
Without fail.

Vasudevasryo marthyo vasudeva parayana,  
Sarva papa vishudhatma Yati brahma sanathanam

The man who nears Vasudeva,  
The man who takes Him as shelter,  
Would get rid of all sins,  
And become purer than the pure,  
And will reach Brahman,  
Which existed forever.

Na vasudevabhaktanamasubham vidyate Kwachit  
Janma Nrutyu jara Vyadhi Bhayam naivopa jayade

The devotees of Vasudeva the great,  
Never fall into days that are difficult,  
And never forever suffer,  
Of birth, death, old age and fear.

Imam stavamaddeyana sraddha Bhakthi samanvidha,  
Yujyedathma sukha kshanthi sri dhrithi smrithi keerthibhi

He who sings these names with devotion,  
And with Bhakthi,  
Will get pleasure the great,  
Patience to allure,  
Wealth to attract,  
Bravery and memory to excel.

Na krodho na cha matsarya na shubha mati,  
Bhavanthi kritha punyanam Bhakthanam puroshottame

The devotee of the Lord Purushottama,  
Has neither anger nor fear,  
Nor avarice and nor bad thoughts.

Dhyau sachandrarka nakshatra Kham diso bhur mahadathi.  
Vasudevasya veeryena vidhrithani mahatmana

All this world of sun and stars,  
Moon and sky, Sea and the directions,  
Are but borne by valour the great,  
Of the great god Vasudeva.

Sasurasura gandharwa, sayakshoraga rahshasam,  
Jagaddese vartatedam krishnasya sacharacharam

All this world,  
Which moves and moves not,  
And which has devas, rakshasas and Gandharwas,  
And also asuras and nagas,  
Is with Lord Krishna without fail.

Indriyani mano bhuddhi satvam tejo bala dhruti.  
Vasudevatmakanyahu kshetram ksheragna eve cha

The learned ones say,  
That all the limbs, mind, wisdom and thought,  
And also strength, bravery, body and the soul,  
Are full of Vasudeva.

Sarvagamanamachara pradamm parikalpathe,  
Achara prabhavo dharma dharmasya prabhurachyutha

Rule of life was first born  
And from it came Dharma,  
And from it came Achyutha the Lord.

Hrishaya pitaro deva mahabhootani dhatava,  
Jangamajangamam chedam jagannarayanodbhavam

All the sages, all the ancestors,  
All the devas, all the five elements,  
All the pleasures, all the luck,  
All that moves, all that does not move,  
All came only from the great Narayana.

Yogo gnanan thada sankhyam vidhya shilpadhi karma cha  
Veda shastradi vignanam death sravam janardhanath.

The Art of Yoga  
And the science of Sankhya.  
The treasure of knowledge.  
The divine art of sculpture.  
And all Vedas and sciences,  
All these came from Janardhana  
Eko vishnu Mahadbhutham pradag Bhutanyanekasa,  
Treem lokan vyapya bhutatma bhungte viswabhugavyaya

Vishnu is many,  
But He is one,  
And he divides himself,



And exists in all beings,  
That is in three worlds,  
And rules all of them,  
Without death and decay.

Imam stavam bhagavatho vishnur vyasena keerthitham,  
Padedya icched purusha sreys prapthum sukhani cha

He who desires fame and pleasure,  
Should chant these verses, sung by Vyasa,  
Of this great stotra of Vishnu without fail.

Visweswaramajam devam Jagatha Prabhumavyayam,  
Bhajanthi Ye pushkaraksham na te yanthi parabhavam  
Na te Yanthi Parabhava Om Na lthi

He will never fail,  
Who sings the praise of the Lord,  
Of this universe,  
Who does not have birth,  
Who is always stable,  
And who shines and sparkles,  
And has lotus eyes.  
Om Nama He will not fail

Arjuna Uvacha:  
Padma Pathra Visalakha padmanabha surothama,  
Bhakthanamanu rakthanam Tratho Bhava Janardhana

Arjuna Said:  
Oh God Who has eyes,  
Like the petals of lotus,  
Oh God, Who has a lotus,  
On his stomach,  
Oh God, Who has eyes,  
Seeing all things,  
Oh God, Who is the Lord,  
Of all devas,  
Please be kind,  
And be shelter,  
To all your devotees,  
Who come to you with love.

Sri Bhagawanuvacha:

Yo mam nama sahasrena stothumichadi pandava,  
Sohamekena slokena sthutha eva na samsaya  
Sthutha eva na samsaya Om Nama Ithi

The Lord Said:

He who likes, Oh Arjuna,  
To sing my praise using these thousand names,  
Should know Arjuna that I would be satisfied,  
By his singing of even one stanza,  
Without any doubt.  
Om Nama without any doubt.

Vyasa Uvacha:

Vasanad Vasudevasya vasitham bhuvana trayam,  
Sarva bhutha nivasosi vasudeva namosthutha.  
Sri Vasudeva namosthutha om nama ithi

Vyasa said:

My salutations to you Vasudeva,  
Because you who live in all the worlds,  
Make these worlds as places,  
Where beings live and also Vasudeva,  
You live in all beings as their soul.  
Om Nama, salutations to Vasudeva.

Parvatyuvacha:

Kenoupayena Laguna Vishnor nama sahasragam,  
Patyadher Pandither nithyam Srothumichamyaham Prabho.

Parvathi said:

I am desirous to know oh Lord,  
How the scholars of this world,  
Will chant without fail,  
These thousand names,  
By a method that is easy and quick.

Easwara Uvacha:

Sri Rama Rama ramethi reme rame manorame,  
Sahasra nama thathulyam rama nama varanane  
Rama nama varanane om nama ithi

Lord Shiva said:

Hey beautiful one,  
I play with Rama always,

By chanting Rama Rama and Rama,  
Hey lady with a beautiful face,  
Chanting of the name Rama,  
Is same as the thousand names.  
Om Nama, Rama Nama is same as this.

Brahmouvacha:  
Namostvanandaya sahasra moorthaye  
Sahasra Padakshi sirory Bahave,  
Sahasra namne purushaya saswathe,  
Sahasra koti yuga dharine nama  
Sahasra Koti yuga dharine nama om nama ithi

Brahma said:  
Salutations to thee oh lord,  
Who runs the immeasurable time,  
Of thousand crore yugas,  
Who has no end,  
Who has thousand names,  
Who has thousand forms,  
Who has thousand feet,  
Who has thousand eyes,  
Who has thousand heads,  
Who has thousand arms,  
And Who is always there.  
Om Nama, he who runs thousand crore yugas

Sanchaya Uvacha:  
Yatra Yogiswara Krishno Yatra Partho dhanurdhara  
Tatra srirvijaya bhoothirdhruva neethir murthir mama

Sanjaya said:  
Where Krishna, the king of Yogas,  
And where the wielder of bow, Arjuna is there,  
There will exist all the good, all the victory,  
All the fame and all the justice in this world.

Sri Bhagawan Uvacha:  
Ananyaschinatayanto Mam ye jana parypasathe,  
Thesham nityabhi yukthanam yogakshemam vahamyaham  
Parithrayana sadhunam vinasaya cha dushkritham,  
Dharma samsthapanarthaya sambhavami yuge yuge  
Artha vishanna sidhilascha beetha, Goreshu cha vyadeeshu varthamana  
Samkalpa narayana sabdha mathram vimuktha dukho sukhino bhavanthu

Sri Bhagavan said:

I would take care of worries and cares of Him,  
Who thinks and serves me without any other Thoughts,  
To take care of Dharma, to protect those who are good,  
And to destroy all who are bad, I will be born from time to time.  
If he who is worried, if he who is sad,  
If he who is broken, if he who is afraid,  
If he who is severely ill, if he who has heard tidings bad,  
Sings Narayana and Narayana,  
All his cares would be taken care of.

### **Prayer for Completion**

Kayenavacha Manasendryrva budhyatmanava prakrithai swabhawat,  
Karomi yadyat sakalam parasmai narayanayethi samarpayami  
OM TAT SAT.

I offer all that I do,  
To Lord Narayana,  
Whatever I do with my body,  
Whatever I do with my mind,  
Whatever I do with my brain,  
Whatever I do with my soul,  
And whatever I do with natures help.  
Om that is the Truth.

# Vishnu Satha Nama Stotram

---

[Prayer of One Hundred Names of Vishnu]

By Veda Vyasa

Translated by P. R. Ramachander

[This is a rare stotra written by Veda Vyasa. In spite of my best efforts, I could locate only 96 names. Either 4 names are missing from the text or I have added two names together in 4 cases.]

Vasudevam, Hrishi kesam, vamanam, jalasayinam,  
Janardhanam, Harim, Krishnam, Sreepaksham, Garuda dwajam 1

He who hides the world by illusion, He who controls his five senses,  
He who is a dwarf, He who lies down on water,  
He who troubles bad people, He who is remover of death and birth,  
He who is black, He who is on the side of Lakshmi,  
He who has the Bird Garuda on his flag.

Varaham. Pundareekaksham, Nrusimham, narakanthakam,  
Avyaktham, Saswatham, Vishnum, anantham, avyayam. 2

He who is a boar, He who has lotus like eyes,  
He who is the man-lion, He who puts an end to hell,  
He who is not clear to us, He who is permanent,  
He who is Vishnu, He who is endless, He who is without change,

Narayanam, Gadadhyaksham, Govindam, Keerthi bhajanam,  
Govardhanodharam, devam, bhoodharam, Bhuvaneswaram. 3

He who was born out of water, He who is an expert in mace,  
He who looks after all beings, He who is the one with fame.  
He who is the Lord, He who lifted Govardhana mountain,  
He who lifted the earth, He who is the Lord of universe,

Vethaaram, yagna purusham, yagnesam, Yagna vahakam,  
Chakrapanim, Gadhapanim, Sankhapanim, Naroathamam. 4

He who is meditated by sages, He who is addressed by Yagnas,  
He who is the Lord of the Yagna, He who is the vehicle of Yagna,  
He who holds the wheel, He who holds the mace,  
He who holds the conch, He who is the greatest among men,

Vaikuntam, Dushta dhamanam, Bhoogarbham, Peetha vasasam,  
Trivikramam, Trikalagnam, Trimurthim, Nandakeswaram. 5

He who lives in Vaikunta, He who controls bad people,  
He who holds earth inside his Tummy, He who wears red cloths,  
He who is Trivikrama,\* He who is the past, present and future,  
He who is the holy trinity, He who is the Lord of Yadavas,

\* A form which measured universe in 3 steps.

Ramam, ramam Hayagreevam, Bheemam, Roudhram, Bhavothbhavam,  
Sripathim, Sridharam, Sreesam, Mangalam, Mangalayudham. 6

He who is Sri Rama, He who is Parasu Rama, He who is Hayagreeva,  
He who is gross, He who is angry, He who was produced before everything,  
He who is the consort of Lakshmi, He who carries Lakshmi, He who is the  
Lord of Lakshmi,  
He who does only good, He who has weapons for doing good only,

Dhamodharam, Dhamopetham, Kesavam, Kesi Soodhanam,  
Varenyam, Varadam, Vishnumanandam, Vasudevajam. 7

He who was tied by a rope in the belly, He who cuts off bondage,  
He who has a pretty hair, He who killed the asura Kesi,  
He who should be prayed to, He who blesses,  
He who is Vishnu, He who is joy, He who is the son of Vasudeva,

Hiranyarethasam, Deeptham, Puranam, Purushothamam,  
Sakalam, Nishkalam, Shuddham, Nirgunam, Guna Saswatham. 8

He who has golden virility, He who enlightens, He who is ancient,  
He who is greatest among men, He who is everything, He who does not have  
stain,  
He who is pure, He who does not have any properties, He who has stable  
characters,

Hiranya thanu sankasam, Suryayaytha sama prabham,  
Megha shyamam, Chathur bahum, kusalam, Kamalekshanam. 9

He who has gold like body, He who shines like the Sun,  
He who is black like a cloud, He who has four hands,  
He who is always all right, He who has lotus like eyes,

Jyothiropam, aroopancha, swaroopam, roopa samsthitham,  
Sarvagnam, Sarva roopstham, Sarvesam, Sarvathomukham. 10

He who is like flame, He who does not have any shape,  
He who has a form, He who is blessed with good form,  
He who knows everything, He who assumes all forms,  
He who is the God of all, He who sees in all directions,

Jnanam kootastham, achalam Jnanadham, Paramam, Prabhum,  
Yogesam, Yoga nishnaatham, yoginam, yoga roopinam. 11

He who is wisdom, He who is steady, He who is stable,  
He who is full of wisdom, He who is the divine, He who is the Lord,  
He who is the chief of Yoga, He who is the ultimate lord of Yoga,  
He who is a Yogi, He who is personification of Yoga,

Iswaram sarva bhoothaanaam, Vande bhootha mayam Prabhum,  
Ithi nama satham divyam Vaishnavam Khalu papakam. 12

He who is the God of all beings, Salutations the Lord who pervades  
everywhere,  
These are the hundred names of Vishnu which removes specially sins.  
Vyasena khaditham poorvam Sarva papa prnasanam,  
Ya padeth prathar uthaya, sa Bhaved Vaishnavo nara. 13

This which was told by Vyasa long ago, kills all sins.  
If read as soon as one gets up in the morning, He would become a man of  
Vishnu,

Sarva papa visudhathma, Vishnu sayujam aapnuyath,  
Chandrayana Sahasrani, Kanya dhana sathani cha. 14

Gavaam Laksha sahasraani, Mukthi bhagi bhaven nara,  
Aswamedhayutham punyam, phalam prapnothi manava. 15

He would become purified from all sins and would become one with Vishnu,  
He would get the effect of performing one thousand Chandrayanas,\*  
And he would get the effect of performing one hundred marriages,  
He would give the effect of giving away hundreds of lakhs of cows,  
And also get the effect of performing an Aswamedha Yaga.

\* A form of penance lasting for 30 days.

# Vishnu Shodasa Nama Stotram

---

[Prayer of Sixteen Names of Vishnu]

Translated by P. R. Ramachander

[This is one of the prayers to be addressed to Lord Vishnu as soon as you wake up. It lists the Sixteen Names of Lord Vishnu.]

Oushade Chinthaye Vishnum,  
Bhojane cha Janardhanam,  
Sayane Padmanabham cha,  
Vivahe cha Prajapathim.  
Yuddhe Chakradharam devam,  
Pravase cha Trivikramam,  
Narayanam Thanu thyage,  
Sreedharam priya sangame,  
Duswapne smara, Govindam,  
Sankate Madhu soodhanam,  
Kanane Narasimham cha,  
Pavake Jalasayinam,  
Jalamadhye Varaham cha,  
Parvathe Raghu nandanam,  
Gamane Vamanam Chaiva,  
Sarva Karyeshu Madhavam.

Think him as Vishnu while taking medicine,  
As Janardhana while eating food,  
As Padmanabha while in bed,  
As Prajapathi at time of marriage,  
As Chakra dhara while engaged in war,  
As Trivikrama while on travel,  
As Narayana on death bed,  
As Sreedhara while meeting with the beloved,  
As Govinda while tossing with bad dreams,  
As Madhu sudhana while in trouble,  
As Narasimha while in the forest,  
As Jala Sayina while fire is ravaging,  
As Varaha while struggling in water,  
As Raghu nandana while lost in a mountain,  
As Vamana while on the move,  
And as Madhava while doing everything.



Shodasaithani Naamani,  
Prathar uthaaya ya padeth,  
Sarva papa vinirmuktho,  
Vishnu lokam samopnuyath.

As soon as one wakes up in the morning,  
If these Sixteen Names are read,  
He would be bereft of all sins,  
And reach the world of Vishnu at the end.

Vishnu - He who is spread everywhere.  
Janardhana - He who punishes evil people.  
Padhmanabha - He who has a lotus in his belly button.  
Prajapathi - He who is the chief of people.  
Chakradhara - He who is armed with the holy wheel.  
Trivikrama - He who measured all the worlds in three steps.  
Narayana - He who resides in all things he creates.  
Sreedhara - He who carries Goddess of Wealth in his chest.  
Govinda - He who can be attained by Vedas.  
Madhu Soodhana - He who killed the ogre called Madhu.  
Naarasimha - He who took the shape of half lion, half human.  
Jalasayina - He who sleeps on water.  
Varaha - He who took the shape of the holy boar.  
Raghu Nandana - The darling of the clan of Raghu.  
Vaamana - He who took the shape of a dwarf.  
Madhava - He who is Lord of everything.

# Vishnu Sthava Raja

---

[King of Prayers addressed to Vishnu]

Translated by P. R. Ramachander

[This is a rare and remarkable prayer addressed to Vishnu. Each stanza describes a part of his body with similes and metaphors. The effect is stunning.]

Sidha vibhudhou paribhavya maanam,  
Lakshmyalayam Thulasi kaachitha bhaktha brungam,  
Prothunga raktha nakharanguli pithra chithram,  
Ganga rasam Hari padambhujamasreyaham. 1

I surrender myself to the lotus feet of Hari,  
Which is meditated upon, by yogis and sidhas,  
Which is the place of stay, of Goddess Lakshmi,  
Which attracts devotees, like bees attracted by the scent of Thulasi,  
Which is decorated by bold and red nails,  
And which is the place where Ganges oozes out as juice.

Gumphan mani prachaya hatitha raja hamsa,  
Sinchal su noopura yutham pada padma vrundam,  
Peethambaranjala vilola chalath pathaakam,  
Swarna trivakra valayancha hare smaraami. 2

I meditate on the ankles of Lord Hari,  
Which has, anklets made of gems,  
Making tinkling sound as if tied,  
To the lotus feet of the royal swans,  
Which is, covered by the rim,  
Of the yellow silk, looking like a flag,  
And which is decorated by golden anklets.

Jange suparna gala neela mani pravrudhe,  
Shobhaspa dharuna mani dhyuthi chanchu madhye,  
Aaraktha pada thalambhana shobha mane,  
Loke kshnothsava kare cha hare smarami. 3

I meditate on the calves of Lord Hari,  
Which has added luster due to the,  
Blue gems adorning the neck of Garuda,\*  
Which hangs and shines with reddish gem like glitter,

Of the red beaks of Lord Garuda,  
And which are feast to the eyes of people.

\* The calves are seen when Lord Vishnu is riding on Garuda.

They Januni makha pather bhuja moola sangha,  
Ragothsavaa Vrutha thadidwasane vichithre,  
Chanjath patha trimukha nirgatha sama Geetha,  
Vistharithathma yasasi cha Hare Smarama. 4

I meditate on the knee of Lord Hari,  
Which is adorned by the golden cloth,  
Celebrating the festival of being with,  
The shoulders of Garuda, who is Yagna personified,  
And which are made famous, by the singing,  
Of Sama Veda sung wonderfully by Garuda.

Vishno katim vidhi kruthantha manoja bhumim,  
Jeevanda kosa gana sanga dhukoola Madhyam,  
Nana guna prakruthi peetha chitha vasthram,  
Dhyaye nibhadha vasanaam Khaga prushta samsthaam. 5

I meditate on the sacred hip of Lord Vishnu,  
Which gave birth to Brahma, Yama and Kama Deva,  
Which is tied with white silk embracing,  
Several universes in the middle,  
Which is decorated with yellow silk,  
Inlaid with several pictures indicating three gunas,\*  
And which is resting on the back of Lord Garuda.

\* Sathwa, Rajas and Thamas.

Shathodharam bhagawatha strivali prakasa,  
Mavarthanabhi vikasa dwidhi janma padmam,  
Nadee nadhie gana rasotheethanthra sindhum,  
Dhyaye anda kosa nilayam thanu loma rekham. 6

I meditate on the belly of the great God,  
Which is slightly covered with hair,  
Which shines due to the inlaid three lines,  
Which has the whirl pool like belly button,  
Which is the birth place of lotus, from which Brahma was born,  
Which is being filled by juices of great rivers,  
And is the place where all universes exist.

Vaksha payodhi thanaya kuch kumkumena,  
Hareana kousthubha mani prabhaya vibhatham,  
Sri vathsa lakshma hari chandanaja prasoonam,  
Malochitham bhagawatha subhagam smarami. 7

I meditate on the pretty chest of the God with garlands,  
Which is marked, by the Lakshmi's kumkum put on her chest,  
Which shines by the garland of Kousthubha and other gems,  
And which is marked by Srivathsa mole, where sandal is applied

Bahu suvesh sadhanou valayangdhadhi,  
Shobhaspadhou duritha daithya vinasa dakshou,  
Thou dakshinou bhagawadascha gadhasunaabha,  
Thejorjithou sulalithou manasa smarami. 8

I meditate in my mind on the two right hands of God,  
Which shines due to the wearing of armlet and shoulder ring,  
Which are capable of killing the bad Rakshasas,  
Which are soft and shine due to mace and wheel held by them.

Vamou bhoujou mura ripor drutha Padma Sankhou,  
Shyamou kareendra caravan mani bhooshanadyai,  
Rakthanguli prachaya chumbitha Janu madyou,  
Padmalaya Priya karou ruchirou smarami. 9

I also meditate on the two left hands, which are liked by goddess Lakshmi,  
Which are enemies of Mura and hold the conch and the lotus flower,  
Which is black and resembles the trunk of the king of elephants,  
Which is decorated by gems and which with its reddish fingers,  
Embrace the knee middle of Goddess Lakshmi.

Kandam mrunalamalam mukha pankajasya,  
Lekha thrayena vana malikaya niveetham,  
Kimvaa vimukthi vasa manthra kasad phalasya,  
Vrundam chiram bhagawatha subhagam smarami. 10

I meditate on the very pretty neck of Bhagawan,  
Which is the petiole holding his pretty lotus like face,  
Which wears three lines and forest garland,  
And which is the twig holding the fruit of salvation and which is pretty.

Vakthrambhujam dasana hasa vikasa ramyam,  
Rakthaa dharoshta dala komala vak sudhadyam,  
Sanmana sodha vachalekshana pithra chithram,  
Lokabhi ramamalancha Hare Smarami. 11

I meditate on the very attractive face of Lord Vishnu,  
Which is beautiful due to the well formed teeth,  
As well as the soulful smile worn by it,  
Which has reddish lips giving out the honey like words,  
Causing a festival in the hearts of great devotees,  
Which is a pretty picture due to the ever shifting eyes,  
And which is clear and attracts the whole world.

Soorathmaja vasadabandhamitha sunasam,  
Broopallavam sthithi layodhaya karma daksham,  
Kamothsavancha kamala hrudaya prakasam,  
Sanchinthaymi Hari vakthra vilasa daksham. 12

I meditate on the pretty eye brows of Lord Hari,  
Which are like the waves of river Yamuna, the daughter of son,  
Which are well bridged by his firm nose,  
Which are capable of creation, upkeep and destruction,  
And which are a festival of passion, which make the heart of Lakshmi ignite.

Karnou lasadh makara kundala ganda lolou,  
Nanadisantha nabhasantha vikasa geham,  
Lolalaka prachaya chumbhana kunchithagrou,  
Lagnou harer mani kireeta thate smarami. 13

I also meditate on the ears of Lord Hari,  
Which has waving ear studs in the shape of shark,  
Which expand on all the four directions and the ether,  
Which kiss the tender hairs flowing to the forehead and which touch his gem  
studded crown.

Phalam vichithra thilaka Priya charu gandha,  
Gorochana rachanaya lalanakshi sakhyam,  
Brahmaika dhama mani kantha kireta jushtam,  
Dhayeye mano nayana hara meeswarasya. 14

I meditate the forehead of God, which steals the mind and eye,  
Which has peculiar Thilaka and bewitching perfume,  
Made out of musk attractive to the pretty ladies,  
Which is the seat of the Brahma,  
And which touches his gem studded crown.

Sri Vasudeva chikuram kutilam nibhadham,  
Nana sugandhi kusumai swa janaadharena,  
Deergham rama hudhayagam madhanam dhunandam,  
Dhyeye ambuvaharuchiram hrudhyabja madhye. 15

I meditate the curly dense and long hair of the lord,  
Made up by his people with many scented flowers,  
Which is very long and attracts the mind of Lakshmi,  
And which is pretty with the colour of the rich water bearing cloud.

Meghaakaaram soma Surya prakasam,  
Subrhoonasam sacra vapaika manam,  
Lokatheetham pundaree kaaya thaksham,  
Vidhyucchelam cha aasrayeham thwaporvam. 16

I submit myself to the lord with lightning like cloths,  
Who resembles the cloud and shines like moon and sun,  
Who has pretty eye lashes and a prominent nose,  
Who is beyond the world and has lotus like eyes.

Dheenam heenam sevayaa dhaiva gathya,  
Papai sthapai pooritham may sareeram.  
Lobhakrantham soka mohaadhi vidham,  
Krupa drushtya pahi maam Vasudeva. 17

Though having a mind filled with sins and pain,  
And also oppressed and down trodden,  
And caught in the net of wants and miserliness,  
Since I do service to you, due to grace of God,  
Please see me with mercy and save me.

Ye bhakthyabhyam dhyayamaanam manognam,  
Vyakthim vishno Shodasa sloka pushpai,  
Sththwa nathwa poojayithwa vidhigna,  
Shudha muktha brahma soukhyam prayanthi. 18

Those people who sing these sixteen verses on Lord Vishnu,  
Which are flowers that steal the heart  
And then salute the god and then worship him with devotion,  
Would attain pure salvation and at the end attain peaceful happiness.

Padmerithamidham punyam shivena paribhashitham,  
Dhannyam yasaya mayushyam swargyam swashtyanam param. 19

This prayer first chanted by Goddess Lakshmi and retold by Lord Shiva,  
Would grant money, fame, long life and good life always.

Padanthi yea mahaa bhaagasthe muchyanthe amhaso akhilaal,  
Dharmartha kama mokshaanaam parathreha phala pratham. 20

Those people who are great and who read this prayer,  
Would get rid of all sins of the world and would attain,  
Dharma, Kama and Mokshaa in this and later world.

Ithi Sri Kalki Purane anubhagawathe Bhavishye,  
Padma proktho Vishnu sthava raja sampooranam.

Thus ends the king of all prayers addressed to Lord Vishnu,  
As told by Goddess Lakshmi occurring in Kalki Purana in the chapter  
On the future of devotees.

# Vishnu Sthuthi [Kandu Krutha]

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[Prayer to Lord Vishnu by Sage Kandu]

Translated by P. R. Ramachander

[The Sanskrit original is available at: [docs.google.com](https://docs.google.com). This occurs in Brahma Puranam.]

Kandur Uvacha: -

Sage Kandu said: -

1. Narayana hare Krishna Sri Vathsanga, Jagat pathe,  
Jagat bheeja, Jagad dhama, Jagat Saakshin Namosthute.

Oh Narayana, Oh Hari, Oh God having Srivathsa on his body, Oh Lord of the world,  
Oh seed of the world, Oh place where world lives, oh witness of the world, my salutations to you.

2. Avyaktha Jishno, Prabhava, pradhana - purushothama,  
Pudareekaksha, Govinda, Loka Nadha, Namosthu the.

Oh Lord who is not clear, Oh Lord who wins, Oh Lord who influences, Oh main Purusha,  
Oh Lord with lotus like eyes, Oh Govinda, Oh Lord of the world, my salutations to you.

3. Hiranya Gharbha, Sri Nadha, Padma Nadha, Sanathana,  
Bhoo Garbha, Druva, Eesana, Hrishikesa Namosthute.

Oh God who carries the world within him, Oh Lord of Lakshmi, Oh Lord of lotus, Oh primeval Lord,  
Oh God in whom earth lives, Oh permanent one, Oh Eesana,\* Oh Hrishikesa, my salutations to you.

\* Protector of North East

4. Anadhyantha Amitha thejasa, Jeyaa, jaya thwam jayathaam vara,  
Ajithaa, Akhanda, Sri Krishna, Sri Nivasa, Namosthu the

Oh Lord without end and beginning, one who has limitless luster, one who wins, victory to you oh best among those who win,  
Oh Lord who cannot be defeated, who is unbroken, Oh Lord Krishna, Oh Lord in whom Lakshmi lives, my salutations to you.



5. Parjanya - dharma - kartha cha dushpara duradishtitha,  
Dukharthi Nasana, hare Jala saayin, Namosthutte.

Oh God who gives us rain as gift, one who cannot be easily approached, one who lives in a difficult place,  
One who destroys sorrow and pain, Oh Hari who sleeps on water, my salutations to you.

6. Bhoothapaa avyaktha bhoothesa Bhootha thathwair anaakoola,  
Bhoothadhivasa, Bhoothathman, bhootha garbha namosthutte.

Oh Lord is not understood by beings, oh lord of beings, Oh principle of beings who is not confused,  
Oh Lord in whom beings live, of soul of beings, Oh generator of beings, my salutations to you.

7. Yajna yajwan, Yajna dhara, yajna dathaa, abhaya pradha,  
Yajna garbha, Hiranyaanga, prasni garbha, namosthutte.

Oh Lord who makes Yajna sacred, one who manages Yajna, one who grants us Yajna, one gives us protection,  
One who has Yajna as a part of himself, one who has golden limbs, one who generates curiosity, my salutations to you.

8. Kshethragna, Kshethrabruth, Kshethri, kshethrahaa, kshethrakrudh vase,  
Kshethrathman Kshethra rahitha, kshethra srushte, namosthu the.

Lord who knows the body, one who maintains the body, one who is the body, one who kills the body, one who makes the body and lives in it,  
The soul of the body, one who does not have body, one who creates the body, my salutations to you.

9. Gunaalaya, Gunaa vaasa, Gunasraya, Gunaavaha,  
Guna bhokthru, gunaarama, guna thyagin Namosthu they.

Oh Lord who is the temple of virtue, One who lives in virtue, one who depends on virtue, one who carries virtue,  
One who consumes virtue, one who rests on virtue, one who gives up virtue, my salutations to you.

10. Thwam Vishnu, Thwam Harischakri, thwam jishnus thwam Janardhana,  
Thwam Bhoothas thwam Vashatkaras thwam bhavyas thwam bhavath prabhu.

You are Vishni, You are Hari who holds the wheel, You the victor, You are one who destroys birth,  
You are the being, You are the sound "Vashat" You are the future and the past, Oh Lord.

11. Thwam bhootha kruth, thwam avyakthas thwam bhavo - bhootha bruth - bhavaan,  
Thwam bhootha bhavano devas thwaam aahur ajam easwaram.

You are one who makes the past, you are one who is not clear and Oh Lord you are what is going to happen and one who carries the past,  
You are the reflection of the past and oh god you are the god who is the unborn sacrifice.

!2. Thwam anantha kruthajnas thwam prakrutees thwam vrushaakapi,  
Thwam rudhras thwam duradarshas thwam amodhas thwam easwara.

You are limitlessly grateful, you are nature . you are the Sun,  
You are Rudhra, You are difficult to attain, you are fragrant scent and you are God Shiva.

13. Thwam Viswakarma, Vishnu sthwam, thwam Shambhum thwam vrushakruthi,  
Thwam Shankara, thwam usana, thwam sathyam thwam thapo jana.

You are Viswakarma, you are Vishnu, You are Lord Shiva, you have very stable form,  
You are Lord Shankara, You are in haste, you are truth and you are saintly people.

14. Thwam Viswa jethaa, thwam Sarma, Thwam saranyas thwam aksharam,  
Thwam shambhu, thwam SWayambhoo cha thwam jyeshtas thwam parayana.

You are the winner of universe you are the Brahmin, you are the refuge and you never decay,  
You are Lord Shiva, You are Lord Brahma, you are eldest and you are the principal one.

15. Thwam Aadhithyas thwam omkaras, thwam pranas thwam thamisraha,  
Thwam parjanyaas thwam pradhithas thwam vedhaas thwam sureswara.

You are the Sun, you are the sound Om, you are the soul, you are the darkness,  
You are the fire, you are learned, you are the Veda and you are the lord of all devas.

16. Thwam rig yaju Sama chaiva thwam aathmaa sammatho bhavan,  
Thwam agnis thwam cha pavanasa thwam Aapo vasudha Bhavan,

You are rig, Yajur and Sama Veda, you are regarded as the soul,  
You are the fire, you are the wind, you are water and oh Lord you are the earth.

17. Thwam Srushta sthwam Thadha Bhoktha hothaa, thwam cha Havi,  
Thwam Prabhu sthwam Vibhu srestha sthwam loka pathir Achyutha,

You are the creator, you are the consumer and destroyer, you are the offering,  
You are the lord, You are the greatest king and you are Achyutha the Lord of the world.

18. Thwam Sarva Darsana srimaan sthwam sarva dhamanoriha,  
Thwam Ahas sthwam thadhaa Rathris thwam aahur vathsaram Budhaa.

You see everything, you are great and you control everything,  
You are the offering, you are the night, you are and you are called the year.

19. Thwam kaala, thwam kalaa kashtaa thwam muhurtha kshanaa lava,  
Thwam Balas thwam thadhaa vrudha sthwam puman, sthree, nampumsaka.

You are time, you are the crescent and the cardinal point, you are divisions of time,  
You are young lad, you are old man, you are man, lady and eunuch.

20. Thwam Viswa Yoni sthwam Chakshus thwam Vedangam thwam Avyaya,  
Thwam veda veda sthwam Daathaa Vidhatha thwam samahithaa.

You are the generative mechanism of the world, you are the eye, you are the branch of Vedas and you are stable,  
You are Veda of Vedas, you are the giver and receiver, and you are the final product.

21. Thwam Jalanidhir aamoolam thwam dathaa, thwam Punarvasu,  
Thwanm Vaidhya sthwam druthathma thwam atheendriya Gochara

You the whole treasure of water, you are the donor m You are the star Punarvasu,  
You are the doctor, you are the swift soul, and you can be seen by those who are above senses.

22. Thwam agaranir agramanir thwam thwam suparnaa sthwam aadhimaan,  
Thwam sangraha sthwam sumahath thwam druthathma thwam achyutha.

You are the first, you are the last, you are Garuda, you are the presence,  
You are the collection you are very great, you are the speedy soul and you  
are Achyutha.

23. Thwam Guru, thwam yama sthwam nlyama sthwam pramsu thwam  
Chathurbija,  
Thwmevan antharathma, thwaam Paramathma, thwam uchyathe.

You are the teacher, you are god of death, you are the law, you are intense,  
you are four armed,  
You are the inner soul, you are the divine soul and you are the one who is  
delighted.

24. Thwam guruthama sthwam Vama sthwam Bala sthwam Pradakshina,  
Thwam pippala sthwam agama sthwam vyaktha sthwam prajapathi

You are my great teacher, you are the left, you are the lad, you are  
perambulations,  
You are the sage Pippala, you are the Aagamas, you are that which is clear,  
and you are Prajapathi.

25. Hiranyanabhashthwam, devasthwam, Sai thwam Prajapathi,  
Anirdeshya vapusthwam vai sthwam yamasthwam surariha.

You are one with golden navel, you are devas and you are Prajapathi,  
You are the indefinable form, you are Yama and you are the protector of  
devas.

26. Thwam cha sankarshano devas thwam kartha thwam sanathana,  
Thwam Vasudevoameyathma thwameva guna varjitha

You are the God who attracts, you are the doer and you are one without  
beginning,  
You are the magnanimous Vasudeva, and you are one who does not have  
any properties.

27. Thwam jyeshta sthwam Varishta thwam sahisnuscha Madhava,  
Sahasra seershosthwam Devasthwam avyaktha sahasra druk.

You are the elder, you are the best and the Madhava who is patient,  
You are one with thousand heads, you are the god who is not clear who has  
thousand looks.

28. Sahasra padasthwam devasthwam virat thwam sura prabhu,  
Thwameva thishtase bhooyo deva deva dasangula.

You are one with thousand feet, you are God you are the valorous form and  
you are the lord of devas,  
You stay there as the deva of devas with ten fingers.

29. Yad bhootham thathwam yevoktha, purusha, sacra uthama,  
Yad bhavyam thathwam eesaanam thwam amrutham thwam thadhaa  
amrutha.

You are the past and it is said you are the Purusha and the greatest  
Devendra,  
You are the future principle of Eesana, you are the nectar and you are one  
who never dies.

30. Thwathom rohthyayam loko maheeyamsu thwam anuthama,  
Thwam jyayan purushas thwam cha thwam deva dasadhaa sthitha.

You are the ascending Om and among people of the earth, you are  
matchless,  
You are the elder brother, you are Purusha and you are one who stands ten  
times as devas.

31. Viswabhoothas chathurbhago navabhago amrutho divi,  
Nava Bhago anthareekshastha pourusheys Sanathana.

You are one fourth of the beings of the world and one ninth of the immortal  
beings,  
You are one ninth of the masculinity of the environment and one who was  
never born.

32. Bhaga dwaya cha bhoo samstham chathurbhago apya bhoodh iha,  
Thwatho Yajna sambhavanthi, jagatho vrushti karanam.

You are half part of the earth, and one fourth of the beings of water also,  
Due to Yajnas are carried out and you are the cause of rain in this earth.

33. Thwatho virat samuthpanno, jagatho hrudhi ya pumaan,  
So athirichyutha bhoothebhyas thejasaa yasaas sriyaa.

You have produced the supreme form and you stay in the minds of earth,  
You excel among the beings in luster, fame and opulence.

34. Thwatha suraanam aahara, prushad aajyam ajayatha,  
Gramya aranyaa scha oushashadyas thwatha pasu mrugaadaya.

You are the food of the devas, you are the purified ghee offered in Yajna,  
You are the village, forest, herbs and all types of animals.

35. Dhyeya, dhyana prasthwam cha kruthawan asi cha oushadhi,  
Thwam Deva deva sapthaasya kaalakhyo dheeptha vighraha.

You are beyond the meditation and its object and you act like medicinal  
herbs,  
You are God of Gods and seven times the shining form the total time.

36. Janghama jangamam sarva jagad yetha characharam,  
Thwatha sarva idham jatham thwayee sarva prathishtitham.

All the living beings of the universe including those who move and not move,  
All are born from you and all of them are thriving because of you.

37. Anirudham thwam, Madhavas thwam, Pradhyumna surariha,  
Deva sarva sura sreshta, sarva loka parayana.

You are Anirudha, You are Madhava and Pradhyumna the killer of enemies of  
Devas,  
You are the greatest among devas and Suras and are worshipped in all  
worlds.

38. Thrashi maam Aravindaksha, Narayana namosthute,  
Namasthe Bhagwan Vishno, Namasthe Purushothama.

Help me lotus eyed one, salutations to Narayana,  
Salutation to God Vishnu, salutations to the best of Purushas.

39. Namasthe Sarva LOkesa, Namasthe Kamalalaya,  
Gunalaya Naasthesthu, namosthesthu Gunakara,  
Salutations to God of all the worlds, Salutations to one who is on the lotus,  
Salutations to the home of good qualities and salutations to one does good.

40. Vasudeva Namosthesthu, Namosthesthu Surothama,  
Janardhana namosthesthu, Namosthesthu sanathana.

Salutations to Vasudeva, Salutations to the best among devas,  
Salutations to Janardhana, salutations to him who is primeval.

41. Namasthe Yoginaam gamya, Yoga vasa namosthuthu,  
Gopathe, Sripathe Vishno Namosthesthu Maruthpathe.

Salutations to him to whom Yogis go, Salutations to one in whom Yoga lives,  
Lord of cows, Lord of Lakshmi, Oh Lord Vishnu, salutations to the lord of  
wind.

42. Jagat pathe Jagat Soothe, Namasthe jnaninaam pathe,  
Divaspathe Namosthesthu, Namosthesthu Mahipathe.

Lord of the universe, the up-keeper of the world, Salutations to you Lord of  
wise persons,  
Salutations to the Lord of the sky and salutations to the Lord of earth.

43. Namasthe Madhu hanthre cha Namasthe puskarekshana,  
Kaidabagna Namosthesthu, Subrahmanya Namosthuthu.

Salutations to killer of Madhu, Salutations to the lotus eyed one,  
Salutations to killer of Kaidaba, salutations to Subrhamanya.

44. Namosthu they Mahameena sruthi prushta darachyutha,  
Samudhra salila kshobha Padmajahladha Kaarine.

Salutations to the great fish, who carried the Vedas on his back,  
Oh Lord who shakes the mountain and sea who creates joy to Goddess  
Lakshmi.

45. Aswa seersha maha Ghona. Maha purusha Vighraha,  
Madhu Kaidaba hanthre cha namasthe thurragaanana.

Oh Lord with horse's head and nose, who has the form of great Purusha,  
Oh killer of Madhu and Kaidabha, Salutations to the horse faced one.

46. Maha kamata bhogaaya Pruthwiudharanaya cha,  
Vidhruthadri cha aadhi varahaya viswa roopaye Vedhase.

Oh God in the form of a great tortoise who supported the world,  
Salutations to the great turtle who took the form of carrying a mountain.

47. Namo Maha Varahaya Pruthvi udharana kaarine,  
Namascha Aadhi Varahaya Viswa roopaya Vedhase.

Salutations to that great boar, who saved the earth,  
Salutations to the primeval boar who took the supreme form worshipped by  
Vedas.

48. Namō ananthaya sookshmaaya, mukhyaya cha varraya cha,  
Paramanu swaroopaya yogi gamyaya they nama.

Salutations the endless one who has micro form, who is chief and the  
chosen,

Salutations to him who assumes the form of an atom who is approached by  
Yogis.

49. Thasmai nama Kaarana Kaaranaaya,  
Yogeendra vrutha nilayaaya suduruvidhaaya,  
KsheerarnvasrithaMaha hisu thalpagaaya,  
Thubhyam nama kanaka rathna sukundalaaya.

Therefore I salute the cause of the causes,  
Who is difficult to understand though he stands among Yogis,  
Who sleeps on a great serpent on the ocean of milk,  
Salutations to you who wears gem studded gold ear studs.

Phala Sruthi

Sri Vyasa Uvacha: -

50. Ya padech srunuyaadh vaapi kadhaam Kandor Mahathmana,  
Vimuktha sarva paapebhyo, swarga lokam cha Gachathi,

He who reads or hears this which was told by the great Kandu,  
Would get free of all sins and also go to heaven.

51. Yevam Mayaa Muni sreshta, karma bhoomir udahruthaa,  
Moksha kshethram cha paramam devam cha purushothama.

Like this my sage declared in the field where actions take place,  
Which is temple of salvation about the divine god who is best among  
Purushas.

52. Ye Pasyanthi Vibhum sthuvanthi, varadam dhyayanthi mukthi pradam,  
Bhakthya Sri Purushothamakhya ajaram Samsara Dukhapaham.

Those who see that the lord who is the one who blesses and who can give  
salvation is being praised,  
With devotion, that great purusha forever would remove all his sorrows.



53. They Bhukthwaa Manujendra bogam amala swarga cha divyam sukham,  
Paschad yaanthi Samastha Dosha Rahithaa Sthanam Harer avyayam.

He would enjoy the pleasures of a king, reach the pure heaven and attain  
divine pleasure,  
And then later attaining a place of no blemishes would reach the place of  
Hari.

Ithi Sri Brahme Maha Purane Kandopakhyane Sri Kandu krutha  
Sri Vishnu Sthuthi sampooranam

This prayer of Vishnu, which was composed by Sri Khandu, occurs in the  
chapter on teaching of Khandu, in the great Brahma Purana, comes to an  
end.

# Vishnu Sthuthi [Shiva Purana]

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Translated by P. R. Ramachander

[This is a rare stotra addressed to Lord Vishnu by the Devas after the killing of asura called Jalandhara which occurs in Shiva Purana.]

Deva Oochu: -

The Devas told: -

1. Hrishikesa, Mahabaho, Bhagawan Madhu soodana,  
Namasthe deva devesa, sarva daithya vinasaka.

Oh Lord of the senses, Oh great warrior, Oh God who killed Madhu,  
Salutation oh God of Gods, who is the killer of all asuras.

2. Mathsya swaroopaya they Vishnu, Vedhaan neethavathe Nama,  
Sathyavratheena sadrajaja pralayabdhi viharine.

Oh Vishnu taking the form of fish, you saved the Vedas,  
And you also gave a resting place to the good king Sathyavrathe, during deluge.

3. Kurvaanaam suraanaam cha Mandhanayodhyamam brusam,  
Bhibrathe Mandhara girim Koorma roopaya they nama,

After making the Devas to churn with great speed,  
You supported the Mandhara mountain in the form of a tortoise, I salute you.

4. Namasthe Bhagawan Nadha krathave Sookarathmane,  
Vasundharaam Janaadharaam moordhadhdho bhibrathe nama.

Oh God, Oh Lord who took the form of a wild boar,  
Who carried the world which carries people on his head.

5. Vamanaya namasthubhyam uprindraakhyaya Vishnave,  
Vipra roopena daithyendram Balim chalayathe vibho.

I salute that Vamana, who is Vishnu born as brother of Indra,  
Who taking the form of a Brahmin, deceived the Rakshasa king Bali, Oh Lord.

6. Nama Parasuramaya, Kshathra, nikshatra kaarine,  
Mathur hitha kruthe thubhyam kupithaayaasatham druhe.

Salutations to Parasurama who made the warriors as no warriors,  
Who obeyed his mother, and who was in the state of perpetual anger.

7. Ramaya lokaramaya Maryadha purushaya they,  
Ravananthakarasu sithayam pathaye nama.

Oh Rama, oh attractor of the world, you were the ideal man,  
You put an end to Ravana, oh consort of Sita, my salutations.

8. Namasthe Jnana goodaya, Krishnaya paramathmane,  
Radha Vihara seelaaya naanaa leela karaya cha.

Salutations to the God whose wisdom is mysterious, Oh Krishna, Oh divine  
soul,  
Who had the habit of playing with Radha and who used to engage himself in  
many sports.

9. Namasthe Gooda dehaaya, Veda Nindaa karaaya cha,  
Yogaacharyaya Jainaaya, Boudha roopaya maapathe.

Salutations to him who has a mysterious body, who berated the Vedas,  
Who is the Jaina, who is an expert in Yoga and who also assumes the form of  
the wise one.

10. Namasthe Kalki roopaya, mleschhanam antha kaarine,  
Anantha Sakthi roopaya, sad dharma sthapanaya cha.

I salute he who has the form of Kalki, who exterminates barbarians,  
Who has a form of limitless power and who would reinstate good Dharma.

11. Nama Kapila roopaaya, Devahoothyai mahathmane,  
Vadathe Sankhya yogam cha Sankhyayacharya vai Prabho

Salutations to the tawny coloured one, who was the great one,  
Who taught Sankhya Yoga to Devahoothi (his mother),  
And is the Lord who is the foremost in Sankhya yoga.

12. Nama Paramahamsaaya, janam samvadathe param,  
Vidathre Jnana roopaya, yenathma samprasedathi.

Salutations to the supremely enlightened, who teaches the great Jnana,  
Who has the form of Jnana, who makes our soul at peace.  
(Possibly about Dathathreya)

13. Veda Vyasaya Vedaanaam Vibhaagam kurvatho nama,  
Hithaaya sarva lokaanaam, purana rachanaaya cha.

Salutations to Veda Vyasa who classified the Vedas,  
And who for the good of the world, wrote the epics.

14. Yevam mathsyadhi thanubhir Bhaktha karye dhyaathaya they,  
Sarga, sthithi dwamsa karthre namasthe brahmane Prabho.

Like this in the bodies of things like fish,  
You had remembered the problems of devotees  
Oh God who created, looked after and destroyed,  
Oh Lord who is Brahman itself, our salutations.

15. Aarthi hanthre swadaasanaam, sukhadaya shubhaaya cha,  
Peethambaraaya haraye thaarkshya yaanaya they nama,  
Sarva kriyayaika karthre saranyaya they nama.

Oh destroyer of pain who grants auspiciousness and pleasure to his  
devotees,  
Oh Hari who wears yellow silk, who travels on a bird, our salutations,  
Oh Doer of all jobs, for the sake of our protection we salute you.

16. Daithya sathapitha, marthya dukhadi dwamsa vajraka,  
Sesha thalpa sayaaya, soorya Chandra nethraya they nama.

Oh trouble giver to asuras, Oh diamond like one destroying the sorrows of  
humans,  
Oh Lord who sleeps on snake and who has moon and Sun as his eye, our  
salutations.

17. Krupa sindho, Ramanatha pahi na saranagathan,  
Jalandharena devascha swargath sarve nirakrutha.

Oh ocean of mercy, Oh Ramanatha protect us who surrender to you,  
Oh God who accepts all of us to heaven along with Devas and Jalndhara.

18. Sooryo nissaritha sthanaas chandro vahnis thadaiva cha,  
Pataalaan Nagarajascha Dharma Rajo nirakrutha.

Oh God who is the essence of Sun, moon as well as fire,  
You protect the king of snakes in Patala as well as the Lord of Dharma  
(Yama).

19. Vicharanthi yadha marthya, shobhanthi naiva they sura,  
Saranam they vaya prapthaa vadhas thasya vichinthya thaam.

All those men who think about you, reach and surrender to you,  
And those who talk about you, shine like Devas and are looked after by you.

Ithi Shiva Maha purane dwitheeyaam rudra samhithaayaam,  
Panchama Yudha Kande Sri Vishnu sthuthi sampoornam

Thus ends the prayer addressed to Vishnu which occurs in the fifth book of  
war,  
In the second book of Rudra in the great epic of Lord Shiva.

# Vishnu Suktam

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Translated by P. R. Ramachander

Vishnornukam veeryani pravodham ya parthivani vimame rajaasi yo  
askabhaya duthara  
Sadastham vichakramanas threthorukayo

We would sing the valorous deeds,  
Of that Vishnu who has measured even the dust,  
Of that Vishnu who prevents the worlds above from falling,  
Of that Vishnu who measured the three worlds in three steps,  
And of that Vishnu who is praised by the great

Vishno raratamasi Vishno prushtamasi, Vishno sijnaphrastho, Vishno syurasi,  
Vishnor druvamasi, Vaishnavamasi vishnave twa.

You are like forehead of Vishnu,\*  
You are like the behind of Vishnu,  
You are like the two legs of Vishnu,  
You are like the nerves of Vishnu,  
You are like the bones of Vishnu,  
And hey, yaga mandapa,\*\*  
You are in entirety like Vishnu,  
And to get his grace, I worship you.

\* The different parts of the place where fire sacrifice is done are compared to limbs of Vishnu.

\*\* The place where fire sacrifices are conducted.

Sahana navathu.Sahanou bunakthu. Saha veerya karavavahai.  
Tejaswinaa vadheedamasthu maa vidwishavahaii.  
Om shanthi, shanthi, shanthi.

Let Brahman protect the teacher-student duo,  
And also protect us,  
We would work with vigour,  
Let our learning be lustrous,  
Let not we quarrel among ourselves,  
Let there be peace, peace and peace.

# Vittala Kavacham

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Translated by P. R. Ramachander

Sutha Uvacha: -

Sutha said: -

1. Siro may vittala pathu, kapolam mudgara priya,  
Nethrayor Vishnu roopi, Vaikunto granam eva cha

Let my head be protected by Vittala, and the cheek by he who likes the hammer,

Let my eyes be protected by he who has a form of Vishnu and let my nose by the the one who lives in Vaikunta.

2. Muni Sevyo mukham pathu, Danthapankthim Sureswara,  
Vidhyadheesasthu may jihwam, kadam visweswara vandhitha.

Let my face be protected by him who is served by sages and my row of teeth by God of devas,

Let my tongue be protected by God of knowledge and neck by one saluted by Lord Shiva.

3. Vyapako hrudayam pathu Skandhou pathu Sukha pradha,  
Bhujow may nruhari pathu karou cha suranayaka.

Let my heart be protected by one who is spread and shoulders by one who blesses us with pleasure,

Let my arms be protected by Lord Narasimha and hands by the lord of devas.

4. Madhyam pathu suradheeso, Nabhim pathu suralaya,  
Sura vandhya katee pathu, janunee Kamalasana.

Let my middle be protected by the chief of the devas, and belly be protected by the heavens,

Let my waist be protected by one who is saluted by devas and thigh by one who sits on lotus flower.

5. Janghe pathu Hrishikesa, padhou pathu trivikrama,  
Nikhilam cha sareeram may pathaam Govinda Madhavou

Let Hrishikesa protect my shanks, let my feet feet protected by Trivikrama,  
Let my body be protected by one who is everywhere and my appearance by Govinda and Madhava.

6. Akaro vyapako Vikshnu rakshatmaka yeva cha,  
Pavaka sarva paapaanaam akaraya namo nama.

Vishnu is spread from the letter "Aa" and he is the protector of the soul,  
He burns away all sins and I salute and salute the letter Aa.

7. Tharaka sarva Bhoothanam, Dharma sasthaneshu geeyathe,  
Punathu Viswa bhuvanam thu omkaraya namo nama.

He is the protector of all beings, it is said in Dharma Sasthras,  
He creates all the worlds in the universe and I salute him who is the letter "Om".

8. Moola prakruthi roopa yaa mahaamaya cha vaishnavi,  
Thasya bheejena samyuthutha ya karaya na, mo nama.

He is of the form of basic nature and the great illusion and Vaishnavi,  
And I salute the letter Ya along with his root.

9. Vaikuntadhipathi Sakshadvaikunta padma dhayaka,  
Vaijyanthi samayuktho Vikaraya namo nama.

He is the real lord of Vaikunta and one who can give position in Vaikunta,  
I salute the letter Vi along with his garland.

10. Snatha sarveshu theertheshu pootho yajnadhi karmasu,  
Pavano dwija pakthinaam takaraya namo nama.

After taking bath in all sacred waters and after getting purified by carrying out  
Yajna,  
I salute the letter ti along with the holy row of Brahmins.

11. Vahanam garudo yasya, Bhujanga sayanam thadhaa,  
Vama bhage cha Lakshmischa Lakaraya namo nama.

His steed is Garuda, he sleeps on bed of snakes,  
And on his left is Goddess Lakshmi and I salute the letter La.

12. Naradhadhi samayuktham vaishnavam paramam padham,  
Labhathe manavo nithyam, Vaishnavam dharma masritha.

He is along with Narada and Vishnu's world is the ultimate goal,  
And this would be got by humans who depend on Lord Vishnu.



13. Vyadhayo vilayam yanthi, poorva karma samudhbhava,  
Bhoothani cha palayanthe, manthropasaka Darasanath.

All the diseases surrounding us arise from the karma done earlier,  
And he looks after all beings who worship him with manthras.

14. Idham Shadakshara stotram yo japech dhayanvitha,  
Vishno sayujyamapnothi sathyam sathyam na samasya.

If this six lettered prayer is chanted daily with mercy in heart,  
He would go in front of Vishnu. This is the truth without any doubt.

Ithi Sri padma purane Sutha sounka samvadhe Sri Vittala Kavacham  
samaptham.

Thus ends the armour of Vittala which occurs in the discussion between  
Sutha and Sownaka which is the part of Padma Purana.

# Yagna Varaha Murthi Sthuthi

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Translated by P. R. Ramachander

[Hiranyaksha, a very powerful Asura, stole the earth and hid himself along with it inside the sea. Lord Vishnu took the form of a boar with a very huge form and went inside the sea. He killed Hiranyaksha and brought back the earth. The sages assembled there praised him by this prayer which occurs in the third Skanda and in the thirteenth chapter in slokas 33-44. Here Varaha is described as the form of Yagna and his body parts are identified with the various articles used in the Yagna. I am absolutely unfamiliar with the names of the articles. Also the Sanskrit used is really tough to understand. With a view to highlight the meaning of this prayer, I have used the translation of this work by Sri C. I. Goswami, in his translation of Bhagwatha, which was published by Gita Press, Gorakhpur. I have written what I understood from the text as well as the above translation, in my own words, adopting my own style.]

The rishir Uvacha:

1. Jitham jitham the jitha yagna bhavana,  
Thrayeem thanum swam paridhunvathe nama,  
Yad roma gartheshu nilil yooru dwaraa,  
Thamai nama karana sookaraaya they.

The sages told:-

Victory, victory to you oh great Lord who is the promoter of Yagnas,  
We salute you even when you shake your gross divine body,  
Which consists of the three Vedas, we Bow to you, Oh God,  
In the form of a boar in whose hair pores all yagnas(sacrifice rituals) exist.

2. Roopam thai thannanu dush kruthathmanam,  
Doordarsanam deva yadadhwarathmakam,  
Chandhamsi yasya twachi barhi roma,  
Khaajyam drusi thwan angrishu chathur hothram.

Oh God, This form of yours made up of the sacrifices and rites,  
Cannot be seen by the evil minded ones,  
And also the various meters of the four Vedas,  
Find a place in your skin, the kusa grass in your hair bristles,  
The Ghee in your eyes and the four priests on your four legs.

3. Srukthunda aassi sruva eesa naasayoridodhare chamasa karna ranthre,  
Prasithra maasye rasane grahasthutte yach charvanam they bhagwan  
agnihothram.

The big ladle (sruk) for pouring ghee in to the fire is in your snout,  
The small ladle (sruva) to pour ghee in to the big one, Oh God,  
Is located in your nostrils, the plate where food is kept (ida),  
For offering in fire exists inside your belly,  
The vessel from which Soma is drunk (chamsas) is in your ears,  
The vessel in which the share to Brahma (prasitra) is offered is in your mouth,  
And the ladles used to take out Soma (grahas) from big vessel is in your  
throat,  
And the act of your chewing oh Lord is the real fire sacrifice.

4. Deekshanu janmopasada sirodharam,  
Thwam praayaneeyo dhayaneeya dhamshtra,  
Jihwa prayargya sthava seershakam krutho,  
Sabhyava sathyam chithayo asavo hi they.

Your repeated incarnations are the offering of oblations to the fire,  
And three ishtis called Upasada preceding extraction of Soma constitute your  
neck,  
The prayaniya and the udyaniya ishti done at the end are your tusks,  
The Pravargya which is carried out before Upasad is your tongue,  
The Sabhava and avasathya fires of the sacrifice are your head,  
And the arrangement of bricks in layers for the sacrifice are your vital airs.

5. Somasthu retha savanaanyava sthithi,  
Samshtaa vibhedha sthava deva dhathava,  
Sathraani sarvaani sareera sandhi,  
Sthwam sarva yagna kruthu rishti bandhana.

Your generative fluid is Soma, your sitting posture,  
Are the everyday rites performed thrice a day,  
The seven constituents of your body,  
Are the seven main sacrifices and your body joints,  
Are the satras which are sacrifices carried out for several days,  
And like this your entire body are the various parts of a yagna,  
And the tendons of your body are the various sacrifices.

6. Namonamasthe akhila manthra devathaa,  
Dravyaya sarva krathave kriyathmane,  
Vairagya bhakthyathma jayanu bhavitha,  
Jnanaya vidhya gurave namo nama.

Salutations and salutations to the Gods of all the manthras,  
The money spent, materials used and gods worshipped in the sacrifice,  
Salutations and salutations to the teacher of knowledge of wisdom,  
Teaching us self control, devotion and mind control.

7. Damshtagra kotayaa bhagwam sthvayaa druthaa,  
Virajathe bhoodhara bhoo sabhoodharaa,  
Yadhaa vannahnni saratho dhathaa druthaa,  
Madham gajendrasya sapathra padmini.

The earth shines at the pointed end of your tusks,  
Along with the land and the mountains, Oh God who carried the earth,  
Appears as if it is pretty lotus plant with leaves,  
Being brought out by a lord like elephant emerging from water.

8. Thrayeemayam roopamidham cha soukaram,  
Bhoo mandale natha dathaa druthena they,  
Chakasthi srungoda ghanena bhooyasaa,  
Kulachalendrasya Yadhaiva vibhrama.

Your form of boar made up of the three Vedas,  
Oh Lord, carrying the earth on your pointed tusks,  
Looks charming like a pretty mountain,  
Along with heavy clouds hanging on a summit.

9. Samshtapayainaam jagathaam sadhasthushaam,  
Lokaaya pathni masi maatharam pitha,  
Vidhema chasyai namasaa saha thwayaa,  
Yasyaam swathejo agni mivaaranaavadhaa.

Please place this mother of all animate and inanimate things,  
Who is your consort firmly, so that all people can live there,  
For you are their father and we shall offer salutations,  
To you as well as to her, for you have deposited your power in her,  
Like the fire deposits itself in a wooden piece called Arani.

10. Ka Sradhatheethaanyamasthava prabho,  
Rasaam gathaaya bhuva udhvibarhanam,  
Na vismayo asou thwayi viswa vismaye,  
Yo maayayedham sasruje athi vismaya,

Oh Lord who else can dare to lift the earth,  
When it has sunk in to the lowest depths of water?  
This is not surprising to you, who is the surprise of the world,  
For you have created this entire magical universe by your Maya.

11. Vidhunvathaa Veda mayam nijam vapu,  
Jana sthapa Sathya nivasino vayam,  
Sataa Shikhoo dhootha shivambhu bindhubhi,  
Vimrujyamaanaa brasamesa paavithaa.

When you shook your body made up by the Vedas,  
The inhabitants of Jana loka. Thapa loka and Sathya Loka,  
Got drenched and splashed extremely by the the water,  
Falling out of the drenched hairs of your mane.

12. Sa vai batha brashata mathisthavaishaa,  
They ya karmanaam param apara karmana,  
Yadhyoga maya guna yoga mohitham viswam,  
Samastham Bhagawan videhi saam.

He who tries to understand fully your great exploits,  
Would lose his mind due to confusion, Oh Lord,  
Please bring happiness to the whole universe,  
Which has lost its senses due to attachment created by your illusion.

# Yoga Lakshmi Narasimha Suprabatham

---

By Saint Doddacharya of Sholavandan

Translated by P. R. Ramachander

[This Suprabatham is addressed to Lord Narasimha of Gadikachala, which is in Sholavandan of Tamil Nadu. After the killing of Hiranya Kasipu, Lord could not contain his anger and there are several stories as to how his anger was controlled. Later to make Prahalada happy, Yoga Narasimhar gave his seva for a Katigai in yogic pose. Because of this, the temple of Yoga Narasimha is also called as "Gadikachalam". Goddess Lakshmi and Bhodevi are with him. Lord Anjaneya again in a yogic pose has a sepearate temple in an adjoining hill again in the yogic pose. This prayer is composed by Saint Doddacharya (believed to be an incarnation of Narasimha) who lived in Sholavandan. The stotra in sanskrit alphabets (Deva Nagari) is available at: [prapatti.com](http://prapatti.com). This holy place (Divyadesam) has legendary association with Ramayana. When Lord Rama was preparing to end his avatara, he asked Anjaneyar (Hanuman) who was beside him, to reside at Sholingur and protect the seven rishis who were doing a penance. Hanuman slayed two demons who were trying to disrupt the sages. The sages (rishis) were praying to gain a glimpse of Lord Narasimhar, who appeared before them within a Katigai (24 minutes). Also sage Vishwamtra earned his title Brahmarishi upon praying at this site for a Katigai. The Lord also gave salvation to Prahlada in this location. The belief is that praying at the temple for a Katigai would relieve a human being from the cycle of rebirth.]

1. Kausalya Supraja Rama, poorva sandhya pravarthathe,  
Uthishta nara Saardhoola, karthavyam daivam aahneekam

Oh darling son of Kausalya, the early dawn has opened up,  
So wake up and do your duties to God.

2. Uthishtothishta Govinda, Uthishta Garuda dwaja,  
Uthishta Kamla Kantha, Trilokyam mangakam kuru

Wake up, wake up Govinda, Wake up God with Garuda on his flag,  
Wake up Oh consort of Lakshmi, Make all three worlds auspicious.

3. Matha sudha phala lathe, Mahaneeya sheele,  
Vaksho vihara rasike, Nru haror ajasram,  
Ksheerambu rasi thanaye, Sritha kalpa valli,  
Sriman nrusimha dayithe, thava suprabatham.

Oh Mother, Oh tender plant with nectar as fruit, Oh Goddess with sterling character,  
Oh Goddess who enjoys being on his chest and who is perpetually that of Lord Narasimha,  
Oh goddess who is daughter of ocean of milk, Oh wish giving tender plant to her devotees,  
Oh Wife of Lord Narasimha, A very good morning to you.

4. Thava Suprabatham anavadhya vaibhave,  
Gadikesa sath guna nivasa bhoothale,  
Gadithakhilantha Gadikadhri shekare,  
Gadikadri natha dayithe, Daya nidhe.

A good morning to you who has faultless fame,  
Who lives in the great home in the earth along with Lord of Gadikachala  
Who Is half of the Lord of Gahtaikachala at the peak,  
Who is the consort of Lord of Gadikachala, and treasure of mercy.

5. Athriyadhiga muni ganaa, virachayya sandhyaam,  
Divya sravan madhu jareeka sarorahaani,  
Padarppanaya parigruhya pura prapanna,  
Sriman Narasimha, Vijayeebhava Surabatham.

The crowd of sages like Athri are performing sandhya Vandana,  
In the divinely made lakes with honey like water,  
And Lord Narsimha has accepted their worship of his feet,  
Of those great devotees, Let there be victory for him,  
And also let there be a very good morning.

6. Saptha rishi sangha krutha sthuthi suprasanna,  
Sruiman nrusimha guna roopa rema mahibhyaam,  
Sakam nrusimhagiri sathwa kruthadhivasa,  
Sriman Narasimha, Vijayeebhava Surabatham.

Oh God who is pleased with the prayers offered by the group of seven sages,  
Oh God Narasimha who along with Bhoodevi and Lakshmi devi who are pretty and good,  
Jointly lives happily on the Naraimha mountains,  
Oh Lord Narasimha, victory to you and also a very good morning.

7. Devari banjajana, maruth sutha datha Sankha,  
Chakrathapathi phaneeswara pathri seshin,  
Devendra mukhya sura poojitha Pada Padma,  
Sriman Narasimha, Vijayeebhava Surabatham.

Oh killer of enemies of devas, who has the conch given by son of wind god,  
Who is the Lord of the holy wheel and lies down on bed of the king of  
serpents,  
And whose lotus like feet is worshiped by Indra and other devas,  
Oh Lord Narasimha, victory to you and also a very good morning.

8. Swamin, Suresa, Madhuresa, Samahithartha,  
Dhyana praveena Vinatha vana jagarooka,  
Sarvagna, santhatha sameeritha sarva vrutha,  
Sriman Narasimha, Vijayeebhava Surabatham.

Oh Lord, Oh God of sweetness, Oh God with harmonious characters,  
Who kindly watches humble experts in meditation,  
Oh all knowing one, Oh God who is always stirred and always complete,  
Oh Lord Narasimha, victory to you and also a very good morning.

9. Prahladha rakshana nidhana kruthavathara,  
Mugdha swakeeya nakharai sphuti thari vaksha,  
Sarvabhi vandhya nija vaibhava chandra kantha,  
Sriman Narasimha, Vijayeebhava Surabatham.

Oh God who took the incarnation to protect Prahladha,  
Who simply tore the enemy's chest with his own nails,  
And who is saluted by all, has true fame and is as pretty as the moon,  
Oh Lord Narasimha, victory to you and also a very good morning.

10. Bhaktho uchithadhi sarasa, sugunam prakrushtam,  
Theertha suvarna ghata poorithamaadharena,  
Dhruthwa sruthi pravachanaikapara lasanthi,  
Sriman Narasimha, Vijayeebhava Surabatham.

Oh God, who shows his graciousness according to devotion and  
distinguished with good properties.  
Who when respected with a golden pot full of sacred waters,  
Shines with the chanting and teaching of the Vedas,  
Oh Lord Narasimha, victory to you and also a very good morning.

11. Samslaganeeya paramothara ranga vasi,  
Soori sthithi prathitha vighraha kanthi kantha,  
Sadbhi samarchitha Padambhuja, sadu raksheen,  
Sriman Narasimha, Vijayeebhava Surabatham.

Oh god who lives in the very great and laudable Sri ranga,  
Oh God whose idol has the shine and luster of the Sun,



Oh God whose lotus like feet is worshipped by good people, Oh God who protects the devout,  
Oh Lord Narasimha, victory to you and also a very good morning.

12. Theerthaani Gomukha gathanyakhilani druthwa,  
Bhavyani bhavya nikaraa paritho lasanthi,  
Gayanthi gana chathurasthava divya vrutham,  
Sriman Narasimha, Vijayeebhava Surabatham.

Oh God who blesses those who enter through Gomukha With sacred waters,  
Oh God who shines as one with most humility among his humble devotees,  
The great experts in music are singing your divine song,  
Oh Lord Narasimha, victory to you and also a very good morning.

13. Varanasi prathitha Vishnu padhi prayaga, Vikhyatha viswa natha sad  
ghatika chalendra,  
Saprarthithartha paridhana kruthaika dheeksa, Sriman Narasimha,  
Vijayeebhava Surabatham.

The Prayaga with its feet of Vishnu more well known than Varanasi,  
And great temple in Ghatikachala more famous than temple of Viswanatha,  
Is an Excellent exchange for prayer and penance,  
Oh Lord Narasimha, victory to you and also a very good morning

14, Parswa dwaya sthitha rema mahi shobhamama, Sri Chola simha pura  
bhagya kruthavathara,  
Swamin susheelasulabha asritha paarijatha, Sriman Narasimha,  
Vijayeebhava Surabatham.

Oh God who shines with Goddess Lakshmi and Bhoodevi on both sides,  
Oh God who has who by the luck of chola Simha pura stays there,  
Oh God who is the parijatha flower to those good people who seek his easy  
protection,  
Oh Lord Narasimha, victory to you and also a very good morning

15. Sri srinivasa ghana desika varya bhakthi,  
Samvardhitha prathi dinotsava shobhamana,  
Kalyaana chela kanakojjwala bhooshanadya,  
Sriman Narasimha, Vijayeebhava Surabatham.

Oh God who increased the devotion to Lord Srinivasa as well as great Gurus,  
Oh God who shines due to the daily festivals that are being held,  
Oh God who wears auspicious cloths and shining gold ornaments,  
Oh Lord Narasimha, victory to you and also a very good morning

16. Sri Brahma theertha thata magatha manjanabham,  
Devam pranamya varadam Ghatikadrimethya,  
Vaadhoola manidhi mahaa gururesha aasthe,  
Sriman Narasimha, Vijayeebhava Surabatham.

Oh God who was saluted by Anjaneya who came to Brahma Theertha,  
Oh God who sitting and giving boons on top of Ghatikachala  
Where great treasure of sages like Vadholla lived,  
Oh Lord Narasimha, victory to you and also a very good morning

17. Aacharya poorusha varaa hya abhirama vrudhhaa,  
Arhaabhi poojyathara mangala vasthu hashthaa,  
Thwath pada pankaja sishe vishayaprapanna,  
Sriman Narasimha, Vijayeebhava Surabatham.

Great blessed Aacharyas and very devoted old people,  
Along with auspicious objects necessary for your worship in their hand,  
Are standing to offer them at your lotus feet to exploit your protection,  
Oh Lord Narasimha, victory to you and also a very good morning.

18. Sriman Nrusimha Giri shekara Suprabatham,  
Ye manava prathidinam patithum pravrutha,  
Thebhya prasanna vadana Kamala sahaya,  
Sarvaani vanchitha phalaani dhadhaathi Kaamam.

To Those people who read this prayer of good morning,  
Addressed to the Lord Narasimha of the hill and carry out their jobs,  
The Lord who helps Lakshmi with a very joyful face,  
Would fulfill all their wishes and grant them their desires.

Ithi Yoga Lakshmi Nrusimha suprabatham sampooranam.

Thus ends the prayer of good morning addressed to Yoga Lakshmi  
Narasimha.

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